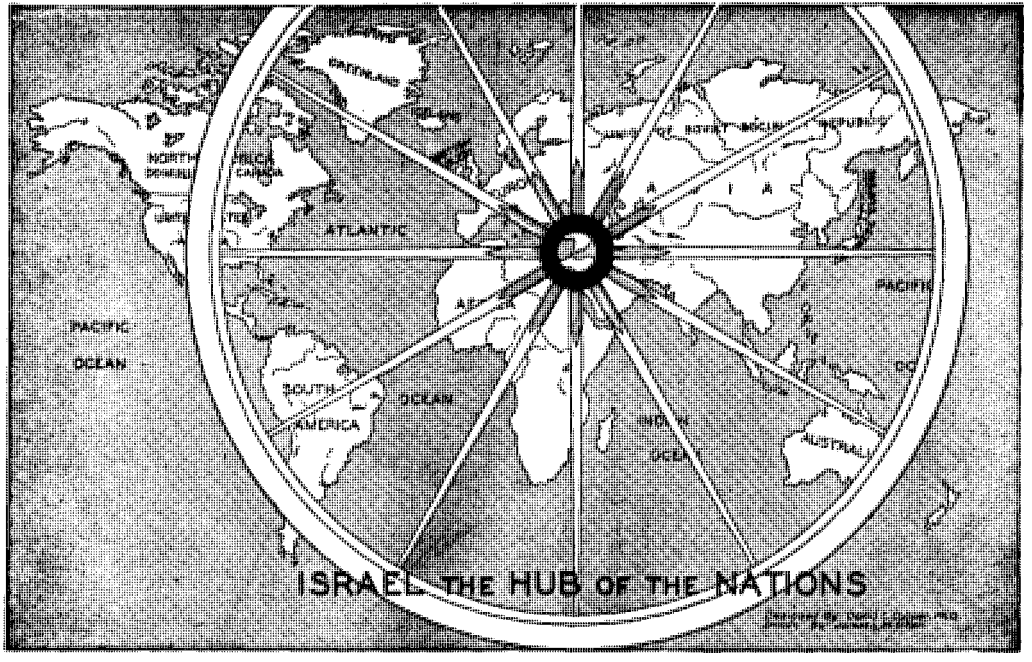
WHAT MEN MUST BELIEVE

By
DAVID L. COOPER
Th.M., Ph.D., Litt.D.

Give diligence to present thyself approved unto God, a workman that needeth not to be ashamed, handling aright the word of truth—(II Tim. 2:15).



"When the Most High gave to the nations their inheritance, When he separated the children of men, He set the bounds of the peoples According to the number of the children of Israel. For Jehovah's portion is his people; Jacob is the lot of his inheritance" (Deut. 32:8, 9).

Golden Rule of Interpretation

When the plain sense of Scripture makes common sense, seek no other sense; therefore, take every word at its primary, ordinary, usual, literal meaning unless the facts of the immediate context, studied in the light of related passages and axiomatic and fundamental truths, indicate clearly otherwise.

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לְכוּ־נָא וְנִוָּכְחָה יֹאמַר יְהוָה Isa. 1:18

"Come now, and let us reason together, saith Jehovah"

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BIBLICAL RESEARCH SOCIETY

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Printed in the United States of America

To

ERNEST MILFORD COOPER

the author's beloved younger son, for whose success in life as a true servant of the Lord and whose abounding reward for faithful service rendered to his absent Lord he prays, is this volume dedicated.

Preface

WHEN I returned home last fall, my wife expressed a keen desire that I should write a book that presents the teaching regarding the Holy Trinity, together with the other outstanding doctrines of the Bible, in order that I might set forth in a very clear manner the scriptural teachings on these all-important subjects. She felt that the time had arrived for the Biblical Research Society to issue such a book. I thought on her suggestion and came to the conviction, after much prayer, that her request was of the Lord's leading. Consequently I began the task of producing such a work. At first I had hoped to issue a book of 128 pages. As I continued in the study of the subject, the material at hand grew until it developed into the present volume.

In producing this work, let me say that I have derived great and untold blessing personally from the investigation of the various subjects herein presented.

The title, *What Men Must Believe,* came to me after much prayer and consideration. By this name I mean that I am presenting basic fundamental truths which all men must believe *if they are to have a proper conception of the teachings of God's Word.* Of course men do not have to know and believe many of the things that are discussed here in order to be saved. The requirements for salvation are presented in Romans 10:9, 10: "Because if thou shalt confess with thy mouth Jesus *as* Lord, and shalt believe in thy heart that God raised him from the dead, thou shalt be saved: 10 for with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation." To those who thus believe in their hearts and confess with their mouths, the risen Lord gives the following command shown in the great commission as recorded in Matthew 28:19, 20: "Go ye therefore, and make disciples of all the nations, baptizing them into the name of the Father and of the Son and of the Holy Spirit: 20 teaching them to observe all things whatsoever I commanded you: and lo, I am with you always, even unto the end of the world." We who are saved are not to be satisfied with our past achievements but must press on as the Apostle Paul did (Phil., chap. 3). Every man should have an adequate knowledge of the Word of God in order to give an answer to all who ask concerning the hope that is in him

(I Pet. 3:14, 15). Every truly born-again person wishes to be "complete, furnished completely unto every good work" (II Tim. 3:16, 17). The fundamentals of the faith herein presented will, when mastered by a personal investigation of the Word of God, prepare and make one complete and furnish him completely unto every good work.

Those who have kept up with the work of the Biblical Research Society and my writings know that I am preparing the "Messianic Series," a set of seven volumes, four of which have already appeared and are in wide circulation. The names of these are: *The God of Israel, Messiah: His Nature and Person, Messiah: His Redemptive Career,* and *Messiah: His First Coming Scheduled.* These books deal with the triune nature of the God of Israel, the real nature and the person of King Messiah, the outline of Messiah's redemptive work, and the time when He was scheduled to appear in order to begin this redemptive scheme. All of these books give the scriptural teaching of the Old Testament on these fundamental, basic truths.

The fifth book of the "Messianic Series" is to be entitled *Messiah: His Historical Appearance.* It will contain, according to the present plan, my own translation of three-fourths of the New Testament with all necessary explanatory material to make intelligible to both Jew and Gentile the message of the New Testament. The Gospel Records will appear in the form of a harmony. The other books to be included in this volume will be Acts of the Apostles, Romans, Hebrews, James, I and II Peter and I John. It is my earnest desire and expectation to prepare this volume with full explanatory notes that will enable especially my Jewish friends who have not had the advantage of Christian training, to get the message of the New Testament. I shall handle this work in a manner similar to that adopted by Dr. Scofield in his *Scofield Reference Bible.* But the background of each of these books of the Bible and the historical testimony corroborating their evidence will be presented in a much fuller manner.

I have done much work on this volume and am resuming the task since completing *What Men Must Believe.* The production of this fifth book is a colossal task and takes much time and labor. My wife and I, therefore, felt that it would be wise and best for me to produce the present book, *What Men Must Believe,* and let it be a substitute temporarily for *Messiah: His Historical Appear-*

ance—until the latter volume is ready for circulation. At that time it will follow the fourth one in the "Messianic Series."

The sixth book of this set, to be entitled *Messiah: His Second Coming Imminent,* will, as its name implies, deal with the subject of the signs of the times and will contain my own translation of the Book of Revelation with copious notes so that the reader who has not had any special biblical training may get a sane and sound interpretation of this marvelous portion of the Word. The seventh and last volume of the series is to be entitled *Messiah: His Final Call to Israel.* It is my earnest expectation that by the grace of God I shall be able to finish this series and send the books out free to Israel on their world-wide mission, for I believe that God's Word shall not return unto Him void, but that it shall accomplish that whereunto He has sent it (Isa. 55:10, 11).

In the preparation of *What Men Must Believe* I have had to re-study the entire field of systematic theology. I am indebted much to Dr. Charles Hodge, Dr. A. H. Strong, and Dr. E. Y. Mullins for the great assistance I received from their works in this field. In addition to these standard works I consulted scores of other volumes from which I derived much benefit. The greatest profit, however, that I received in the preparation of this book, came from my own personal study of the Word of God—both in the original languages and in translations. My desire was so very keen to present nothing but the truth of God that at times I read long sections in both the Hebrew Scriptures and the Greek New Testament in order that I might avoid any errors, and that I might present nothing but the truth. The study of the Word of God in the original languages has brought untold blessing to my soul.

I wish to bear witness to the fact that this volume is the answer to believing prayer, brought before the throne of God by scores of sincere Christians in my behalf, that I might present truth and nothing but truth. For these faithful praying friends I give thanks to God and praise Him for having answered prayer in giving me much additional light on many fundamental teachings of the Word.

I wish to acknowledge the faithful labors of Miss Annabel Lee Crumly who transcribed the dictation, and those of Miss Aurora Fluker who rendered valuable assistance in proof-reading and editorial work. To the other secretaries of the office for their faithfulness in co-operating, I am greatly indebted. In addition to these I wish to acknowledge with thanksgiving assistance rendered by various volunteer helpers.

My one desire is that this book may be used of God in bringing a rich spiritual blessing to the greatest number of people in the shortest length of time. To God be the glory.

David L. Cooper.

Los Angeles, California.
December 15, 1943.

Introduction

THIS volume, *What Men Must Believe,* covers the fundamentals of the faith in a general way. I make no claim to its being a systematic theology. On the contrary it presents those vital doctrines and facts which must be understood in order to have a comprehensive view of the truth as presented in the Scriptures. In this short introduction I simply give a resume of the contents in order that the reader might be able to follow more clearly the development of the various subjects and their relations.

In Chapter I the existence of God is discussed. This subject naturally centers around the evidence of His being as seen throughout the universe. Though in the strict sense of the term we may say that the idea of God is not native in the human mind, the soul of man is capable of receiving the impression and cannot avoid it as the individual develops. After a brief, yet adequate, discussion of these points, attention is called to the cosmological, teleological, and anthropological arguments. From the evidence we see there is no excuse for one's not recognizing the existence of God.

In Chapter II the revelation of God is the subject. The first evidence of His being interested in man is seen in His frequent visits to our foreparents in the Garden of Eden. After their expulsion from Eden, God made a primitive revelation, for which evidence is presented in the Word of God. Later He chose the nation of Israel to be the repository of His oracles and to reveal Himself in and through the Chosen People. Through Moses, the great lawgiver, He delivered His oracles, known as the Old Covenant. After Moses there was a succession of prophets through whom God at times spoke to the nation. Finally, the triune God gave His complete revelation to man through the Lord Jesus Christ. This final revelation is preserved to us in the form of the New Testament. Proof that it is absolutely the Word of God is supported by nine indisputable facts.

After having established the proposition that the Scriptures, Old and New Testaments, are the very Word of the living God, we come, in Chapter III, to learn of God who is revealed in the Bible. In the world in which we are living today the idea concerning God is very vague and indistinct. It becomes necessary for us—if we are to have an intelligent faith and to be able to show those who ask us the reason for the hope that is within us—to give a scriptural

idea of the Almighty's character. Chapter III in a very brief compass discusses various phases of this theme.

The subject of the Trinity is discussed in Chapter IV. The basic doctrine of the Bible is Deuteronomy 6:4 which declares, "Hear, O Israel, Jehovah our Gods is Jehovah a unity" (literal translation). All the Old Testament prophets and the New Testament writers were Trinitarians. This doctrine constitutes the warp and woof of biblical teaching. No one can comprehend the teachings of either the Old or New Testament who does not understand this subject. It is therefore of utmost importance.

In the present age when all thought is poured into scientific molds, there is a great controversy in regard to the reality of miracles. Some have discussed the subject under the title of "The Possibility of Miracles." This title allows doubt where there is no occasion for unbelief. Thus, I have discussed, in Chapter V, the reality of miracles and have presented five outstanding ones that are obvious to everyone who will, in a scientific spirit, investigate them. The evidence presented in this chapter will clarify our vision and strengthen our faith in God's operating in human history daily.

We are related to those with whom we come in contact and must think in terms of time and space. We date all letters and documents regarding business transactions. There is a biblical chronology that reaches back into the eternity of the past, runs through time, and will continue throughout all eternity of the future. In connection with this discussion, Chapter VI, there appears a chart which will present graphically the conception of eternity which divides into three sections: In the beginning; time; and the ages of the ages. Time is subdivided into prehistoric and historic times. The latter is subdivided into ages. An understanding of these general divisions, subdivisions, and minor sections of time is essential to the proper understanding of the Scriptures. This chapter therefore has a special message for those desirous of knowing the truth.

That which has given man most concern is the problem of evil. Philosophers and theologians have grappled with the question regarding the Almighty's permitting Satan's presence and activities among men. Moreover the subject is greatly complicated by the presence and continued interference of demons in the lives of countless numbers of men and women. The situation is further complicated by the fact that evil men are allowed to continue in

wickedness and to prosper, at least outwardly. How can a holy, righteous, omnipotent God permit such activity and interference with His plans and the lives of men? These questions are frankly faced and discussed in Chapter VII.

Whence came man? Whither is he going? Thousands of questions arise concerning our past and present condition. Chapter VIII discusses man as he was created by a direct act of Almighty God. In this chapter it is shown that man did not evolve from some lower forms of life, but that he was created by his Maker in His own image and likeness. The information set forth in this chapter should be placed within the reach of every high school student so that he can understand himself, from whence he came, and whither he is going.

The subject of "Satan, the Kingdom of Darkness, and Sin" is discussed in Chapter IX. People should understand this message. We are living in a hostile world in which there is an insurrectionist—Satan—powerful, mighty, and cunning. Under him there are hosts of evil, servile spirits that are doing only the bidding of their master, that are endeavoring to cause man's eternal downfall. There is also a power in the world that is designated in the Scriptures as sin, *sin that dwelleth in me.* This is a power with which one must reckon. It is in every person's being since the fall of Adam. Every one therefore should understand these hostile powers and forces that are arrayed against him in the battle of life. These themes and related ones constitute the subject matter of Chapter IX.

Man at the present day is not in the condition in which he was created. He is now in a fallen condition. He is aware of the fact that there is a conflict within his very being. Emotions and inclinations arise in his heart to do right and to serve God. At the same time there spring forth other feelings, emotions, and desires to follow after that which is evil. There is therefore a mighty conflict within the soul of every man, woman, and child. Man's very nature reveals to him that he is not right with God. In his very soul he realizes that something is wrong. He must learn the great lesson that is taught in these memorable words, "Except one be born anew, he cannot see the kingdom of God." Chapter X thus constitutes a mirror into which man may look and see himself as he is and learn how he may prepare himself, or what steps he must take in order to be happy and useful in this life and be prepared for the great exchange of worlds—when the inevitable summons comes.

When man was expelled from the Garden of Eden, God made the announcement to the serpent—the devil who was using the serpent as a tool—that He would send the world Deliverer who would accomplish man's redemption and make possible the salvation of every man. In this chapter (XI) the Redeemer is discussed. This line of biblical teaching is most interesting and profitable.

Man realizes that he is not right. His conscience—his monitor—tells him that something is radically wrong within. He fears to pass out of life as he is into the great unknown future. How can he prepare to meet the God whose existence is stamped upon every particle of the material universe? This question is answered in Chapter XII which deals with atonement—Kappurah. There is no subject that is of greater importance than this one. Because of its vital significance to every person I have discussed the subject at length. Beginning with the expulsion of man from Eden, I trace the biblical idea of atonement throughout the Old Testament and into the New. The Old Testament ritualism reaches its high watermark in Leviticus, chapter 16, which gives the services of Yom Kippur—the great Day of Atonement. That which was signified by the ritualism of that most important day of all the year for Israel is the most momentous event in the history of mankind. This ceremony has never been fulfilled. I am bold to say, in the light of biblical prophecy and present day events, that its fulfillment cannot be in the far-distant future. It is quite likely that it is much nearer than most of us surmise. No person—Jew or Gentile—can afford to be disinterested or uninformed with reference to this most remarkable event. In Chapter XII therefore I have dealt at length with this most important subject.

In Chapter XIII the question of salvation through the Christ, the Messiah of Israel, is discussed. Various phases of this all-important theme are given. From this information we learn how we can know that we are really one of the elect of God, of whom the Scriptures speak so very often and abundantly.

The great Kingdom Age, concerning which the psalmists sang and the prophets spoke, is the subject of the discussion in Chapter XIV. God has told us about the future. If we wish to co-operate with Him in the fullest manner possible, we should consult the prophecies as we do any other portion of the Word and learn what the Lord has said, and how we can co-operate with Him in His plans.

The final chapter (XV) deals with the eternal order. This dis-

cussion is found in Revelation, chapters 21 and 22. God considered this subject as very important; otherwise He would not have revealed these things to us. We are therefore blessed of the Lord in having this information. We can, with great anticipation, look forward to our entering the eternal Jerusalem, which comes out of the eternal heavens and rests upon the eternal earth.

It is my earnest hope that this little survey of the contents of each of these chapters may stimulate in the reader a desire to study this book most carefully, and that such study may, in turn, lead him to search the Scriptures for himself, thus enjoying to the full the richness of the spiritual feast which is to be found within the compass of the Sacred Word.

May the blessing and benediction of our God—the God of Abraham, Isaac, and Jacob—rest upon each of us, and may He use us in a wider and greater ministry in the days that lie ahead.

David L. Cooper.

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POETICAL VERSION OF MY PETITION *

Of man's first disobedience, and the fruit
Of that forbidden tree whose mortal taste
Brought death into the world, and all our woe,
With loss of Eden, till one greater Man
Restore us, and regain the blissful seat,
Sing, heavenly Muse, that, on the secret top
  of Oreb or of Sinai, didst inspire
That shepherd who first taught the chosen seed
In the beginning how the heavens and earth
Rose out of Chaos: or, if Sion hill
Delight thee more, and Siloa's brook that flowed
Fast by the oracle of God, I thence
Invoke thy aid to my adventrous song,
That with no middle flight intends to soar
Above the Aonian mount, while it pursues
Things unattempted yet in prose or rhyme.
And chiefly thou, O Spirit, that dost prefer
Before all temples the upright heart and pure,
Instruct me, for thou know'st; thou from the first
Wast present, and, with mighty wings outspread,
Dove-like sat'st brooding on the vast abyss,
And mad'st it pregnant: what in me is dark
Illumine, what is low raise and support;
That, to the highth of this great argument,
I may assert Eternal Providence,
And justify the ways of God to men.
Say first—for heaven hides nothing from thy view,
Nor the deep tract of hell—say first what cause
Moved our grand parents in that happy state,
Favored of Heaven so highly, to fall off
From their Creator, and transgress his will
For one restraint, lords of the world besides.
Who first seduced them to that foul revolt?

The infernal serpent; he it was whose guile,
Stirred up with envy and revenge, deceived
The mother of mankind, what time his pride
Had cast him out from heaven, with all his host
Of rebel angels, by whose aid, aspiring
To set himself in glory above his peers,
He trusted to have equaled the Most High,
If he opposed, and, with ambitious aim
Against the throne and monarchy of God,
Raised impious war in heaven and battle proud,
With vain attempt. Him the Almighty Power
Hurled headlong flaming from the ethereal sky,
With hideous ruin and combustion, down
To bottomless perdition, there to dwell
In adamantine chains and penal fire,
Who durst defy the Omnipotent to arms.

* Introduction to Milton's *Paradise Lost.*

Chapter I

THE EXISTENCE OF GOD

FROM times immemorial men have believed in the existence of a Supreme Being whom we call God. This conviction is common to all races under all conditions. In our modern, scientific world the question is being asked today, Whence the idea of God? Various answers are given. Some tell us that it is innate in the human mind. Others insist that it is the result of the processes of reasoning. Another class of thinkers says that it is the result of a supernatural revelation of the Deity. What is the truth about the entire situation? As a general statement regarding these hypotheses, I would say that there is truth in each—especially in the first and third. But we must investigate more fully to ascertain the facts as far as possible. Yet are we capable of understanding the facts and implications based thereupon?

I. Basic Facts Regarding Man's Nature

What is meant by innate knowledge? Innate or intuitive knowledge is that which is derived from the nature of man's soul due to the fact that he is a sentient, rational, moral being. Our very being recognizes certain fundamental facts and principles as true. There is no need of any proof to convince us of the reality of such things. Our intuitive knowledge falls naturally into three classes. In the first place, we note our sense-perceptions. We experience pain. We may not be able to understand everything connected with it, but we recognize the fact that there is pain. We see an object. By our innate knowledge we are convinced of the reality of that which appears before us. Again, we may be mistaken in regard to the true nature of what is seen. Nevertheless, we recognize intuitively the reality of said object.

In the next place, we have intuitions of our intellectual nature. In this category fall those cognitions which we call axiomatic truths. For instance, the child recognizes that the shortest distance between two points is a straight line and that the whole is equal to the sum of its parts. By innate knowledge we recognize that every effect must have an adequate cause. We have no need to be taught these simple fundamental truths but recognize them from infancy.

In the third place, there are great moral principles which the mind instinctively and innately recognizes. From childhood we

perceive the distinction between right and wrong, though often seen only faintly, the necessity of one's being virtuous, the responsibility for character and conduct, and deserved punishment for wrongdoing. There is that faculty in our inner being which is aware of these great ethical, fundamental principles.

The recognition and the acceptance of these great intuitive principles are experiences common to all men, regardless of the state of their civilization and education. By some individuals these axiomatic truths are perceived more clearly than by others. They vary with each case. Recognizing these fundamental facts about ourselves and accepting them as the basis of all our reasoning processes, we approach our subject by asking the question, Whence the idea of God?

II. WHENCE THE IDEA OF GOD?

Is the knowledge of God innate in the human mind? In other words, does a child, as its mind begins to unfold and it observes the things around about it, instinctively and intuitively recognize the existence of a Being above and beyond the external world which it sees? If all children, of all races, of all times, thus possess this ability to perceive the existence of the Almighty and His perfections, we are bound to conclude that the recognition of God is the result of innate knowledge or of the constitution of our being. When we approach the question this way, we must be careful lest we be led into error. If universality is made the criterion of innate knowledge, we must bear in mind that we are speaking only of those things that are recognized intuitively—known by the very constitution of our nature. Universality of belief on any one point does not prove its correctness, for there was a time when men in general believed that the world was flat. Their mistaken idea in regard to it did not convert this error into truth.

Is the belief in the existence of God an intuitive truth? The answer is that, if it is universal and necessary, it is. If men are so constituted that they recognize His existence by the things that are made, and if disbelief in His existence is impossible, then His existence is truly established by innate knowledge. A glance at the literature that has come to us from all nations of the past reveals the fact that belief in God's existence is the universal experience of mankind. It is true that certain individuals under pressure have at times disavowed such belief; but, when the pressure was removed and the individual was left free to exercise his own

intellectual and moral powers, the involuntary expression of his innermost soul has usually been that there is a Supreme Being, upon whom we are all dependent and to whom we are accountable.

Being convinced by the evidence that the idea of God is native to the human mind as is evident by the universality of religion throughout the world during all ages, we shall now turn to the sacred and infallible Word of God* to hear its testimony on this point.

18 For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who hinder the truth in unrighteousness; 19 because that which is known of God is manifest in them; for God manifested it unto them. 20 For the invisible things of him since the creation of the world are clearly seen, being perceived through the things that are made, *even* his everlasting power and divinity; that they may be without excuse: 21 because that, knowing God, they glorified him not as God, neither gave thanks; but became vain in their reasonings, and their senseless heart was darkened. 22 Professing themselves to be wise, they became fools, 23 and changed the glory of the incorruptible God for the likeness of an image of corruptible man, and of birds, and four-footed beasts, and creeping things. 24 Wherefore God gave them up in the lusts of their hearts unto uncleanness, that their bodies should be dishonored among themselves: 25 for that they exchanged the truth of God for a lie, and worshipped and served the creature rather than the Creator, who is blessed for ever. Amen. (Rom. 1:18-25).

According to verse 18 of this quotation the wrath of God is revealed against all ungodliness and unrighteousness of men who hold down the truth by their ungodly lives and thus retard its progress among men. As proof that they are hindering the onward march of the truth of God, the apostle here declares, ". . . that which is known of God is manifest in them: for God manifested it unto them." This language is very exact. "That which is known of God," or literally, "that known of God," declared the apostle, is manifested in these men who by their ungodly and unrighteous lives hinder or suppress the truth. According to this verse there is a certain amount of knowledge regarding God that is revealed in men. Note the expression, "is manifest in them." This clause is an echo of innate or intuitive knowledge. Man's constitution is such that he is capable of recognizing the existence of God. Men do have that innate ability or knowledge to recognize the Supreme Being; for what is known of God, we are told, is manifested unto them. The Almighty by His providence and by His works has brought home to the hearts of all men, which

* Here it is assumed that the Bible is the inspired, infallible Word of God. The proof of this proposition, however, is found in chapter ii.

are so constituted as to receive the knowledge of Himself, the truth of His existence. In further explaining what he meant by this statement, the apostle declared, "For the invisible things of him since the creation of the world are clearly seen, being perceived through the things that are made, *even* his everlasting power and divinity; that they may be without excuse." From this utterance it becomes quite evident that God's existence and His perfections are clearly discernible, within certain limits, by man whose constitution and being enable him to recognize the Almighty. In other words, man's innate powers enable him to behold by faith the existence of the Almighty by the things in the external world, which he observes. God has thus given men this ability to recognize His existence, His everlasting power, and His deity so that they in all places may be without excuse. There cannot be, therefore, according to the Scriptures, any real atheists. Those only who have abnormal, distorted, or biased minds can possibly deny God's existence. Such is man's natural constitution, declares the apostle.

Men in the very beginning of the human race were monotheists —believers in the one true and living God. As time passed, however, they refused to glorify Him as their Creator and became selfish and unthankful. When they took this attitude, they became vain in their reasonings, and their senseless hearts became darkened. Being unable, under these conditions, to see things as they are, they professed themselves to be wise; but in doing so they became fools. They then plunged into idolatry, changing "the glory of the incorruptible God for the likeness of an image of corruptible man, and of birds, and four-footed beasts, and creeping things."

The latest discoveries by the archæologists prove that man originally held the monotheistic* faith and that later he introduced polytheism. Thus the scriptural statement here is supported by actual, historical facts.

According to Romans 1: 28-32, when men refused to have God in their knowledge, He gave them up to a reprobate mind to do those things which are improper. Men plunged to the very depths of sin and degradation. Nevertheless, it is said of them that "knowing the ordinance of God, that they that practice such

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* The discoveries of the late Prof. Langdon of Oxford led him irresistibly to this conclusion.

things are worthy of death, not only do the same, but also consent with them that practice them" (Rom. 1:32).

We see this innate knowledge of God in Romans 2:14, 15: "(for when Gentiles that have not the law do by nature the things of the law, these, not having the law, are the law unto themselves; in that they show the work of the law written in their hearts, their conscience bearing witness therewith, and their thoughts one with another accusing or else excusing *them*)." From these scriptures it becomes immediately apparent that according to divine revelation man's constitution was so created that he could recognize the existence and the perfections of God by observing the things which are made.

In this connection we do well to notice the statement of King David found in Psalm 19:1-6.

> **19** The heavens declare the glory of God;
> And the firmament showeth his handiwork.
> 2 Day unto day uttereth speech,
> And night unto night showeth knowledge.
> 3 There is no speech nor language;
> Their voice is not heard.
> 4 Their line is gone out through all the earth,
> And their words to the end of the world.
> In them hath he set a tabernacle for the sun,
> 5 Which is as a bridegroom coming out of his chamber,
> And rejoiceth as a strong man to run his course.
> 6 His going forth is from the end of the heavens,
> And his circuit unto the ends of it;
> And there is nothing hid from the heat thereof.

In this passage the heavens are personified and are represented as recounting or proclaiming the glory of God the Almighty. In the second line of the first couplet the expanse or firmament likewise is personified and is spoken of as making known the works of God's hands. Thus the very heavens throughout their vast expanse, together with the firmament around our earth, are constantly (as the participial form of the verbs used in both instances in these sentences indicates) declaring the glory of God and making known the works of His hands. The master workman is known by his accomplishments and deeds. Only a master mind could produce Homer's *Iliad,* Virgil's *Æneid,* and Milton's *Paradise Lost.* Only a Raphael and a Michelangelo could produce their paintings. Only an Alexander the Great could conquer the known world of his time. Men are truly known by their deeds and accomplishments. Only an all-wise, omnipotent God could create the heavens and the earth.

In Psalm 8 we have these words: "When I consider thy heavens, the work of thy fingers, The moon and the stars, which thou hast ordained; What is man, that thou art mindful of him? And the son of man, that thou visitest him?" (vss. 3, 4). In the first part of this quotation the heavens are spoken of as being the work of God's fingers. He is represented as a master craftsman who actually did the work himself, with his own hands and fingers. The workman who handles an article always leaves his fingerprints upon that which he has made. Of course, by various processes these can be removed. As the inspired psalmist looked into the heavens with spiritual insight, he saw that only God could leave such marks of identification. This language therefore has the same message that Psalm 19 delivers.

Returning to this passage, we note that in verse 2 the days of the past are thought of as persons who have their day and pass away. The day upon which God began His creative activity in bringing the universe into existence is represented as a witness who stood and observed the Almighty as He labored. Before this eyewitness died, he passed on the testimony regarding what he had seen to the next day which, in turn, gave its testimony before passing to the succeeding day. According to this verse there has been passed down from the first day of creation to the present the testimony of God's creative activity. Not only are the days represented as bringing to us the evidence regarding the Almighty's work, but the first night likewise is represented as having been present when He began His activity. Like the day, it passed on its testimony to its successor who, in turn, passed on its message to succeeding generations. Thus the line of testimony has come down through the ages to us to the present day.

In verse 3 the psalmist declared that both the day and the night in passing on their testimony did not use human speech nor language; nevertheless their witness has been silently passed from generation to generation. Not only is there an unbroken succession of faithftul witnesses passing on accurately what they heard from the original eyewitnesses, but there is a line of evidence that has gone to the very ends of the earth. This fact is given in verse 4: "Their line is gone out through all the earth, And their words to the end of the world." When we realize that the psalmist was speaking of testimony, we see that the word "line" here can refer to nothing else but said testimony. The word used in the original frequently signifies a measuring line, that which makes the unknown known.

This declaration has gone into every corner of the globe in order that all men of every race might be able to see and understand that there is a God whose presence is veiled behind the material universe.

According to the latter part of verse 4, God has set a tabernacle for the sun in the heavens. Of course, this is pictorial language; nevertheless it represents reality. In speaking of the sun, the psalmist compares it to a bridegroom coming out of his chamber who is eager to run a certain course, which is "from the end of the heavens, And his circuit unto the ends of it." Since the sun is not visible to us at night (neither was the psalmist at the north pole so that he could see the midnight sun, nor are we), this period of darkness is spoken of as the tabernacle in which the sun spends the night. But early in the morning he comes forth from this tabernacle and rejoices that there is a circuitous journey for him to travel during the day. The word rendered "circuit" literally means what our English word states. This same term is used with reference to the return of the year in Exodus 34:22 and is rendered "at the year's end." The year is thought of as making one complete circle or circuit in this given time. When David spoke of the sun and of its running in its circuit, he was speaking scientifically. Modern astronomy reveals the fact that not only does our earth revolve on its axis and travel around the sun in a circuit, but that our sun with its system of satellites is likewise moving in a circuit. I call attention to this remarkable language which states a scientific truth uttered by a man who lived a thousand years before the beginning of the Common Era. From what source did he get this astronomical knowledge? There is but one answer—from the God concerning whose work he was speaking on this occasion. There is no wonder therefore that the Psalmist David, upon receiving the revelation concerning the movement of our solar system, was led to exclaim that the heavens and the firmament declare and show the glory of God. This evidence of the existence of the Almighty may be seen by every man and woman of every generation, of every clime, and of every nation throughout the world. They are therefore without excuse.

Notwithstanding the clear evidence of the existence of the Creator, the majority of humanity does not see His glory and recognize His presence. Even in Israel, throughout her checkered history, there have been many who have been unable to discern the evidence of His existence and power. In the Hebrew Scrip-

tures we see evidence of this fact. Moses and the prophets constantly warned Israel and pleaded with her not to go into idolatry but to worship the God who created the heavens and the earth. For instance, Isaiah the prophet, in that matchless oration found in chapter 40, spoke of Jehovah, the God of Israel, as the one who had measured the waters in the hollow of His hand, meted out the heavens with a span, comprehended the dust of the earth in a measure, and weighed the mountains in scales and the hills in balances (Isa. 40:12). Here the Lord is represented as an architect and a master builder, who has created the earth and the heavens according to a definite, specific plan. At the same time He was the master chemist who compounded all the elements out of which He built the universe.

This great statesman-prophet, in this chapter—one of the greatest polemics against idolatry—has given us one of the sublimest orations that ever fell from mortal lips. Of course, he spoke, inspired by the Spirit of God, as the subject matter of his message demonstrates. In this majestic discourse Isaiah set forth in the most forceful manner and cogent reasoning the existence of God, His having created the universe, His control of the heavenly bodies, His coming again to earth, and His delivering those in Israel who wait for Him.

As we shall see upon looking at the passage, the prophet was borne forward to our day and time and urged us who know God to deliver a special message to Israel in view of the impending world crisis. Because it was intended in a special way for us today —not for the people of former generations—we must look at this message very carefully. (This passage has been judged by some literary critics as being the finest specimen of oratory and literature in existence today. No person can lay claim to being well-educated, in the broadest sense of the term, who does not understand and comprehend, in a limited way at least, the message of this marvelous chapter. Because of its magnitude and grandeur, I herewith give the entire text and trust that the reader will pardon my bringing into the discussion some seemingly extraneous material. This chapter is a single literary unit. One must therefore glance at it in its entirety in order to see the force of that portion which deals with God's existence.)

40 Comfort ye, comfort ye my people, saith your God. 2 Speak ye comfortably to Jerusalem; and cry unto her, that her warfare is accomplished, that her iniquity is pardoned, that she hath received of Jehovah's hand double for all her sins.

3 The voice of one that crieth, Prepare ye in the wilderness the way of
Jehovah; make level in the desert a highway for our God. 4 Every valley
shall be exalted, and every mountain and hill shall be made low; and the
uneven shall be made level, and the rough places a plain: 5 and the glory
of Jehovah shall be revealed, and all flesh shall see it together; for the mouth
of Jehovah hath spoken it.
6 The voice of one saying, Cry. And one said, What shall I cry? All
flesh is grass, and all the goodliness thereof is as the flower of the field.
7 The grass withereth, the flower fadeth, because the breath of Jehovah
bloweth upon it; surely the people is grass. 8 The grass withereth, the
flower fadeth; but the word of our God shall stand forever.
9 O thou that tellest good tidings to Zion, get thee up on a high moun-
tain; O thou that tellest good tidings to Jerusalem, lift up thy voice with
strength; lift it up, be not afraid; say unto the cities of Judah, Behold,
your God! 10 Behold, the Lord Jehovah will come as a mighty one, and
his arm will rule for him: Behold, his reward is with him, and his recom-
pense before him. 11 He will feed his flock like a shepherd, he will gather
the lambs in his arm, and carry them in his bosom, *and* will gently lead
those that have their young.
12 Who hath measured the waters in the hollow of his hand, and meted
out heaven with the span, and comprehended the dust of the earth in a
measure, and weighed the mountains in scales, and the hills in a balance?
13 Who hath directed the Spirit of Jehovah, or being his counsellor hath
taught him? 14 With whom took he counsel, and who instructed him, and
taught him in the path of justice, and taught him knowledge, and showed
to him the way of understanding? 15 Behold, the nations are as a drop
of a bucket, and are accounted as the small dust of the balance: behold,
he taketh up the isles as a very little thing. 16 And Lebanon is not suf-
ficient to burn, nor the beasts thereof sufficient for a burnt-offering. 17 All
the nations are as nothing before him; they are accounted by him as less
than nothing, and vanity.
18 To whom then will ye liken God? or what likeness will ye compare
unto him? 19 The image, a workman hath cast *it,* and the goldsmith over-
layeth it with gold, and casteth *for it* silver chains. 20 He that is too im-
poverished for *such* an oblation chooseth a tree that will not rot; he seeketh
unto him a skilful workman to set up a graven image, that shall not be
moved. 21 Have ye not known? have ye not heard? hath it not been told
you from the beginning? have ye not understood from the foundations of
the earth? *22 It is* he that sitteth above the circle of the earth, and the
inhabitants thereof are as grasshoppers; that stretcheth out the heavens as
a curtain, and spreadeth them out as a tent to dwell in; *23* that bringeth
princes to nothing; that maketh the judges of the earth as vanity. *24* Yea,
they have not been planted; yea, they have not been sown; yea, their stock
hath not taken root in the earth: moreover he bloweth upon them, and they
wither, and the whirlwind taketh them away as stubble. *25* To whom then
will ye liken me, that I should be equal *to him?* saith the Holy One. *26* Lift
up your eyes on high, and see who hath created these, that bringeth out
their host by number; he calleth them all by name; by the greatness of his
might, and for that he is strong in power, not one is lacking.
27 Why sayest thou, O Jacob, and speakest, O Israel, My way is hid
from Jehovah, and the justice *due* to me is passed away from my God? 28
Hast thou not known? hast thou not heard? The everlasting God, Jeho-
vah, the Creator of the ends of the earth, fainteth not, neither is weary;
there is no searching of his understanding. *29* He giveth power to the
faint; and to him that hath no might he increaseth strength. 30 Even the
youths shall faint and be weary, and the young men shall utterly fall: 31 but

they that wait for Jehovah shall renew their strength; they shall mount up with wings as eagles; they shall run, and not be weary; they shall walk, and not faint.

In verses 1 and 2 of this chapter the prophet addressed certain ones who are worshipers of God, urging them to "Comfort ye, comfort ye my people." The ones who are called "my people" are the Jewish race as we see from verse 2. God recognized those to whom He addressed the message as being His people also and Himself as being their God. Upon the basis of this relationship He urged these to give a special message to His people, Israel.

There are three distinct elements in this message: (1) Israel's "warfare is accomplished," (2) "her iniquity is pardoned," and (3) "she hath received of Jehovah's hand double for all her sins."

From this message we see that Israel will need comfort. She is therefore seen in this vision to be in dire need and distress. But of what time did the prophet speak? The answer to this question is found in the statement, to be delivered to her, that her warfare is accomplished. When her warfare is actually over, she will not need any comfort; for she will be enjoying the blessings of God. But since the messengers in their attempt to comfort her are to tell her that her warfare is accomplished, we can come to but one conclusion; namely, that the time here foreseen is the very end of this age when Israel is suffering untold horrors and needs comfort; but that the time yet remaining through which she must endure tribulation and suffering is so very short, in comparison with the long centuries of unparalleled persecutions which she has endured, so that the messengers can say that her warfare is accomplished, that it is practically over. These facts lead me to believe that the prophet was urging the people of God in this time of Israel's major crisis to comfort her with this threefold message. These instructions imply that those who are to bring this comforting message to Israel will understand the prophetic word and the signs of the time and will be able to tell Israel that her sufferings, practically speaking, are over. In the light of the prophetic word, I am able to say with absolute confidence—and without any speculation or guessing—that the time yet remaining during which Israel will suffer is very short. We are indeed in the last days. The message of these verses and the three following, when analyzed in the light of the setting, is seen to be a prediction that there will be those who proclaim to Israel the coming of Jehovah, whose advent will be seen by all nations because He will appear in all His glory.

On the other hand, in verses 6-8, we have a glimpse of those who do not heed the admonition to proclaim this prophetic message to Israel. When we analyze carefully what they say as recorded in verses 6 and 7, we see that they are unwilling to proclaim the coming of Jehovah to His people. They are against the teaching and preaching of prophecy. This is seen in the words, "All flesh is grass, and all the goodliness thereof is as the flower of the field. The grass withereth, the flower fadeth, because the breath of Jehovah bloweth upon it; surely the people is grass." In other words, those who are here referred to refuse to give the message, claiming that the seasons come and go, one after another. The inference suggested by this statement is that they will continue to come and go and that there is no necessity of proclaiming to Israel the coming of the Lord.

In verses 9-11 those who do heed the admonition to give this message of comfort are urged to proclaim with no uncertain sound that the Lord is coming, and that He will come, not as He did nineteen hundred years ago, in humility and gentleness, but that He will return as a mighty warrior, having His reward and His recompense with Him. At the same time, however, He will be as gentle as a shepherd and will take care of His own.

In verses 12-17, the prophet soared to ethereal heights in his majestic description of this Mighty God whose coming is to be announced. This one is the Creator of the universe; He is the great architect; He is the great chemist; He is the great builder; He is the omniscient one; He is the all-powerful one. In comparison with Him the nations are but as a drop of water in a bucket. They are no more than the small dust of the balance. He is so very great that the cedars of Lebanon are not sufficient to burn, nor the beasts thereof sufficient to make an appropriate offering to Him. In fact, there is nothing in the world that can be considered as an offering worthy of His majesty, splendor, and glory.

Notwithstanding the fact that Israel had the knowledge of God, many of them were turning to idols and making images. This, to the prophet, seemed a ridiculous and senseless thing on the part of intelligent men.

Then, looking toward the heavens, the orator shouted that He "that sitteth above the circle of the earth" was so very great that the inhabitants of the world "are as grasshoppers" in His sight. Isaiah, like Job and Solomon, knew that the earth was round

and that viewed from the heavens it appears as a circle. From whence did these men of God get this knowledge? They spoke contrary to the generally received ideas of their times. There is but one answer: God gave them their messages. This great God, whose coming is to be announced to Israel, is the one who stretched out the heavens as a curtain and spread them out as a tent to dwell in. He is the one who created all the stars—as innumerable as they are. Because of His power not one of them is lacking. He knows them and calls them all by name. He controls the princes and the kings of this earth, who seem to act as if they were permanently located in their positions, whereas He is the one who roots them up out of their security and complacency.

In the concluding paragraph, verses 27-31, Israel is seen to be lamenting her condition, thinking that the justice due to her has passed away, and that God has forgotten her. The prophet therefore reminded his audience that the Everlasting God, Jehovah, the Creator of the ends of the earth, does not faint; neither is He weary; there is no such thing as searching out His understanding. On the contrary, He is interested in the humblest, most insignificant man or woman in Israel. He is ready to help those who will wait for Him—His coming in fulfillment of the prophecy in this chapter.

"He giveth power to the faint; and to him that hath no might he increaseth strength. Even the youths shall faint and be weary, and the young men shall utterly fall: but they that wait for Jehovah shall renew their strength; they shall mount up with wings as eagles; they shall run, and not be weary; they shall walk, and not faint" (vss. 29-31).

Here is the promise of divine assistance and help for those "that wait for Jehovah." We must give this message to the Hebrews now in order that the honest hearts among them may know of His (Messiah's) second coming, may turn to Him, and wait for Him to make this appearance. This promise therefore presupposes that those among God's people who now have the truth will give this prophetic message to Israel in order that the truth seekers may turn to God and wait for Him in the person of Messiah to appear, which thing He will do in His own good time and will bring the longed-for deliverance to His sorely tried people.

The Prophet Isaiah assumed that every honest truth seeker who desires facts can look into the heavens above and at the things upon the earth and can recognize that the one who created the universe is the one who is controlling the nations—is working in

history. It is this one who will come again and deliver Israel and restore the faithful to favor with the Almighty.

III. BELIEF IN GOD A NECESSARY CONVICTION

Having seen that belief in God is universal, we now wish to ascertain if possible whether this conviction is simply a matter of coincidence or whether it is an absolute necessity. In other words, is it possible for man to avoid or to eradicate the idea of God's existence from his being? Put differently, is it possible for man to discard the conviction regarding God's existence? Thus far it has been impossible to get a satisfactory explanation of this conviction upon any basis other than that it is a part of his constitution. To put the question another way, is it possible for a sane man to disbelieve the existence of God? Many answer this question in the affirmative, calling attention to the fact that there are not a few atheists. In view of this situation, let us look more closely at the evidence and facts.

All fair-minded, scientific men must admit from the evidence which we have that belief in God is a universal fact. Can we say that this conviction is a *necessary* belief? It is, if it is based upon the very constitution of man's nature. If it is grounded in his being, it will be impossible for him, in his sane, sober moments, to discard this belief.

There are certain truths which are of such a nature that it is impossible to gainsay them. For instance, no one in a normal state of mind can deny that two and two make four. There are, however, different kinds of necessary truths. For example, there is the type of first principles the opposite of which is unthinkable. The principle of the law of causation falls into this category. There must be an adequate cause for every effect. The whole is greater than any of its parts. The opposite of these propositions is inconceivable.

In the next place, there are truths involved in certain physical phenomena and others pertaining only to mental or spiritual data. Although these exist in two separate realms and differ one from the other in producing conviction, nevertheless each is real in its own sphere. To the normal mind which is unhampered by preconceived ideas, the material or physical world is a reality, the existence of which cannot be denied. At the same time no fair-minded person can logically and reasonably deny the existence of mind and psychological phenomena. To be more specific, taking a sober,

rational, and logical view of myself, I cannot deny the reality of my body. Nor can I dispute the existence of my mind. The impossibility of denying either of these is apparent. Though the evidence in each case is different, conviction regarding both is produced and is unshakable.

In the third place, there is a class of truths which cannot be denied without doing violence to the laws of our mental make-up. In this realm lie moral and spiritual facts. In instances where denial is possible, external influence or false reasoning has been brought to bear to produce such abnormal convictions. To draw an illustration from the physical realm, one would say that a plumb bob may, by a person, be held from a vertical line. When, however, it is released, it will return to the normal position. By reason of some preconceived and fanciful theory or teaching, one's mind may be pulled aside from the vertical line of truth and facts. For many physical reasons a person may deny the existence of God and also man's moral nature. While he is under the influence of such unfounded theories, he may honestly and conscientiously believe all of those positions which are involved in the theory. When, however, the false conception is brushed aside by the stark experiences of life with its stubborn facts, especially in the face of death and eternity, men forget, as a rule, the theories and philosophizings of the learned and begin to face facts as they are—often after it is too late, after they have by willful rejection of light and truth wrecked their moral and spiritual make-up. On this point I wish to quote Dr. Charles Hodge: "Whatever arouses the moral nature, whether it be danger, or suffering, or the approach of death, banishes unbelief in a moment. Men pass from scepticism to faith, in many cases, instantaneously; not of course by a process of argument, but by the existence of a state of consciousness with which scepticism is irreconcilable, and in the process of which it cannot exist. This fact is illustrated continually, not only in the case of the uneducated and superstitious, but even in the case of men of the highest culture. We see by everyday experience—and the statements of the Scriptures prove conclusively—that the moral law is indelibly written in man's very nature. This fact implies that there is a Lawgiver who thus constituted man as he is, who will enforce these great moral principles, and to whom man is responsible. As long therefore as man, in his normal condition, recognizes himself as a moral being, he must admit the existence of God to whom he is personally respon-

sible for his life and actions. To this extent, and in this sense, therefore, it is to be admitted that the knowledge of God is innate and intuitive; that men no more need to be taught that there is a God, than they need to be taught that there is such a thing as sin. But as men are ignorant of the nature and extent of sin, while aware of its existence, until instructed by the Word of God, and enlightened by His Spirit; so they greatly need the same sources of instruction to give them an adequate knowledge of the nature of God, and their relation to Him."

There are, however, men who deny this innate knowledge of God and who attribute a belief in His existence to the reasoning faculty of man. Such philosophers tell us that men, who have reached a high plane of education, culture, and science, by the inductive method in their examining nature and its phenomena, are the only ones who rationally come to the conclusion that a Supreme Being exists. A case analogous to this one, they claim, is that which pertains to the law of gravitation. This power has been in existence in the physical realm since the creation, but was never understood properly until Newton recognized and stated the fundamental principles involved. This case is *not* analogous; because, as has been seen, it has been, from time immemorial to the present day, the universal experience of the educated and uneducated, the cultured and uncultured alike, to believe in the existence of God.

Other thinkers endeavor to place the subject under discussion upon a different basis. To this class of philosophers, it seems evident that children and illiterate men, as they move in their limited spheres, stumble upon the idea of God from their various experiences. Such an hypothesis is the only reasonable foundation upon which they can base a conclusion relative to the different phenomena with which they come in contact. On this point I again quote Dr. Hodge: "Thus the existence of God is so obviously manifested, by everything within and around us, the belief in that existence is so natural, so suited to what we see and what we need, that it comes to be generally adopted. We are surrounded by facts which indicate design; by facts which demand a cause. We have a sense of the Infinite which is vague and void, until filled with God. We have a knowledge of ourselves as spiritual beings, which suggests the idea of God, who is a Spirit. We have the consciousness of moral qualities, of the distinction between good and evil, and this makes us think of God as a Being of moral perfection." While

the things just mentioned are true, none of them gives man his idea of God. As has already been seen, man's moral nature and the very constitution of his being inevitably lead him, with few exceptions, to the theistic faith. But these matters of daily experience, to which the author just quoted refers, only heighten and deepen and at the same time broaden and clarify man's intuitive, innate idea of God's existence.

I wish to summarize this phase of the subject by another quotation from Dr. Hodge: "The truth is, that all the faculties and feelings of our minds and bodies have their appropriate objects; and the possession of the faculty supposes the existence of those objects. The senses suppose the existence and reality of the objects of sense. The eye, in its very structure, supposes that there is such an element as light; the sense of hearing would be unaccountable and inconceivable without sound; and the sense of touch would be inconceivable were there no tangible objects. The same is true of our social affections; they necessitate the assumption that there are relations suited to their exercises. Our moral nature supposes that the distinction between right and wrong is not chimerical or imaginary. In like manner, our religious feelings, our sense of dependence, our consciousness of responsibility, our aspirations after fellowship with some being higher than ourselves, and higher than anything which the world or nature contains, necessitate the belief in the existence of God."

One has called our attention to the fact that the evidence points in the direction that Adam, when he was created, believed in the external world and at the same time in the existence of God. His religious nature, unbiased and unstained by sin and rebellion, apprehended the existence of God as truly as his sense perceived the external world.

There is still another class of theologians who attribute the idea of God to an original, supernatural revelation which the Lord made to primitive man. It is true beyond a doubt that there was such a revelation. Enoch was a true prophet (Jude 14). Abraham had the revelation of God and obeyed His voice, keeping His charge, commandments, and laws (Gen. 26:5). In this connection let us remember that he lived approximately four hundred years before Moses. Nevertheless there was a divine revelation in his day which he obeyed. (For further light on this most interesting phase of our study, see chap. i, *Messiah: His First Coming Scheduled.)* As has already been shown, the knowledge of

God is perceived by man's intuitive powers; but in the light of the revelation which the Lord made of Himself and of His will from the very beginning, this knowledge was clarified and enriched.

IV. POSITIVE PROOF OF THE EXISTENCE OF GOD

Notwithstanding the fact that by his innate powers man recognizes the existence of the Supreme Being, there are those who deny the possibility of proving His existence. As we have already seen, the Apostle Paul stated that the invisible things of God from the creation of the world are clearly seen, being perceived by the things that are made, even His everlasting power and divinity. From this declaration we must conclude that it is possible for us to prove the existence of the Almighty. There are usually four lines of reasoning employed by theologians and philosophers in establishing this thesis: the *ontological, cosmological, teleological,* and *anthropological arguments.* A misunderstanding however has arisen in regard to them. No one of these alone can prove the existence of the Supreme Being. The cosmological argument does prove the existence of an adequate cause operative in the universe. The teleological proof emphasizes the intelligence of this adequate cause, whereas the anthropological line of reasoning shows it to be a moral creature. Since the ontological argument is inconclusive and is lacking in convincing power, I shall omit a discussion of it and shall proceed to the evidence drawn from the cosmological proof.

A. *The Cosmological Argument*

The cosmological argument has by some been considered equivalent to the law of causation which may roughly be stated thus: All changes and phenomena are the result of some adequate cause. One sees that this statement, when viewed properly, is inadequate, for it is simply an assertion that every caused event must be the result of a prior cause. A more exact statement of the argument is that everything begun, whether it be material substance or phenomenon, is the result of a cause sufficient to produce it. The material heavens and earth as we view them today most obviously had a beginning and owe their existence to a cause sufficient to produce them as they now are. Modern science has greatly enlarged our conception of the vastness of the physical universe, the enormity of which staggers our finite minds. Evidently then the cause which produced it as it is today must be infinitely greater than the universe itself.

The fair-minded man must concede the cogency of the argument thus stated. Some, of course, will grant all that has been said. They reply however with the assertion that the phenomena to which I have just called attention does not account for the coming into existence of the material universe, but only to the change or changes which have brought it to its present condition. The force of this objection I unhesitatingly grant.

All science of today is built upon the law of causality, which asserts that there is an adequate cause for every result. If we should push the law of causation beyond its natural bounds, we would be forced to admit that there was a cause which brought the Eternal God into existence—but we will not be illogical and force this argument beyond its proper limits, seeing that truth and facts will not justify such conclusions. The evidence in the material universe does not require us to assume anything other than resident forces latent in nature to produce the results which we see on every hand—if we close our eyes to mind, psychic phenomena, and evidences of plan, purpose, and design. According to Flint, in *Theism,* "The Cosmological argument alone proves only force, and no mere force is God." In harmony with this conclusion is one from Diman, in *Theistic Argument,* who asserts, "The Cosmological argument alone cannot decide whether the force that causes change is permanent self-existent mind, or permanent self-existent matter." Existence of mind in the universe is the only answer to the question. Whenever we begin to discuss this phase of the subject, we immediately move away from the cosmological argument to that of teleology.

One replies that he concedes the existence of a cause which has produced the present phenomena, but insists that it is impossible for us to affirm that this cause was not in turn the result of a prior cause. Moreover, if this argument is granted—and no one from the basis of the cosmological argument can affirm anything more than that—one must admit that there might have been an indefinite series of causes which have been operating throughout the ages of the past eternity. If this position is taken, it is impossible from the cosmological argument to arrive at the conclusion that there was at the end of this long series of causes an uncaused Cause.

The skeptic may admit the law of causality in the universe but, at the same time, refuse to grant that this cause was anything more than a finite one. Our argument does not require the admission

of a cause greater than one that was necessary to produce the phenomena or changes observed.

What does the cosmological argument prove? It simply brings us to the conclusion that there was a cause sufficiently great to produce the changes observable in the material substance of the universe and the phenomena as we observe them today. Further than this it cannot carry us. But this contribution to our knowledge in connection with other facts, as we shall presently see, lays a firm foundation upon which the theist can stand and enables him to see facts as they really are. In other words, the cosmological argument is a bedrock fact upon which the truth seeker may take his stand as he enters into a further investigation of additional evidence bearing upon the subject of God's existence.

B. *The Teleological Argument*

The teleological argument is not, as some have supposed, properly reasoning from design to a designer. That design argues a designer is an identical proposition. When one observes order, beneficial arrangement, and allocation of goods and objects in any system or place, one immediately and logically infers the existence and operation of an intelligent cause as that which produced the phenomena observed. The one using the teleological argument, observing the order, collocation, and distribution of things in the cosmic order, sees in such a system the proof of the existence of an intelligence who possesses volition and power sufficient to produce or to account for the phenomena which he observes. For instance, I wish to call attention to the science of chemistry as an illustration of correlation to definite ends; the relation of inanimate creation to animate; order and gradation in organic creation; the existence and interrelation of the so-called laws of nature; and finally the great cosmic order.

From the very beginning of the human race to the present time men have been impressed with the soundness of this argument to prove the existence of a personal intelligent Being whom we call God. Some would, however, try to invalidate the force of the evidence by asserting that in many instances there are order and system apart from intelligent purpose.* I concede that there

* Pantheism, generally speaking, conceives of God's being the totality of all existence. Nature is impersonal and comes to consciousness only in man. It is illogical in many respects. One must shut his eyes to many facts in order to accept it as a philosophical explanation of the universe. It does not come within the scope of this work to refute it.

may, by *bare chance,* appear to be some order and beneficent allocation of things. Nevertheless, we must, when we understand our own nature and constitution, deny the force of this suggestion. The law of chance* prohibits our accepting for one moment the proposition that accident and coincidence could produce the enormous amount of evidence of order and intelligence observable throughout the universe. But, one claims that this order and distribution of good and blessing are due to physical forces and law. In reply I wish to call attention to the fact that law always implies a lawmaker who is able to carry out the so-called law.

The teleological argument cannot prove the existence of God. It does, however, as we have already seen, give positive evidence of the existence of a power possessing intelligence and will. As to whether or not this power is a person or such a being as the pantheist imagines, this argument alone does not and cannot establish.

There are those who call our attention to the fact that, should it be granted that there is a personal Intelligence standing behind the physical universe, the evidence does not prove his unity nor his eternity; for there could be system, organization, and coördination by mutual agreement of various intelligent beings. Nor does the evidence prove the eternal nature of this Intelligence the existence of which is gathered from the general idea of teleology which is seen everywhere; for, as far as this line of reasoning goes, there could be such a being as the imaginary demiurge of the Gnostic Systems. From the teleological argument, therefore, since our minds are finite, we cannot draw the conclusion that this Intelligence is infinite and eternal.

The value of the teleological argument has been summed up in

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* For the validity of the proof derived from the law of chance consult any textbook on higher arithmetic or algebra. "It is only within narrow limits that seemingly purposeful arrangements are produced by chance. And therefore, as the signs of purpose increase, the presumption in favor of accidental origin diminishes."—Momerie, *Christianity and Evolution.* There are twenty-six letters in our alphabet. In *Webster's New International Dictionary of the English Language,* 1939, sec. ed., there are 600,000 words defined. These twenty-six letters of our alphabet were used in spelling these 600,000 words and the terms defining each. In addition to the dictionary proper there are certain sections giving much valuable information. According to the law of chance it is utterly unthinkable that this volume came into existence by blind chance or impersonal resident forces within. In the same manner the useful combinations, arrangements, allocation of things throughout the universe absolutely and unequivocally preclude the possibility of our attributing these things to blind chance.

the following words of Dr. A. H. Strong: "It proves from certain useful collocations and instances of order which have clearly had a beginning, or in other words, from the present harmony of the universe, that there exists an intelligence and will adequate to its contrivance. But whether this intelligence and will are personal or impersonal, creator or only fashioner, one or many, finite or infinite, eternal or owing its being to another, necessary or free, this argument cannot assure us.

"In it, however, we take a step forward. The causative power which we have proved by the cosmological argument has now become an intelligent and voluntary power."

C. *The Anthropological Argument*

We have already seen from the cosmological argument that we must accept the proposition that there is a cause in the universe adequate to produce the various changes and phenomena which we observe at the present time. More than this we could not draw from that line of reasoning. We did, however, step forward in our investigation by examining the teleological argument. From it we have seen that there is evidence that proves conclusively the existence of a power in the universe which is both intelligent and volitional. Whether or not this power or being is personal or impersonal, this line of reasoning is unable to settle. At this stage of our investigation we make another step forward by investigating the anthropological argument. In the world as we know it today, there are various forms of life, all of which—even microscopic ones—give evidence of a certain amount of intelligence and determination. Thus we know life, as it exists today, from the one-cell animal of the amœba up to man. Each type of life is limited in its intelligence and volitional capacity. In this discussion, however, it is necessary for us to divide all living beings into two sections: those below the human plane and man who alone lives on the high level of communion and fellowship with the Almighty.

Scientific observation of all animal life—from the amœba up to the highest form of the anthropoid ape—gives evidence of a certain amount of intelligence and of determination. Animals are guided by instincts and will but are devoid of the capacities, capabilities, and powers that are characteristic of the human family.

Animals do not give any evidence of capabilities for advancement. The sphere of each species is very much limited. The

single individual possesses the characteristics of the species in the beginning of life as much as at the close. There is, therefore, no progress and advancement made either by the individual or by the species.

When we come, however, to the consideration of the human family, we see that man possesses intelligence, sensibility, will, and conscience. He is capable, as he has demonstrated time and again, of great and wonderful advancement—within certain limits. From what source did he derive the characteristics which differentiate him from the lower forms of life? There can be but one answer, which is that his intellectual and moral nature must have had as its author a moral and intellectual Being. This fact becomes evident from the general proposition that something cannot be taken from nothing. Man's intellectual and spiritual capacities are unlike that of any other creature. He as a moral and intellectual being had a beginning upon the earth. Material and unconscious forces cannot be considered as sufficient to produce his reason, conscience, and free will. Since he possesses these characteristics, obviously the Cause bestowing these endowments upon him must of necessity have been a self-conscious and moral Being. But these characteristics are those of personality. The reason, therefore, for man's possessing these qualities is that there exists in the universe an intelligent personal Being.

Man's moral nature demands in explanation of its being the existence of a holy lawgiver and judge. The correctness of this statement becomes obvious when we remember that our consciences recognize the existence of a moral law which has supreme authority over us. Whenever we violate this moral law of our beings, we experience compunctions of conscience and fear of judgment. This moral law is not self-imposed; neither are the threats of judgment self-executed. These facts argue for the existence of a holy will which has imposed these laws upon our nature and a chastening power that will execute the threats of our moral being.

Man's emotional and volitional nature argues for the existence of a Being who himself constitutes the worthy object of man's affection and whose existence calls forth the best and highest in the human soul. A Being possessing power, knowledge, wisdom, holiness, righteousness, and goodness can meet the demands of the human heart. Belief in the existence of such a Being does call forth the noblest, the highest, and the best in man. If such a Being does not exist, a false conception works in man, but the truth

cannot. Such a thought as this is preposterous. The facts as they exist therefore demand unequivocally the existence of a moral and intellectual Being, who possesses the characteristics which are common to man in a holy, undefiled state, but in an infinitely greater degree.

By the anthropological argument we are brought to the conviction that a personal God does exist. This argument, however, does not and cannot prove that He is eternal. Neither does it demonstrate that He is infinite in all His being and perfections. This is evident from the fact that we are reasoning from the finite. Moreover, from the cold facts of nature, the love, mercy, and goodness of this personal Being, of whose existence we are now convinced, are not revealed. Dr. Strong sums up this argument in the following words: "The value of the argument is, that it assures us of the existence of a personal Being, who rules us in righteousness, and who is the proper object of supreme affection and service. But whether this Being is the original creator of all things, or merely the author of our own existence, whether he is infinite or finite, whether he is a being of simple righteousness or also of mercy, this argument cannot assure us."

After having examined carefully the ontological argument and having pointed out its defects, Dr. Strong summarizes the value of the arguments which we have been considering in the following words: "But the existence of a Being indefinitely great, personal Cause, Contriver, and Lawgiver, has been proved by the preceding argument; for the law of parsimony requires us to apply the conclusion of the first three arguments to the one Being, and not to many. To one Being we may ascribe the infinity and perfection, the idea of which lies at the basis of the Ontological Argument—ascribe them, not because they are demonstrably His, but because our mental constitution will not allow us to think otherwise. Thus clothing Him with all perfection which the human mind can conceive, and these in illimitable fullness, we have one whom we may justly call God."

In our investigation thus far we have been led to the conclusion by the three lines of reasoning that there is standing behind the universe a Power adequate to produce the changes and the phenomena which we see today, that this Power possesses intelligence and volition, and that this Being is a personal one who possesses in an infinite degree the attributes of intelligence, volition, and a moral character.

I would like to sum up the results thus far of our examination by giving another quotation from Dr. Strong: "The three forms of proof already mentioned—the Cosmological, the Teleological, and the Anthropological Arguments—may be likened to the three arches of a bridge over a wide and rushing river. The bridge has only two defects, but these defects are very serious. The first is that one cannot get on to the bridge; the end toward the hither bank is wholly lacking; the bridge of logical argument cannot be entered upon except by assuming the validity of logical processes; this assumption takes for granted at the outset the existence of a God who has made our faculties to act correctly; we get on to the bridge, not by logical process, but only by a leap of intuition, and by assuming at the very beginning the very thing which we set out to prove. The second defect of the so-called bridge of argument is that when one has once gotten on, he can never get off. The connection with the further bank is also lacking. All the premises from which we argue being finite, we are warranted in drawing only a finite conclusion. Argument cannot reach the Infinite, and only an infinite Being is worthy to be called God. We can get off from our logical bridge, not by logical process, but only by another and final leap of intuition, and by once more assuming the existence of the infinite Being whom we have so vainly sought to reach by mere argument. The process seems to be referred to in Job 11:7: 'Canst thou by searching find out God? Canst thou find out the Almighty unto perfection?' "

Dr. Strong has correctly told us that we can enter this logical bridge by assuming the validity of the logical processes and by assuming also the existence of God who made our faculties to act correctly. In making these initial presuppositions we are both scientific and logical. To illustrate, may I call attention to the fact that in geometry we often assume a certain proposition to be true. Starting out with such an hypothesis, we build upon it propositions which we have already proved and finally and logically reach the conclusion sought, which is the very thing assumed. Such a procedure is recognized as sound and logical. In this way we establish the correctness of the proposition assumed in the beginning. This method is adopted in all scientific research. This is nothing other than the trial-and-error method. When we, led by our intuitive knowledge, assume the existence of God and the reliability of our mental processes, and reach the logical bridge, presented by Dr. Strong, we see that the data justify and establish the fact of the

existence of a personal God. We get from this logical bridge to the farther bank in the same way. There we stand on bedrock facts and rejoice in the eternal God and His existence.

In keeping with what Dr. Strong has said I wish to quote Fisher, in *Supernatural Origin of Christianity:* "What then is the purport and force of the several arguments for the existence of God? We reply that these proofs are the different modes in which faith expresses itself and seeks confirmation. In them faith, or the object of faith, is more exactly conceived and defined, and in them is found a corroboration, not arbitrary but substantial and valuable, of that faith which springs from the soul itself. Such proofs, therefore, are neither on the one hand sufficient to create and sustain faith, nor are they on the other hand to be set aside as of no value." Another has affirmed that these arguments are not a bridge, but are simply the guy-wires upon which a great suspension bridge of intuition hangs, by means of which we pass over the gulf separating God from man."

We have thus far seen that belief in a Supreme Being on the part of man is to be numbered among the fundamental postulates and axiomatic truths which are inherent in man's nature and which only await the occasion of experience to cause these general conceptions to unfold into the blossom of a trusting, relying faith. Thus the three lines of reasoning which we have just examined in the briefest manner possible confirm and establish man's intuitive knowledge of God and His existence.

God has, in His wisdom and goodness, left certain chasms, figuratively speaking, unbridged, which man by faith alone must cross. He must live by faith and serve his Maker in the spirit of Abraham who is the father of all the faithful. The moral quality of man's service and loyalty to God would be destroyed if there had not been left a margin for the exercise of his faith. From the very nature of his constitution and his relation to his Maker, he sees that the Almighty has shown His wisdom and mercy by withholding overwhelming proof that would force or coerce the will to a firm belief in His existence and man's utter dependence upon Him.

As long as man is in the flesh and limited by his restricted horizon, he will be unable to understand adequately the subject of the existence of the Almighty. He does not have to comprehend the subject. In fact, it is impossible for the finite to comprehend the Infinite. A person does not have to understand even the simplest rules of the culinary art in order to enjoy a good meal. By faith he

accepts the food which is prepared for him and enjoys it. Of course, if he has a knowledge of food chemistry and understands dietary laws, he can choose those foods and such combinations as are agreeable to his nature and thus avoid sicknesses which often produce ill-health for many. In the same manner men can by faith accept the God of nature and the bountiful provision which He has made for their welfare both in time and throughout all eternity.

If the reader will continue the study of the message of this book with an open mind in order to find out the will of this one Eternal God concerning whose evidence I have been speaking in this chapter and will seek to know His will with a view to conforming his life and conduct thereto, I shall feel myself amply repaid for my efforts to present the basic facts of revelation set forth in this treatise.

Chapter II

THE REVELATION OF GOD

IN CHAPTER I we have seen sufficient proof that there is a personal God in whom man lives, moves, and has his continual being. "The heavens declare the glory of God; And the firmament showeth his handiwork" (Ps. 19:1). Only the fools—those who are living on the carnal plane and are ignoring the reality of spiritual data—call in question the existence of God (Ps. 14:1). As we shall see in the discussion of the nature of man, he was made in the image of the Almighty. Since God is pure spirit, as we learn from the Sacred Scriptures, man was created in the image and likeness of his Maker in the correct sense of the word. He was made in the image of God in that he possesses intelligence, will, and a moral nature. These are fundamental facts about which there can be no question. Because of man's moral make-up he realizes his utter dependence upon his Maker. Every thinking person sees and understands that he possesses these powers. As he looks into the heavens, he sees the evidence of intelligence and will in the Almighty who is the Creator, the Preserver, and the Governor of the entire universe.

I. Presupposition Pointing to a Divine Revelation

From what is seen in the universe and from what we know of ourselves, we conclude that this Mighty God is interested in His creatures and naturally desires to communicate with them. Since, as we shall see in a later chapter, we are made in the image of our Creator, who, without doubt, possesses these spiritual attributes in all their perfections, we conclude that our God, being what He is, wishes to communicate with His creatures. Thus the nature of both God and man presupposes the making of a revelation to man by the Almighty.

When we look out upon the world in which we live, we see that the guiding hand of the Almighty has gently led man in a progressive way to learn more and more about the universe in which he lives. When we study the individual, moreover, we see that, as the child grows, his mind unfolds, and that he acquires the ability to comprehend more and more clearly the facts about himself. What

is true of the individual also holds good with respect to the race. By analogy therefore we conclude that the Eternal God would likewise naturally give His revelation in a progressive manner—as man is capable of receiving it.

II. EVIDENCE OF AN EARLY REVELATION

For the sake of investigation, let us look into the Scriptures and see what they assert and what information they have for us on this point. After we have done this, we shall then subject the Scriptures to the acid test of facts. We must approach the Sacred Records with an unbiased mind and with a desire to learn facts and truths regardless of whether or not they conform to our previous ideas.

In Genesis, chapter 3, we are told that man and woman were placed in the Garden of Eden, and that the Almighty visited them "in the cool of the day." Upon these occasions the Lord communicated with His creatures. This fellowship was indeed most enjoyable and delightful. Thus man in his unfallen, pure, innocent state had communion and fellowship with his Maker.

But this blessed condition, as we shall learn later, did not last long. Satan, who is the adversary of God and all good, led man to disobey his Maker and to bring distress and ruin upon himself and his posterity.

Another bit of evidence that there was a primitive revelation made by the Almighty to His people is found in Genesis 26: 3-5: "I will establish the oath which I swear unto Abraham thy father; 4 and I will multiply thy seed as the stars of heaven, and will give unto thy seed all these lands; and in thy seed shall all the nations of the earth be blessed; 5 because that Abraham obeyed my voice, and kept my charge, my commandments, my statutes, and my laws." From this quotation it is very clear that there were commandments, statutes, and laws which had been given by the Almighty, and which Abraham obeyed and observed. Let it be remembered that he, who was a contemporary of Melchizedek and Hammurabi of the first dynasty of Babylon, lived four hundred years before Moses. Contrary to the usual way of thinking, therefore, there was a specific, definite revelation of the Lord before the days of Moses.

God called Abraham out of Ur of the Chaldees and directed him to go to a land that He would show him, which country proved to be Palestine. Doubtless the Lord brought him there in order that

he might be associated with Melchizedek, who was at that time king of Salem and priest of God Most High. This unique character evidently reigned over what might properly be called the kingdom of God of that day and time. There could be no doubt but that the laws governing that kingdom and the ritualistic worship, which was carried on by its king, were of divine origin.

According to the best evidence which we have, Job was a contemporary of Abraham, Melchizedek, and Hammurabi. In his second speech Job triumphed in the thought that he had not "denied the words of the Holy One."

> And be it still my consolation,
> Yea, let me exult in pain that spareth not,
> That I have not denied the words of the Holy One (Job 6:10).

Once more we hear that ancient patriarch speaking:

> I have not gone back from the commandment of his lips;
> I have treasured up the words of his mouth more than my necessary food (Job 23:12).

We see another reference to a primitive revelation, Psalm 40:7, in the expression, "the roll of the book." In this passage appears a quotation from an ancient document in which Messiah, speaking to Jehovah the Father, discloses the fact that He is coming to do the will of God with reference to sacrifices and burnt offerings. This citation is repeated in Hebrews 10:5-7. One will search throughout the Old Testament without being able to find this quotation, which appears in Psalm 40. When we take all the facts into consideration, we cannot avoid the conclusion that there was an early, primitive revelation, which is here called "the roll of the book." No one in modern times knows where that book is. The very fact that God has not preserved it to the present time, but has permitted it to pass out of existence, argues for its having contained a revelation that was only temporary in its nature and for its having been superseded by the later and fuller disclosures as we find them in the books of the Old Testament. There are other books referred to in the historical portions of the Hebrew Scriptures which likewise have passed out of existence. Jude, for instance, quoted from the Book of Enoch (Jude 14). The writer of Chronicles mentioned the history of Samuel the Seer, the history of Nathan the prophet, and also the history of Gad the seer (I Chron. 29:29).

From these facts it becomes abundantly evident that there was an early revelation which God gave for the time being, and which

He permitted to pass out of existence and to be superseded by the fuller revelation.

III. GOD'S REVELATION THROUGH ISRAEL AS A NATION

As has just been noted, the revelations given in the early days of the race seem to have been partial and fragmentary. This is the impression which one receives from the data which have remained to the present. As time advanced, however, we have a logical right to believe that the Lord would put His revelation for mankind in a more permanent form in order that it might be preserved through the centuries.

In keeping with this normal presupposition, one can look around at the nations of the world and discover fundamental reasons which logically lead one to believe that God would commit to one special people His revelation in order that they in turn might pass it on to the world. It is a well-known fact that the Greeks had a genius for the beautiful. They advanced farther in the arts and sciences of the ancient world than did any other people. It is true that according to tradition they learned their basic arts and sciences from the Egyptians; nevertheless, they carried forward and developed that which they borrowed from the people of the Nile. The Greeks became the teachers of the world of their day. At the same time they were lacking in other essential qualities and characteristics.

It is also conceded by all well-informed students that the Romans had a genius for law, order, organization, and government. While they lagged behind the Greeks in speculative thought, along with the arts and sciences, they excelled their predecessors in the special fields just mentioned. Thus the Romans made their contribution to the world in the form of law, order, jurisprudence, government, and administration.

According to the adage, "'tis an ill-wind which blows no one good." The Saracens seem to have been a curse to European civilizations. Such is the snap judgment of some students. But those who know the facts realize that these Asiatics did add their part to civilization in that they laid down the beginnings of modern science—in a rudimentary way. England has made her contribution to constitutional government, whereas America has advanced along more purely democratic lines and has given special opportunities to the individual and religious freedom to all its people. The special results of the labors of these various nations have

brought wonderful blessings to humanity from the standpoint of material and cultural advantages.

On the other hand, the special contribution of the Jewish people is in the field of religion. It is admitted that this race has "a genius for religion." Without question this statement is true.

But why have the Jews as a nation a "genius for religion?" The answer is this: When Abraham and Sarah, his wife, were beyond the age of parenthood, God performed a biological miracle upon their bodies which made possible the birth of Isaac. This miracle is spoken of as an act of creation in such passages as Isaiah 43:1. Here it is said that God *created* Israel. When He did this, He injected into the bloodstream of the Jewish race powers, potentialities, and capabilities—both intellectual and spiritual—which account for Israel's special religious endowment and her phenomenal contribution to the world in every realm of human activity and endeavor. From these facts we can see why she has her genius for religion.

The revelation, however, which has been made through Israel is not due to her natural genius in spiritual matters. A statement from the inspired Prophet Jeremiah proves this point: "O Jehovah, I know that the way of man is not in himself; it is not in man that walketh to direct his steps" (Jer. 10:23). It takes something more than human powers to make known to man the eternal verities—it requires a revelation from the Almighty himself. The Scriptures therefore are not the record of man's quest for God; but God's quest for man. They are the disclosure of the Almighty to man for his benefit. These facts we shall learn under "Proof of the Inspiration of the Scriptures" in the present discussion.

God created the Jewish nation and has preserved it through the centuries to be the repository of His revelation. He sent Moses to be the deliverer of the Hebrews from the servile bondage of Egypt. "With a mighty hand, and with an outstretched arm," He delivered the Chosen People from their slavery and brought them out to Mount Sinai. There He delivered His law to them (Ex., chap. 20). When Israel came to Kadesh-barnea, God, because of her willfulness and unbelief, would not allow her to enter the Promised Land but made her wander in the wilderness for forty years. At the expiration of that time, the Hebrews, under the leadership of Moses, encamped in the Plains of Moab east of the Jordan. There he delivered his final instructions, which constitute the Book of Deuteronomy. In this series of farewell addresses Moses called Israel's

attention to the fact that the Lord had revealed His will to their fathers at Sinai, and that they were the repository of this divine revelation.

In this connection it is well for us to read Deuteronomy 4: 1-40 in order to interpret correctly the history of Israel:

4 And now, O Israel, hearken unto the statutes and unto the ordinances, which I teach you, to do them; that ye may live, and go in and possess the land which Jehovah, the God of your fathers, giveth you. 2 Ye shall not add unto the word which I command you, neither shall ye diminish from it, that ye may keep the commandments of Jehovah your God which I command you. 3 Your eyes have seen what Jehovah did because of Baal-peor; for all the men that followed Baal-peor, Jehovah thy God hath destroyed them from the midst of thee. 4 But ye that did cleave unto Jehovah your God are alive every one of you this day. 5 Behold, I have taught you statutes and ordinances, even as Jehovah my God commanded me, that ye should do so in the midst of the land whither ye go in to possess it. 6 Keep therefore and do them; for this is your wisdom and your understanding in the sight of the peoples, that shall hear all these statutes, and say, Surely this great nation is a wise and understanding people. 7 For what great nation is there, that hath a god so nigh unto them, as Jehovah our God is whensoever we call upon him? 8 And what great nation is there, that hath statutes and ordinances so righteous as all this law, which I set before you this day?

9 Only take heed to thyself, and keep thy soul diligently, lest thou forget the things which thine eyes saw, and lest they depart from thy heart all the days of thy life; but make them known unto thy children and thy children's children; 10 the day that thou stoodest before Jehovah thy God in Horeb, when Jehovah said unto me, Assemble me the people, and I will make them hear my words, that they may learn to fear me all the days that they live upon the earth, and that they may teach their children. 11 And ye came near and stood under the mountain; and the mountain burned with fire unto the heart of heaven, with darkness, cloud, and thick darkness. 12 And Jehovah spake unto you out of the midst of the fire: ye heard the voice of words, but ye saw no form; only *ye heard* a voice. 13 And he declared unto you his covenant, which he commanded you to perform, even the ten commandments; and he wrote them upon two tables of stone. 14 And Jehovah commanded me at that time to teach you statutes and ordinances, that ye might do them in the land whither ye go over to possess it.

15 Take ye therefore good heed unto yourselves; for ye saw no manner of form on the day that Jehovah spake unto you in Horeb out of the midst of the fire; 16 lest ye corrupt yourselves, and make you a graven image in the form of any figure, the likeness of male or female, 17 the likeness of any beast that is on the earth, the likeness of any winged bird that flieth in the heavens, 18 the likeness of anything that creepeth on the ground, the likeness of any fish that is in the water under the earth; 19 and lest thou lift up thine eyes unto heaven, and when thou seest the sun and the moon and the stars, even all the host of heaven, thou be drawn away and worship them, and serve them, which Jehovah thy God hath allotted unto all the peoples under the whole heaven. 20 But Jehovah hath taken you, and brought you forth out of the iron furnace, out of Egypt, to be unto him a people of inheritance, as at this day. 21 Furthermore Jehovah was angry with me for your sakes, and sware that I should not go over the Jordan, and that I should not go in unto that good land, which Jehovah thy

God giveth thee for an inheritance: 22 but I must die in this land, I must
not go over the Jordan; but ye shall go over, and possess that good land.
23 Take heed unto yourselves, lest ye forget the covenant of Jehovah your
God, which he made with you, and make you a graven image in the form
of anything which Jehovah thy God hath forbidden thee. 24 For Jehovah
thy God is a devouring fire, a jealous God.
25 When thou shalt beget children, and children's children, and ye shall
have been long in the land, and shall corrupt yourselves, and make a graven
image in the form of anything, and shall do that which is evil in the sight
of Jehovah thy God, to provoke him to anger; 26 I call heaven and earth
to witness against you this day, that ye shall soon utterly perish from off
the land whereunto ye go over the Jordan to possess it; ye shall not pro-
long your days upon it, but shall utterly be destroyed. 27 And Jehovah
will scatter you among the peoples, and ye shall be left few in number
among the nations, whither Jehovah shall lead you away. 28 And there
ye shall serve gods, the work of men's hands, wood and stone, which neither
see, nor hear, nor eat, nor smell. 29 But from thence ye shall seek Jehovah
thy God, and thou shalt find him, when thou searchest after him with all
thy heart and with all thy soul. 30 When thou art in tribulation, and all
these things are come upon thee, in the latter days thou shalt return to
Jehovah thy God, and hearken unto his voice: 31 for Jehovah thy God is
a merciful God; he will not fail thee, neither destroy thee, nor forget the
covenant of thy fathers which he sware unto them.
32 For ask now of the days that are past, which were before thee, since
the day that God created man upon the earth, and from the one end of
heaven unto the other, whether there hath been *any such thing* as this great
thing is, or hath been heard like it? 33 Did ever a people hear the voice
of God speaking out of the midst of the fire, as thou hast heard, and live?
34 Or hath God assayed to go and take him a nation from the midst of
another nation, by trials, by signs, and by wonders, and by war, and by a
mighty hand, and by an outstretched arm, and by great terrors, according
to all that Jehovah your God did for you in Egypt before your eyes? 35
Unto thee it was showed, that thou mightest know that Jehovah he is God;
there is none else besides him. 36 Out of heaven he made thee to hear his
voice, that he might instruct thee: and upon earth he made thee to see his
great fire; and thou heardest his words out of the midst of the fire. 37 And
because he loved thy fathers, therefore he chose their seed after them, and
brought thee out with his presence, with his great power, out of Egypt;
38 to drive out nations from before thee greater and mightier than thou,
to bring thee in, to give thee their land for an inheritance, as at this day.
39 Know therefore this day, and lay it to thy heart, that Jehovah he is God
in heaven above and upon the earth beneath; there is none else. 40 And
thou shalt keep his statutes, and his commandments, which I command thee
this day, that it may go well with thee, and with thy children after thee,
and that thou mayest prolong thy days in the land, which Jehovah thy God
giveth thee, for ever.

In the introductory verses of this passage Moses urged Israel to observe the statutes and commandments which God had given. By taking heed to this revelation, she would show herself wiser than the nations near whom she lived (vss. 6, 7). In verses 9-14, the lawgiver emphasized the fact that God had made known His will to her at Mount Sinai. In the following paragraph (vss. 15-24)

he warned her to avoid all idolatry. Notwithstanding her having the revelation of God, he foretold that the people would become self-willed and go in their own way. He therefore gave a prediction—one of the most fundamental of all prophecies relating to her checkered career (vss. 25-31)—that, when she would become settled and well-fixed in the land, she would forget God and turn to idols. When she would do this, Moses warned, God would scatter her among the nations where she would serve other gods.* But finally, according to the forecast, when she is in tribulation "in the latter days," she will return to Jehovah her God and hearken to His voice. Then He will be merciful to her. In the last paragraph of this quotation (vss. 32-40) Moses emphasized the fact that God had not dealt with any nation as He had with her. He had, by miraculous power, delivered her from her severe bondage, and by "his presence" He had brought her out of Egypt. Thus, in this majestic discourse, the speaker called attention to the fact that God had delivered her and had brought her to that moment when she was about to enter the land, and that she was occupying a position among the nations unique in every respect.

Once more Moses warned his hearers to beware of the snares of idolatry, for in chapter 7 he urged them to exterminate completely the nations of Canaan when God delivered them up into their hands. To conduct this seemingly barbarous war was necessary because the Canaanites were steeped in idolatry and wickedness. To leave them in the land and to associate with them would mean the corruption of Israel. At the instructions of the Lord God Almighty, Israel was to exterminate these corrupt, heathen peoples. But, someone asks, was not this inhumane? Was it not unlike God? No! These people had sunk to the very depths of sin and

* The people of Israel were cured of idolatry in its crudest aspects at the time of the Babylonian captivity. It seems never to have lifted its head among them after that merited stroke of judgment. They have, however, gone after things that have been the downfall of many. A strong traditionalism and an accompanying superstition have gripped great sections of the people from time to time. In modern times, however, a certain portion of the nation has departed from the faith of their fathers and has turned to a superficial rationalism, which parades under the guise of scientific research and scholarship. These Jews no longer hold to a belief in the inspiration of the Scriptures and the supernatural origin of their religion. They have accepted, without thorough scientific investigation, the unsupported and unproved theories of German rationalism served to them by their gentile friends, under the high-sounding but false claims of "the assured results of scientific criticism." To this modern Baal of superficial scholarship and rationalistic science many are now bowing the knee.

degradation, as the people of the antedeluvian world had done. Speaking metaphorically, the nations of Canaan were a part of the great body politic of the world of that day. Whenever any one member of the human body becomes affected with an incurable disease, which, if left alone, would spread to the entire organism, a surgical operation must be performed, and the affected part removed in order to save the life of the patient. These people—the nations of Canaan of Joshua's time—were a part of the body politic affected with an incurable disease, who if left would contaminate all with whom they came in contact. It therefore was an act of mercy on God's part to order the extermination of these degenerates, who had filled to overflowing the cup of their iniquity (Gen. 15:16).

Israel was again reminded of the fact that "thou art a holy people unto Jehovah thy God: Jehovah thy God hath chosen thee to be a people for his own possession, above all peoples that are upon the face of the earth" (Deut. 7:6). In order that the reader might the more easily see her unique position among the nations as granted her by God Almighty, I wish to quote Deuteronomy 7:1-16:

7 When Jehovah thy God shall bring thee into the land whither thou go-
est to possess it, and shall cast out many nations before thee, the Hittite,
and the Girgashite, and the Amorite, and the Canaanite, and the Perizzite,
and the Hivite, and the Jebusite, seven nations greater and mightier than
thou; 2 and when Jehovah thy God shall deliver them up before thee, and
thou shalt smite them; then thou shalt utterly destroy them: thou shalt
make no covenant with them, nor show mercy unto them; 3 neither shalt
thou make marriages with them; thy daughter thou shalt not give unto his
son, nor his daughter shalt thou take unto thy son. 4 For he will turn
away thy son from following me, that they may serve other gods: so will
the anger of Jehovah be kindled against you, and he will destroy thee
quickly. 5 But thus shall ye deal with them: ye shall break down their
altars, and dash in pieces their pillars, and hew down their Asherim, and
burn their graven images with fire.
6 For thou art a holy people unto Jehovah thy God: Jehovah thy God
hath chosen thee to be a people for his own possession, above all peoples
that are upon the face of the earth. 7 Jehovah did not set his love upon
you, nor choose you, because ye were more in number than any people; for
ye were the fewest of all peoples: 8 but because Jehovah loveth you, and
because he would keep the oath which he sware unto your fathers, hath
Jehovah brought you out with a mighty hand, and redeemed you out of the
house of bondage, from the hand of Pharaoh king of Egypt. 9 Know there-
fore that Jehovah thy God, he is God, the faithful God, who keepeth cove-
nant and lovingkindness with them that love him and keep his commandments
to a thousand generations, 10 and repayeth them that hate him to their face,
to destroy them: he will not be slack to him that hateth him, he will repay
him to his face. 11 Thou shalt therefore keep the commandment, and the
statutes, and the ordinances, which I command thee this day, to do them.

12 And it shall come to pass, because ye hearken to these ordinances, and keep and do them, that Jehovah thy God will keep with thee the covenant and the lovingkindness which he sware unto thy fathers: 13 and he will love thee, and bless thee, and multiply thee; he will also bless the fruit of thy body and the fruit of thy ground, thy grain and thy new wine and thine oil, the increase of thy cattle and the young of thy flock, in the land which he sware unto thy fathers to give thee. 14 Thou shalt be blessed above all peoples: there shall not be male or female barren among you, or among your cattle. 15 And Jehovah will take away from thee all sickness; and none of the evil diseases of Egypt, which thou knowest, will he put upon thee, but will lay them upon all them that hate thee. 16 And thou shalt consume all the peoples that Jehovah thy God shall deliver unto thee; thine eye shall not pity them: neither shalt thou serve their gods; for that will be a snare unto thee.

From this passage we learn that God loved Israel and chose her —not because she was a powerful people, not because of her goodness, not because of anything that she was, but because He loved the fathers, Abraham, Isaac, and Jacob—and had entered into a covenant with them. God therefore gave Palestine, which is the center of the earth (Ezek. 38: 12), to her for a permanent possession. She was thus placed upon this small portion of the world —the bridge of the nations—in order that she might hold aloft the torch of the revelation of God to the nations of the earth.

Psalms 146—150 are supposed by some commentators to have been used at the dedication of the Temple in Jerusalem, restored in the days of Zerubbabel, Joshua the high priest, Ezra, and Nehemiah. These commentators see in the following verses from Psalm 147 echoes of the restored community after the Babylonian captivity:

2 Jehovah doth build up Jerusalem;
He gathereth together the outcasts of Israel.

3 He healeth the broken in heart,
And bindeth up their wounds.

. . . . . .

13 For he hath strengthened the bars of thy gates;
He hath blessed thy children within thee.

14 He maketh peace in thy borders;
He filleth thee with the finest of the wheat.

If this supposition is correct, it is to be noted that the psalm goes far beyond such comparatively trivial matters as those which occurred at the restoration from Babylon. The inspired writer moves out into a very large circle of experiences and foretells a reconstruction period during which God will (at the conclusion of the great Tribulation) restore conditions upon the earth so that the

glorious Kingdom Age might be possible. The psalmist foretells therefore God's regathering Israel, healing the broken-hearted, binding up their wounds, and building up Jerusalem to be the capital of the whole earth. In verses 15-18 he speaks of the Lord's activity throughout the realm of nature and follows his statements with these most arresting words:

> 19 He showeth his word unto Jacob,
> His statutes and his ordinances unto Israel.
>
> 20 He hath not dealt so with any nation;
> And as for his ordinances, they have not known them.
> Praise ye Jehovah (Ps. 147:19, 20).

The original, translated "He showeth" his word, is not the rendering of a finite verb, but rather that of a participle, which form indicates continuous action. This fact shows that at a future time God will make Israel know the significance of the revelation which He has already made to her, and which was first delivered by Moses at Mount Sinai, being supplemented by subsequent divine disclosures given by the prophets of Israel and finally completed by the revelations of the Lord Jesus Christ and the apostles of the New Testament Era.

Israel as a race has realized her high calling and has most jealously and faithfully preserved the sacred deposit of the revelation of God which He entrusted to her.* It would take untold volumes to record the faithfulness and loyalty of myriads of the house of Israel who through devotion to God labored and suffered as no other nation has ever done in order to preserve intact the revelation entrusted to her. The Gentiles will never be able to pay in full the debt of gratitude which they owe to this people because of their having preserved and transmitted to them the Oracles of the Living God. They are now partaking of the spiritual things of Israel.

IV. THE REVELATION THROUGH MOSES AND THE PROPHETS

In the preceding section we have already noted the fact that God used Moses as Israel's great deliverer. This faithful servant stands

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* The annals of Jewish history are replete with accounts of the heroic deeds of the faithful in their efforts to keep intact their religion and to preserve the revelation of God. An outstanding example is found in the struggle of the first of the Maccabean princes who gave up their lives rather than be disloyal to their God and the trust reposed in them and to adopt Greek culture.

The copyists of the law have always been meticulous in their work. They have spared no means or efforts to preserve the text in its purity.

alone. Even the most spiritual of his age did not fully understand and appreciate him. Rescued from among the bulrushes on the banks of the Nile by Hatshepsut, the daughter of Pharaoh, he was carried to the imperial palace where he grew to manhood, being "instructed in all the wisdom of the Egyptians," and enjoying all the material advantages of the country. At the age of forty, he had to flee from Egypt to escape the wrath of the king.* In doing so he went to Midian where he spent the next forty years of his life as a shepherd of the flocks of Jethro, the priest of Midian. The Almighty overruled the events of his life, and made everything contribute to the spiritual and intellectual development of His faithful servant. At the age of eighty, he was one day performing his shepherd duties. Suddenly there was an unusual sight. A bush not far from him began to glow as it burned, but it was not consumed. This strange sight attracted the attention of Moses, and he drew near it in order that he might understand what was taking place. As he approached, "the angel of Jehovah" spoke to him out of the bush, instructing him to remove his sandals, saying, ". . . for the place whereon thou standest is holy ground."

At this time the Lord gave Moses his commission to go to the elders of Israel and to deliver the Chosen People from their abject slavery and bondage under which they were groaning (Ex., chaps. 3, 4). Thus in a new way the Almighty revealed Himself to Moses. This experience was indeed astounding and unique. Wishing, however, to be certain of his ground and to have exact information, Moses asked the Lord, "When I come unto the children of Israel, and shall say unto them, The God of your fathers hath sent me unto you; and they shall say to me, What is his name? what shall I say unto them?" (Ex. 3:13). The reply was אֶהְיֶה אֲשֶׁר אֶהְיֶה "I AM WHO I AM." This Hebrew sentence can be rendered in several different ways. It seems to me, however, that this translation falls perfectly into all the facts of the context. For instance, in the next statement the Lord instructed Moses to say to the children of Israel, "I AM אֶהְיֶה hath sent me unto you" (Ex. 3:14). The Lord spoke of Himself as

* Piecing together the fragmentary data which we glean from the records of Egypt at this time, we have the following picture: Hatshepsut, the ablest and most influential princess of Egypt, was the patroness of Moses. She was so very powerful at the court that Thothmes III had to favor Moses. The king, however, hated her. Upon her death, Moses therefore had to flee from the country since there was no longer anyone to champion his cause—he being a member of the despised Hebrew slave nation.

the "I AM"—the Self-Existing One who is, in philosophical language, called "the Uncaused Cause" of all things. This word rendered, "I AM," is the verb which means "to become or to be" in the first person, singular number. According to Exodus 6: 2, 3, God revealed Himself to Moses as "Jehovah." By this name He had not made Himself known to Abraham, Isaac, and Jacob. Many eminent Hebrew scholars see in this sacred name the third person, singular number, of this same verb in the *Hiphil* stem. If this is the correct analysis, the word *Jehovah* literally means "He causes (things) to become or be." The meaning of this word therefore is essentially that of "I AM," with the additional idea of causation injected into it. God, in speaking to Moses, would naturally use the first person, as is indicated in the former quotation; whereas, when Moses and Israel spoke of Him, they would use the third person. These grammatical constructions, therefore, account for the two forms of the name.

At Sinai God revealed His law to Israel, the fundamental principles of which are set forth in the "Ten Words," or Ten Commandments (Ex., chap. 20; Deut., chap. 5). This law was perfect (Ps. 19:7). In this latter passage (vss. 1-6), the psalmist spoke of the revelation of God in nature. In verses 7-14 he referred to His revelation in the written word. Psalm 119 is the most extended hymn that shows the excellencies of that law and ritual, which were delivered through Moses.

At the giving of the law, God entered into a covenant with Israel, which was ratified with the proper ceremonials and sacrifices after the "book of the covenant" had been given (Ex. 24: 1-8).

Moses knew that he would serve his generation and pass on to his fathers. He therefore warned Israel concerning false prophets who might arise. His admonitions on this subject and his instructions are found in Deuteronomy 13: 1-5. He gave these warnings in view of the fact that there would arise false prophets who would attempt to lead the people away from God. Where there is the genuine, there is always the counterfeit. Satan, the adversary of God and man, always sees to this.

God had, through His marvelous works at the time of the Exodus and through His law, revealed Himself to Israel. If a prophet, declared Moses, should arise with the claim that he was called and commissioned by the Almighty to deliver a message to Israel, if he should promise a sign or perform a wonder as his credentials to the prophetic office (this was necessary to gain the

attention of the people and to prove that he had a supernatural commission and power), if the sign or wonder should come to pass —then, if such a one should plead with Israel to go and serve other gods, this person would be indeed a false prophet, whom the nation should reject and put to death; because he had spoken rebellion against the true God.

Naturally the earnest, sincere souls in Israel would desire to know by what method they could test the genuineness of a prophet. Moses, knowing this, said to her: "And if thou say in thy heart, How shall we know the word which Jehovah hath not spoken? when a prophet speaketh in the name of Jehovah, if the thing follow not, nor come to pass, that is the thing which Jehovah hath not spoken: the prophet hath spoken it presumptuously, thou shalt not be afraid of him" (Deut. 18:21, 22). A corollary to this statement is that, if a prophet were to arise in Israel and speak in the name of Jehovah, and the thing which he foretold did come to pass, then it would be known that such a one was actually speaking by the power of the Spirit of God and was sent by Him.

Moses realized that the message and the law which he was delivering were perfect. In fact, everything which God does and says is always perfect (Deut. 32:4; Ps. 19:7). Although he realized the perfection of the law which he had delivered, Moses foretold that the Almighty would raise up a prophet from among the Hebrews who would be like himself and who would deliver an additional message to Israel. This fact is evident from the following words: "I will raise them up a prophet from among their brethren, like unto thee; and I will put my words in his mouth, and he shall speak unto them all that I shall command him." The words of this mighty prophet, therefore, are supplemental to those of Moses. The Almighty attaches the greatest importance to His message, for He declares that He will require absolute and strict obedience to this prophet: "And it shall come to pass, that whosoever will not hearken unto my words which he shall speak in my name, I will require it of him" (Deut. 18:19).

According to Numbers 12:1-8, Moses occupied a unique position, which was superior to that which any prophet who succeeded him enjoyed. This fact is seen in the following statement: ". . . if there be a prophet among you, I Jehovah will make myself known unto him in a vision, I will speak with him in a dream. My servant Moses is not so; he is faithful in all my house: with him

will I speak mouth to mouth, even manifestly, and not in dark speeches; and the form of Jehovah shall he behold" (Num. 12: 6-8). Figuratively speaking, Moses stood head and shoulders above all the prophets.

But concerning this future prophet of whose coming Moses spoke, it is said that he would be like Moses. This language is an affirmation that he should occupy a unique position similar to that which was held by the lawgiver. In other words, just as Moses stood head and shoulders above all the prophets of the old economy, so should this great prophet stand above all others of his time. The soul in Israel who refuses to render obedience and homage to him, according to this prediction, God will hold personally responsible. Regarding any of the prophets of the old economy God never hurled such a threat. It becomes, therefore, a matter of the utmost importance that Israel ascertain whether or not God has raised up this prophet. If He has, then every soul in Israel will be held responsible for not obeying him and rendering homage to him. We shall see in a later chapter that the Lord has actually fulfilled this promise in that He has raised up Jesus of Nazareth, the Hebrew Messiah, to be the Saviour of Israel and the world.

The prophets of Israel came forward and claimed that they were speaking by the authority of God. As a rule, they introduced their messages by such a formula as, "Thus saith Jehovah." According to one eminent author there are around thirty-eight hundred occurrences of this and like formulas in the Old Testament. This is a significant fact. The prophets claimed that the messages which they delivered to Israel were from God. In order for us to be scientific, we must accept these statements at their face value unless there is positive evidence that they made false claims regarding the source of their utterances.

The revelation which is found in Moses, the prophets, and the psalms is progressive. There is a gradual unfolding of wonderful truths, principles, and prophecies. When one has thoroughly studied the Hebrew Scriptures, one realizes that they are incomplete and that the hopes which they raise and the promises which they make have never materialized, that is, the great body of prophetic utterances clustering around Messiah, His redemptive career, and His glorious reign are not realized in the Hebrew Scriptures. Moreover, the meaning of the sacrifices and ritual of Israel's worship, which evidently pointed forward to something in

the future, falls short of materialization with the closing of the Old Testament Canon.

But, one asks, was not Israel's worship and the law perfect in every respect? My answer is, Yes, most positively. There were no imperfections in her service, law, and ritual. In discussing the matter of perfection, one must, in applying this idea to anything, know the purpose for which the thing under consideration was constructed or made. May I illustrate? The instrument into which I am dictating this volume might be said, for all practical purposes, to be a perfect machine, because it does most efficiently the work for which it is intended. After I dictate my message upon the cylinder, my secretary takes it and, listening to what I have said, transcribes it by means of the typewriter, concerning which, in turn, we may say that it is a perfect mechanism for the purposes for which it was designed. Both of these machines can do most beautifully the work for which they were made, but neither can do the work of the other. Thus it was that the law of Moses and the ritual of Israel were perfect for the purposes for which they were intended. They were typical in their character and nature and looked forward to future spiritual realities.

That the position just stated is correct becomes immediately apparent to the student who will study the following passage:

55 Ho, every one that thirsteth, come ye to the waters, and he that hath no money; come ye, buy, and eat; yea, come, buy wine and milk without money and without price. 2 Wherefore do ye spend money for that which is not bread? and your labor for that which satisfieth not? hearken diligently unto me, and eat ye that which is good, and let your soul delight itself in fatness. 3 Incline your ear, and come unto me; hear, and your soul shall live: and I will make an everlasting covenant with you, even the sure mercies of David. 4 Behold, I have given him for a witness to the peoples, a leader and commander to the peoples. 5 Behold, thou shalt call a nation that thou knowest not; and a nation that knew not thee shall run unto thee, because of Jehovah thy God, and for the Holy One of Israel; for he hath glorified thee (Isa. 55: 1-5).

Isaiah, the great statesman-prophet, lived and engaged in his personal ministry in the latter half of the eighth century (Ussher's chronology) before the Common Era. In a most dramatic manner, like men in Jerusalem with their goat-skin bottles selling drinking water, he cried out to his audience, saying, "Ho, every one that thirsteth, come ye to the waters, and he that hath no money; come ye, buy, and eat; yea, come, buy wine and milk without money and without price. Wherefore do ye spend money for that which is not bread? and your labor for that which satisfieth not?

hearken diligently unto me, and eat ye that which is good, and let your soul delight itself in fatness." It is quite evident that the prophet was speaking of that which actually satisfies the longing of the soul, but he thought of it in terms of water, wine, and milk.

He promised this satisfaction to those who would "Incline your ear, and come unto me; hear, and your soul shall live: and I will make an everlasting covenant with you, even the sure mercies of David." The prophet, in his dramatic impersonation of God, urged the people of Israel to incline their ear, to come to him and hear, and promised that He would satisfy their souls. In the next statement he is more specific: ". . . and I will make an everlasting covenant with you, even the sure mercies of David." The way God promised to satisfy the longing of the Jewish people is by making an everlasting covenant with them when they incline their ear, come to Him, hear and fear—worship Him. The covenant which He promised to make with them is to be an everlasting one. He then defined what He meant by the covenant—even the sure mercies of David. Thus that which will satisfy the longing of the heart is wrapped up in this everlasting covenant which was vouchsafed to David.

What is the meaning of the expression, "even the sure mercies of David"? This question is to be answered by a careful study of II Samuel, chapter 7 and I Chronicles, chapter 17. The passage in the Book of Samuel is the original, whereas the Chronicles chapter is a version of it, given by an inspired man at a subsequent time. An examination of these passages shows that David, when he was dwelling in his own palace, while the ark of the covenant was in a tent, realized the incongruity of the situation. He therefore purposed to build a temple to the Lord as a place for His symbolic residence. Because, however, he had been a man of war and had shed blood, the Lord forbade his engaging in such a holy service. Nevertheless, He appreciated the desire of David's heart and made a promise that He would build David a house: "Moreover Jehovah telleth thee that Jehovah will make thee a house. 12 When thy days are fulfilled, and thou shalt sleep with thy fathers, I will set up thy seed after thee, that shall proceed out of thy bowels, and I will establish his kingdom. 13 He shall build a house for my name, and I will establish the throne of his kingdom for ever. 14 I will be his father, and he shall be my son: if he commit iniquity, I will chasten him with the rod of men, and with the stripes of the children of men; 15 but my lovingkindness shall

not depart from him, as I took it from Saul, whom I put away before thee. 16 And thy house and thy kingdom shall be made sure for ever before thee: thy throne shall be established for ever. 17 According to all these words, and according to all this vision, so did Nathan speak unto David" (II Sam. 7: 11-17).

A glance at verse 12 shows that Solomon, figuratively speaking, was under the spotlight. He, according to verse 13, would build the Temple and did so. God then promised to establish the kingdom of Solomon forever. But, according to verses 14 and 15, He threatened punishment to any of David's descendants through Solomon who might sit upon his throne and who would engage in iniquity and sin. Nevertheless, God promised that He would not withdraw His favor from the Davidic house as He had done in the case of Saul. According to verse 16, David's house, kingdom, and throne will be established forever. In this passage the floodlight, figuratively speaking, is flashed down through the centuries revealing the various kings who would sit upon the throne of David. But the promise was given that they, the throne and kingdom of David, would be established forever. In the Chronicles passage, however, the situation is different. It supplies that which was omitted from the original prediction but was only implied. According to I Chronicles 17: 11, God promised to set up David's seed after him, "who shall be of thy sons." The reader should note that the literal rendering of this passage is, "who shall be or come from thy sons." The seed here mentioned is not a succession of kings—a dynasty—but one who descends from David's *sons* and who mounts the throne, builds the house of the Lord, and establishes that throne forever. We have already seen that the one who was to build the house of the Lord, according to the Samuel passage, was David's immediate son, Solomon. Of him it could not be said that he was or came of David's sons. Since the Chronicles version speaks of the one who is to build the house as he who comes from David's sons, it is evident that this one is not Solomon, but another. He comes at the end of a long dynasty, mounts the throne, builds the Temple of Jehovah, and establishes the throne forever. According to verse 13 God declared that He would be a father to this one, and that this King would be a Son to Him. He promised never to take His loving-kindness from Him, but to settle Him in the house and on the throne of the kingdom forever. It is to be noted that nothing is said here warning against doing iniquity and wrongdoing. The presupposition, there-

fore, is that this one does not engage in any sin or commit any iniquitious act.

From all the facts which we have just noticed, it is quite evident that this one has never appeared upon the scene in fulfillment of this specific prediction. Moreover, when He does come to fulfill it, He will build the Jewish Temple which will stand forever. When this promise is viewed in the light of such predictions as Zechariah 6:12, 13, it becomes evident that the one whom David saw in vision is none other than the one of whom the Prophet Zechariah spoke; namely, the Messiah, who comes, builds the Temple of Jehovah, sits upon the throne, and metes out justice to all to the ends of the earth.*

From these passages which we have just noticed, it becomes evident that Isaiah meant by the expression, "the sure mercies of David" (55:3), none other than the one concerning whose life and labors in behalf of Israel God made promise to David and confirmed the same with an oath—even Messiah himself. That this expression does refer to a person is confirmed by the next verse: "Behold, I have given him for a witness to the peoples, a leader and commander to the peoples."

It is true that the prophet in this quotation used the perfect tense, "I *have given* him for a witness." Some expositors have seen in verse 4 an historical reference to David, because of the use of the perfect tense. This is not a necessary conclusion, because there is what is known by Hebrew grammarians as the "prophetic perfect." As an example of this use, see Joshua 6:2: "And Jehovah said unto Joshua, See, I have given into thy hand Jericho, and the king thereof, and the mighty men of valor." God had not actually delivered the city to Joshua but had done so only in plan and purpose. So far as the divine decree was concerned, Jericho had already been delivered. Joshua's taking possession of it was certain. Nevertheless, he had to walk by faith and take possession of the city as directed. There are many examples of this prophetic perfect tense in the Hebrew Scriptures. We are never to resort

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* According to many predictions, here and there, in the Hebrew Scriptures, the Messiah is scheduled to enter the world by miraculous conception and virgin birth, to be rejected by Israel, to be put to death and be buried, to rise from the dead, to ascend to the right hand of the throne of God, to remain there until Israel sees and acknowledges her mistake in rejecting Him and pleads for Him to return. When she does, He will return, deliver her, set up His kingdom, and reign over all nations. The proof for the various items of the activities of Messiah will be given later in the text.

to this explanation unless the facts of a given context indicate a departure from the normal meaning. When, however, the facts warrant this explanation, none other will satisfy the demands of reason. The facts in Isaiah 55:1-5 require that the prophet be understood as looking toward the future, for in the first three verses it is evident that he was looking forward to a time when God would extend His grace and mercy toward all who will come in faith and accept. Then from verse 5 it is quite evident that the prophet saw the time when Israel as a nation shall be restored to fellowship with God and shall have been glorified by the Lord, who redeems her forever. These predictions demand therefore that we understand this verse to be looking toward the future. Israel will be thus restored to fellowship with God and will occupy the highest position among the peoples—becoming the head of the nations.

When therefore Israel accepts the invitation of God to receive His grace and mercy without money and without price, hearkens to Him, and turns to the Messiah, the Lord will make a new covenant with her, which will be an everlasting one: "Incline your ear, and come unto me; hear, and your soul shall live: and I will make an everlasting covenant with you, even the sure mercies of David." This everlasting covenant is, as the language demands, tied up with her hearing, coming to God, and accepting the one of whom David spoke—her Messiah.

Our same prophet, on another occasion, spoke of God's making an everlasting covenant with Israel: "For I, Jehovah, love justice, I hate robbery with iniquity; and I will give them their recompense in truth, and I will make an everlasting covenant with them" (Isa. 61:8). Jeremiah likewise spoke of God's making a new covenant with Israel. Hear him:

> 31 Behold, the days come, saith Jehovah, that I will make a new covenant with the house of Israel, and with the house of Judah: 32 not according to the covenant that I made with their fathers in the day that I took them by the hand to bring them out of the land of Egypt; which my covenant they brake, although I was a husband unto them, saith Jehovah. 33 But this is the covenant that I will make with the house of Israel after those days, saith Jehovah: I will put my law in their inward parts, and in their heart will I write it; and I will be their God, and they shall be my people. 34 And they shall teach no more every man his neighbor, and every man his brother, saying, Know Jehovah; for they shall all know me, from the least of them unto the greatest of them, saith Jehovah: for I will forgive their iniquity, and their sin will I remember no more (Jer. 31:31-34).

The reader should notice that here is a promise of an additional revelation from God—other than that which was given to Israel at

Sinai. In fact, the Lord is very specific and states that this new covenant will be different from that one into which He entered with her when He brought her out of the land of Egypt. The one which He made at Sinai was the law covenant of which we read in the Books of Exodus, Leviticus, Numbers, and Deuteronomy. But, according to Jeremiah, God will supersede this old Sinaitic Covenant by another one which will be upon a different basis.

Ezekiel likewise spoke of this same covenant. The reader's attention is invited to Ezekiel, chapter 34. He should read the entire passage. In it the prophet condemned the faithless leaders of the people who had misguided them, who had been looking out after their own interests, and who had been neglecting the welfare of the great masses of the people. Because of the unfaithful services of these false shepherds, God declared through the prophet, "Behold, I myself, even I, will search for my sheep, and will seek them out. 12 As a shepherd seeketh out his flock in the day that he is among his sheep that are scattered abroad, so will I seek out my sheep; and I will deliver them out of all places whither they have been scattered in the cloudy and dark day" (Ezek. 34:11, 12). Here is a prediction that the Lord Jehovah will take the part of a shepherd and will no longer depend upon men to shepherd His sheep. In giving further details about the tending of the flock, the prophet, speaking for the Lord God, declared, "And I will set up one shepherd over them, and he shall feed them, even my servant David; he shall feed them, and he shall be their shepherd. 24 And I, Jehovah, will be their God, and my servant David prince among them; I, Jehovah, have spoken it. 25 And I will make with them a covenant of peace, and will cause evil beasts to cease out of the land; and they shall dwell securely in the wilderness, and sleep in the woods" (Ezek. 34:23-25). As we shall see in the chapter on "The Triune Nature of the God of the Universe," Israel's Great Confession—Deuteronomy 6:4—literally and accurately translated reads: "Hear, O Israel, Jehovah our Gods is Jehovah a unity." The word, Jehovah, is, figuratively speaking, what might be called the surname of the God of Israel; for, as we shall learn, there are Jehovah the Father, Jehovah the Son, and Jehovah the Holy Spirit. At times this name is applied to each of these individually, and at other times to the Holy Trinity. A person must look at all the facts of a given context in order to determine which one of the divine personalities is speaking. In verse 11, Jehovah himself declares that He will come and play the part of a shepherd

for Israel. But in verses 20-23, Jehovah sets up this new shepherd —Jehovah of hosts—over Israel. This shepherd whom the Lord Jehovah sets over Israel will feed them—will properly tend His flock. This one, by Jehovah, is called, "my servant David." Thus when all facts of the context are taken into consideration, we see that here is a promise made through Ezekiel that Jehovah would send Jehovah to be the shepherd of Israel. This one is called David. He is thus named because He, in coming to earth—as we shall see later—enters the world by miraculous conception and virgin birth, being born in the house of David. In this manner He becomes a descendant of David. The kings in Jerusalem were called David. For instance, in I Kings 12:16, Rehoboam, a descendant of David, is thus addressed.

When God sets up this true Shepherd over Israel, He will make a new covenant with her—a further revelation of His Word and will.

When one studies carefully the thirty-nine books constituting the Old Testament, one realizes that it abruptly closes without its glorious promises having been fulfilled. If this were all the revelation that God has given, it is indeed incomplete; for many of its promises are left like dangling strings, hanging in mid-air. Upon one's reaching the end of the Hebrew Scriptures, one is indeed not satisfied. The demands of his reason have not been met.

But God did not intend that the revelation found in the Old Testament should be complete. The prophets pointed forward to a fuller and more perfect revelation that would supplement the one made through Moses and his fellow-prophets. In fact, Moses, as we have already seen, foretold that God would raise up a prophet from the midst of Israel who would be like him and who would deliver God's word—revelation—to the people of Israel. God threatened that He would hold every Israelite responsible if he failed to hearken to His words which this prophet would speak.

Who was this prophet? My Jewish friends interpret this prediction as being fulfilled in Joshua. Recently an orthodox rabbi called me over the telephone and in our conversation asserted that Joshua was positively the fulfillment. This interpretation cannot be correct, for Joshua delivered no revelation to Israel. He was a warrior and led the hosts of Israel into the Promised Land. He simply called attention to the revelation which God had made through Moses. At Mount Ebal, he built an altar of unhewn stones, plastered it, and wrote thereon the law that had been given

by Moses. After it had been written, Joshua read all the words of the law, the blessings and the curses, as they were written in the Books of Moses. Farther than this he did not go. In no sense can one logically claim that Joshua filled out the prediction relating to the prophet like Moses whom God promised to raise up, and who would deliver a complete and final revelation to Israel.

V. THE REVELATION THROUGH JESUS OF NAZARETH AND THE NEW TESTAMENT PROPHETS

The New Testament writings satisfy in every way the hopes that were raised by the prophets of Israel and that were, figuratively speaking, left dangling in the air. The New Testament is the sequel to the story of the Old Testament. It is a supplement to the former revelation. It fits into the old revelation as the hand does into the glove; as a piece of a jigsaw puzzle fits perfectly into the proper place of the pattern for which it was designed.

The prophets of the Old Testament foretold the life and deeds of Messiah when He would make His appearance. In fact, they presented His entire redemptive career which, according to them, consists of His coming, entering the world by miraculous conception and virgin birth, His performing a spiritual ministry in proclaiming glad tidings to the people, His being rejected by them and finally executed, His resurrection from the dead and ascension to the right hand of the throne of God, His session there during this "year of Jehovah's favor," the "day of vengeance of our God," and His return at the end of this age when Israel accepts Him. Thus the most minute details were outlined by the various Old Testament prophets (Ps. 110; Isa. 42:1-4; Isa. 61:1-9). Not only did they tell of the leading events that would occur in Messiah's redemptive work, but they also informed us when He would appear to begin this plan of redemption; namely, 483 years after the issuing of the decree by Cyrus for the Jews to return from the Babylonian captivity (Dan., chap. 9).*

There were certain students of the Word in Israel of the first century who knew what the prophets foretold, who believed their messages, and who were expecting the appearance of Messiah. That there was such a general expectation of His appearance in the second quarter of the first century is proved by Rabbi Abba

* For a full discussion of the subject concerning the seventy weeks of years of Daniel, chapter 9, see *Messiah: His First Coming Scheduled;* and *The 70 Weeks of Daniel,* by David L. Cooper.

Hillel Silver in his book, *Messianic Speculation in Israel.* This expectation is confirmed by the New Testament. Matthew, Mark, Luke, and John give us accounts, though brief, of the ministry of John the Baptist, who went to the wilderness and began making his proclamation regarding Messiah's speedy appearance. People flocked to hear his announcement that there was coming one after him the latchets of whose sandals he was not worthy to unloose. He therefore baptized those who accepted his message and confessed their sins. According to the Four Gospels, vast multitudes accepted John's message and acted accordingly. This fact proves conclusively that there was among the people a general expectation of Messiah's advent. There were, however, certain of the leaders at Jerusalem who sent a delegation, inquiring of John whether he were the Messiah, "the prophet," or Elijah (John 1:19-28).

Six months after John began his ministry, Jesus of Nazareth stepped forward and began His. Because of John's testimony concerning the Lord Jesus, vast crowds forsook the former and followed the latter.

The consciousness of His divine nature and power is clearly reflected in His prayer recorded in Matthew 11:25-30:

> 25 At that season Jesus answered and said, I thank thee, O Father, Lord of heaven and earth, that thou didst hide these things from the wise and understanding, and didst reveal them unto babes: 26 yea, Father, for so it was well-pleasing in thy sight. 27 All things have been delivered unto me of my Father: and no one knoweth the Son, save the Father; neither doth any know the Father, save the Son, and he to whomsoever the Son willeth to reveal *him.* 28 Come unto me, all ye that labor and are heavy laden, and I will give you rest. 29 Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls. 30 For my yoke is easy, and my burden is light.

Let the reader note these words: "All things have been delivered unto me of my Father: and no one knoweth the Son, save the Father; neither doth any know the Father, save the Son, and he to whomsoever the Son willeth to reveal *him.*" Jesus claimed that no mortal could understand Him. God alone could comprehend Him. Moreover, He said that no one could comprehend God —no man—except Himself who was able to understand and know God. Though the Father is an infinite being, Jesus claimed to know and understand Him. There lies behind this utterance the consciousness of His infinite nature, being, and power. This same statement is found in Luke 10:22.

It is not necessary to call attention to the claims of Jesus, presented in the Gospel of John, as to His being on an equality with

God. If one will simply read the accounts by Matthew, Mark, and Luke and will in a scientific manner study these records, one cannot avoid the conclusion that these three books do unmistakably present Jesus of Nazareth as the Hebrew Messiah, who is none other than God entering the world by miraculous conception and virgin birth. Such are the claims of these unique books. In this connection, let me say that I am not asking the reader to accept my interpretation of the facts as they are presented in the four gospel records. I am simply asking him at this point to read these narratives with an unbiased mind and, for the sake of investigation, accept now the plain story as presented in these four books. At a later time in this investigation we shall see indisputable evidence that these records of His life are positively the result of the inspiration of the Spirit of God.

Never man spake as did this one (John 7:46). "And it came to pass, when Jesus had finished these words, the multitudes were astonished at his teaching: for he taught them as *one* having authority, and not as their scribes" (Matt. 7:28, 29). Jesus of Nazareth stands a peer above all generations of all nations.

He promised His disciples the absolute and complete inspiration of the Holy Spirit after His departure (Matt. 10:16-20; John, chap. 16). The Apostles, thus commissioned, according to the Acts of the Apostles, waited for the coming of the Holy Spirit to guide them into all the truth. On the first Pentecost after the resurrection of Christ, the Holy Spirit came and spoke through the Apostles.

2 And when the day of Pentecost was now come, they were all together in one place. 2 And suddenly there came from heaven a sound as of the rushing of a mighty wind, and it filled all the house where they were sitting. 3 And there appeared unto them tongues parting asunder, like as of fire; and it sat upon each one of them. 4 And they were all filled with the Holy Spirit, and began to speak with other tongues, as the Spirit gave them utterance (Acts 2:1-4).

The Apostle Paul, a Hebrew of the Hebrews, claimed for himself and for others in the gospel ministry the complete and absolute inspiration of the Spirit of God. "But unto us God revealed *them* through the Spirit: for the Spirit searcheth all things, yea, the deep things of God. For who among men knoweth the things of a man, save the spirit of the man, which is in him? even so the things of God none knoweth, save the Spirit of God. But we received, not the spirit of the world, but the spirit which is from God; that we might know the things that were freely given to us

of God. Which things also we speak, not in words which man's wisdom teacheth, but which the Spirit teacheth; combining spiritual things with spiritual *words*" (1 Cor. 2: 10-13).

The Apostle Peter claimed for the writers of the Old Testament the inspiration of the Holy Spirit: "And we have the word of prophecy *made* more sure; whereunto ye do well that ye take heed, as unto a lamp shining in a dark place, until the day dawn, and the day-star arise in your hearts: knowing this first, that no prophecy of scripture is of private interpretation. For no prophecy ever came by the will of man: but men spake from God, being moved by the Holy Spirit" (II Pet. 1: 19-21). Here Peter claimed that the men of God who spoke of old were moved or borne along by the Holy Spirit. The writer of Hebrews claimed that God spoke of old to the fathers through the prophets, but that in these last days He has spoken to us in His Son. "God, having of old time spoken unto the fathers in the prophets by divers portions and in divers manners, hath at the end of these days spoken unto us in *his* Son, whom he appointed heir of all things, through whom also he made the worlds" (Heb. 1: 1, 2).

The Apostle Paul claimed the absolute inspiration of both the Old and New Testaments in the following statement to Timothy: "But abide thou in the things which thou hast learned and hast been assured of, knowing of whom thou hast learned them; and that from a babe thou hast known the sacred writings which are able to make thee wise unto salvation through faith which is in Christ Jesus. Every scripture inspired of God *is* also profitable for teaching, for reproof, for correction, for instruction which is in righteousness: that the man of God may be complete, furnished completely unto every good work" (II Tim. 3: 14-17). In this passage the apostle urged the young man Timothy, his co-worker, to abide or remain in the things which he had learned, since he knew of whom he had learned them. He knew the persons who had taught him from childhood and what their lives were. He could therefore be assured that his instructors had taught him that which had been written by God. The apostle reminded the young minister that from childhood he had known "the sacred writings which are able to make thee wise unto salvation through faith which is in Christ Jesus." The "sacred writings" which he had been taught and which he knew were undoubtedly the writings that were current among the Jews of that day and time, and that were the thirty-nine books constituting our Old Testament

—these, the apostle affirmed, were able to make Timothy wise unto salvation through faith in Christ Jesus. They foretold Him, and the prophets pointed to Him, as the Lamb of God which takes away the sin of the world (John 1:29).

Moreover, the apostle affirmed that "Every scripture inspired of God *is* also profitable for teaching, for reproof, for correction, for instruction which is in righteousness; that the man of God may be complete, furnished completely unto every good work." In the King James Version verse 16 is rendered, "All scripture is inspired of God and is also profitable. . . ." The translation appearing in the Revised Version is by far the more preferable, even though the rendering in the King James Version is grammatically correct. So is that of the Revised Version. In verse 15 Paul, in speaking of the Old Testament, called it "the sacred writings." Then he spoke of "every scripture" or every writing. Here he used a different word from the one rendered "sacred writings." He did not claim that *every* writing is profitable for teaching. In verse 15, he asserted that the "sacred writings"—the Old Testament—were able to make Timothy wise unto salvation through faith in the Messiah, and that there were other writings* which are also profitable for growth in the spiritual life. What other writings were in existence at the time of Paul's making this statement? The answer is that nearly all of the New Testament had been written by this time. The only books still unwritten at this time were the Gospel of John and his three Epistles, the Epistle of Jude, and the Revelation. Peter recognized that the writings of Paul were scripture and placed them on a par with the Old Testament writings (II Pet. 3:16). Thus it becomes quite evident that in II Timothy 3:16, 17 Paul was referring to the books of the New Testament and placed them on a level with the Old. Moreover, he claimed that they also are profitable for teaching, for reproof, for correction, for instruction in righteousness, that the man of God might be complete, furnished completely unto every good work.

That Paul was not simply talking about the books of the Old Testament in this passage is clear from the fact that they were able to make him wise unto salvation through faith in Christ, but were not sufficient to prepare him and to make him perfect unto every good work. If they had been, there would not have been any need for an additional revelation. But the writings referred

* Any writing, regardless of the author or the content, was scripture in the first century, because *scripture* meant at that time *that which is written.*

to in the sentence, "Every scripture inspired of God is also profitable for teaching . . . that the man of God may be complete, furnished completely unto every good work," does fit the man of God completely unto everything that is good. These writings therefore must be the New Testament Scriptures.

From these scriptures and from others we see that the Apostles whom Jesus of Nazareth called into His service were, according to their statements, fully inspired of God and delivered not their own messages but those that were given them by the Holy Spirit. Such are the claims of the writers of the Bible. By no manipulation of the facts can we change the testimony of the Scriptures regarding themselves.

VI. PROOF OF THE INSPIRATION OF THE ENTIRE BIBLE

Thus far in our investigation we have noticed the testimony of the Scriptures to themselves. The unanimous claim of all the biblical writers is that they spoke under the power and influence of the Spirit of God and that their messages were not their own but that they were given to them by the Spirit. Are these claims spurious? Or are they, on the other hand, accurate and to be relied upon? We shall answer these questions by noticing some facts that are apparent to all. When these considerations are examined by an unbiased mind, one comes to the conclusion that the claims of the biblical writers are correct. In the limited space that we have, we can take note of only a few of the very many proofs of the divine inspiration of the Holy Scriptures.

A. *The Restraint under Which the Biblical Authors Wrote*

From the first chapter of the Book of Genesis to the last word of the Revelation the careful student observes this most remarkable phenomenon: the reserve with which all the biblical writers gave their message. For instance, in Genesis 1:1, we have the sublime statement, "In the beginning God created the heavens and the earth." Volumes are couched in the seven words of the original text in which this thought is expressed. Unlike "the seven tablets of creation" of the Babylonians, this statement is pregnant with meaning. Philosophers, theologians, and scientists have endeavored to search out the method and means employed by the Almighty in His creation of the universe. But they have sought in vain. Men always, when they record their deeds or accomplishments, give rather full and detailed accounts in order that others might

appreciate what they have wrought. Not so with the biblical writers, as is evident to everyone.

The second verse of the Scriptures is expressed by one who was superhumanly restrained: "But the earth became a desolation and a waste" (literal translation). Men have become curious as to how the earth which was made perfect ("The Rock, his work is perfect . . ." [Deut. 32:4]) became a desolation and waste. Certain leading scientists are seeking the answer to that question. They realize that there have been great convulsions in nature from time to time. The scriptural authors recorded the bare facts in a way such as no uninspired authors have written.

I could continue throughout the books of both the Old and the New Testaments, calling attention to such marvelous, cryptic, brief statements which reveal the presence of a guiding, yet restraining, hand upon the biblical writers; but these will suffice.

B. *The Accuracy of the Scriptural Account*

An investigation of the Scriptures brings the conviction that they are accurate and truthful accounts of the things which they narrate. For instance, whenever the Scriptures speak upon any subject of scientific investigation, it will be found that these utterances, spoken in popular language for the edification of the great masses, are accurate and trustworthy. For example, the archaeologists have, by faithful, scientific labors, brought to light many of the things which are recorded in the Scriptures. There has never been unearthed any evidence which throws discredit upon any of the biblical accounts. On the contrary, all archaeological discoveries confirm the statements of the Scriptures. In the spring of 1937 I had the privilege of talking with the late Sir Flinders Petrie, when I visited him in his study at the American School of Oriental Research in Jerusalem. In the course of our conversation I asked him if he had discovered anything that throws discredit upon the Scriptures. His reply was that there had not been found anything that caused him to doubt their accuracy. In this connection, he made an observation to this effect: The armchair professors in universities and other institutions of learning who have never gone to the field and done the actual digging are the ones who are questioning the biblical record; but those who have done the real work and have brought to light the past are convinced of the accuracy of the Scriptures.

To this testimony of Sir Flinders Petrie I wish to add what the late Robert Dick Wilson, Ph.D., one of the greatest philologists in the Old Testament field, had to say in reply to the question, "Professor, what do you try to do for your students?" To this Dr. Wilson replied, with quiet earnestness: "I try to give them such an intelligent faith in the Old Testament Scriptures that they will never doubt them as long as they live. I try to give them *evidence.* I try to show them that there is a reasonable ground for belief in the history of the Old Testament. I've seen the day," he went on, "when I've just trembled at undertaking a new investigation, but I've gotten over that. I have come now to the conviction that no man knows enough to assail the truthfulness of the Old Testament. Whenever there is sufficient documentary evidence to make an investigation, the statements of the Bible, in the original texts, have stood the test."

In addition to this utterance of Dr. Wilson's, I wish to call attention to the first paragraph of his conclusion (chap. 7) of his volume, *A Scientific Investigation of the Old Testament:* "But the time has come to conclude this summary of evidence for the defense in the case of the critics against the Old Testament. We hope that the evidence adduced will be sufficient to show that the general reliability of the Old Testament documents has not been impaired by recent discoveries outside the Old Testament. The literary forms are in harmony with what comparative literature would lead us to expect. The civil, criminal and constitutional laws agree with what the civilization of the ancient nations surrounding Palestine would presuppose; while the ceremonial, moral, and religious laws are differentiated from those of others by their genesis in a monotheistic belief and a divine revelation. The use of writing in the age of Moses and Abraham is admitted by all and the existence of the Hebrew language in the time of the Exodus is assured by the glosses of the Tel el Amarna letters, as well as by the proper names on the Egyptian and Babylonian monuments. The general correctness of the Hebrew text that has been transmitted to us is established beyond just grounds of controversy. The morphology, syntax, and meaning of the language of the various books conform with what the face of the documents demands. The chronological and geographical statements are more accurate and reliable than those afforded by any other ancient documents; and the biographical and other historical narratives harmonize marvelously with the evidence afforded by extra-biblical documents."

What Dr. Wilson said relates to the Old Testament, the field in which he spent his entire life; but the New Testament is just as accurate and trustworthy. An investigation of the introduction of Luke's record of the life of Jesus of Nazareth shows conclusively that Luke did special research as a scientist.

1 Forasmuch as many have taken in hand to draw up a narrative concerning those matters which have been fulfilled among us, 2 even as they delivered them unto us, who from the beginning were eyewitnesses and ministers of the word, 3 it seemed good to me also, having traced the course of all things accurately from the first, to write unto thee in order, most excellent Theophilus; 4 that thou mightest know the certainty concerning the things wherein thou wast instructed (Luke 1:1-4).

Among the investigators in the New Testament field who have done exact scientific research is the late Sir William Ramsay. As he tells us in the preface to one of his volumes, he went to the field as a rationalistic doubter, accepting the critical analysis of the Scriptures. He began and prosecuted his work in the true scientific spirit. One fact after another was brought to light by his patient and painstaking labors. As the evidence piled up more and more he continued his investigations. He then was forced by the logic of facts to abandon the critical hypothesis and to accept the conservative, orthodox position regarding the Scriptures as being accurate in all details. Whenever the Scriptures are allowed to give their message without any distortion of facts or forcing upon the language a meaning contrary to the data, they will be found to square perfectly with known, ascertained facts and data.

C. *The Biblical Characters Are True to Life*

A perusal of the Scriptures impresses the candid reader with the unique and unheard-of manner in which the biblical writers portrayed their characters—real men and women of flesh and blood. All secular writers, both ancient and modern, idealize their heroes and heroines, while they present, as a rule, their lesser characters as villains or persons of inferior parts. This is not the case with the biblical writers. Abraham is the hero in the Book of Genesis. Nevertheless, he is represented true to life. The same thing applies to Jacob, Gideon, David, and hosts of others. This faithful delineation of character which we find in the Old Testament appears likewise in the New.

Why was it that scriptural writers set forth the failures, shortcomings, and sins of the great men of God with the same candor and frankness as they did those of the enemies of God? There is

but one answer to this question, one explanation of this phenomenon, which is the fact that the biblical writers were inspired by the unerring Spirit of truth who never "whitewashes" anything or anybody but presents all things and all people in their true light.

D. *The Universality of the Biblical Message*

God made of one man every nation to dwell upon the face of the earth. We are all therefore His offspring, as the Apostle Paul declared (Acts 17:22-31). The scriptural message is addressed to all people. When God called Abraham out of Ur of the Chaldees, He made it known that he and his descendants were to be the repository of His truth, and He assured Abraham that in him and his seed would all the families of earth be blessed. The truth of God's message was, as is seen by a careful study of both the Old and the New Testaments, committed to Israel, as the chosen nation, to deliver it to the entire world.

That the message of the Scriptures is universal is evident from the fact that the moral law of God is written in the very fiber of the souls of all men. This is seen in Paul's statement in Romans 2:13-15:

> 13 For not the hearers of the law are just before God, but the doers of the law shall be justified; 14 (for when Gentiles that have not the law do by nature the things of the law, these, not having the law, are the law unto themselves; 15 in that they show the work of the law written in their hearts, their conscience bearing witness therewith, and their thoughts one with another accusing or else excusing *them*).

The Gentiles who do not have the written law of God can, in a very limited way, by nature do the things of the law, it being written upon the tablets of their hearts.

A practical demonstration of the universality of the message is shown by the fact that, when it is delivered to peoples of all nationalities and is embraced by them, it lifts them up from the low level of sin and degradation to the high plane of righteousness.

It is a well-known fact that many of the Hebrew people developed the spirit of exclusiveness—even some of the prophets and spokesmen of God. For instance, Jonah, when he was called to go to Nineveh, refused and fled in the opposite direction. The Apostle Peter would not go to the Gentiles until he was forced to do so by the performance of a miracle (Acts 10). An examination of the Scriptures shows that the biblical writers were lifted above

national prejudices and that they delivered their messages to mankind. The universality of the gospel is therefore an evidence of its divine inspiration.

E. *The Scriptural Presentation of Matters Concerning the Universe, Man, and Sin*

Even to the casual reader it becomes abundantly evident that the scriptural writers had the correct idea concerning God, the universe, man, his nature, the history of the race, the outlook into the immediate and distant future, and the life beyond this one. A glance at these various subjects as presented in the Word and a comparison of them with the same teachings found in the writings of the wise men of other nations show that there is a vast gulf separating the biblical writers from all other men.

Note, for instance, the conception of God found throughout the Scriptures. He is presented as the creator of all things, the preserver and controller of the universe, the one in whom men—all nations—live and move and have their continual being; and He is the one who provides all man's necessities. In Genesis 1:1 we read, "In the beginning God created the heavens and the earth." Here, as we have already learned, God existed in eternity of the past. He put forth the creative act, the result of which was the bringing into existence of the material universe. David, in a very pictorial manner, declared that the heavens are the work of God's fingers (Ps. 8:3). Isaiah, in that matchless passage—chapter 40—set the Almighty forth as the great chemist who compounded the various elements out of which the hills and mountains are composed. Here he used the figure of metonymy, thinking of the whole in terms of a part. Moreover, he presented Him as the great architect who measured the limitless expanse of space. He created all the heavenly bodies and is guiding them in their various orbits as they move on their way throughout the years. On account of His diligence there is not one lacking (Isa. 40:12, 13, 26). Before Him, or in His sight, the nations are no more than the fine dust of the balances or a drop of water in a bucket. He is the one who has carried out His will in the heavens, in the earth, in the seas, and in all deeps (Ps. 135:6). God is the one who has made of one man every nation to dwell upon the face of the earth, having determined their appointed seasons and the bounds of their habitations that they should seek Him (Acts 17:24-27). The Almighty is represented therefore as being transcendently above nature and

likewise immanent in it. The Apostle Paul declared that there is "one God and Father of all, who is over all, and through all, and in all" (Eph. 4:6). All modern thought, except the crassly irrational, is more and more coming to this point of view regarding God and His relation to the world.

The scriptural writers had the proper understanding of man. They diagnosed his case most accurately. Their writings are a mirror into which man may look and see himself as he really is. The men of God who wrote the Scriptures give us glimpses as to man's original state of innocency and of his subsequent disobedience and fall. Their accounts of the present condition of the human heart and its need of regeneration are set forth clearly and graphically. The psychology of the Scriptures has proved itself over and over again to be in accordance with the facts of human nature. Although the biblical writers did not use modern terminology, their utterances reveal the fact that they thoroughly understood the mind of man and its functioning under various motives.

No man can be honest with himself and with his Maker and at the same time deny that the feelings and emotions of his very innermost being are other than those that are set forth in the Word of God.

The sacred writers certainly understood the fallen nature of man. They had the proper evaluation of sin and iniquity. They presented man in his fallen, depraved condition and his need of the saving grace of God. They traced all the evil in the world to Satan and the corrupt nature of the human heart. "The heart is deceitful above all things, and it is exceedingly corrupt: who can know it?" (Jer. 17:9). The Lord Jesus declared, "For out of the heart come forth evil thoughts, murders, adulteries, fornications, thefts, false witness, railings: these are the things which defile the man; but to eat with unwashen hands defileth not the man" (Matt. 15:19, 20). No pagan religion nor system of philosophy has ever been able to fathom the depths of the human heart, diagnose man's case, and prescribe a remedy for the disease of sin. An examination of all the classical writers, both theological and philosophical, shows that the biblical writers are the only ones who had the proper estimate of sin in all its hideousness and in its results in the lives of men.

The biblical writers, contrary to the usual practice of men, frequently went counter to the generally accepted view of the philosophers and religious teachers, together with the scientists, of their

time. Whenever they spoke on any matter that was subject to scientific investigation, they spoke accurately, though they did use popular language—for the benefit of all. For instance, the ancients believed the earth was flat and the heavens a vault above it, while they thought that the stars were holes in it through which the light was shining. They even professed to know the number of the stars. On the other hand, the biblical writers, as I have noted before, spoke contrary to the wisdom of their time and gave facts. Whenever the occasion demanded that they speak upon any theme, which is now a matter of scientific investigation, their utterances are found to be absolutely accurate when viewed in the light of modern discoveries. Wherever we have been able to check the accuracy of the Scriptures, regardless of the field, they have proved to be correct.

To whom then will ye liken God? or what likeness will ye compare unto him? (Isa. 40:18).

F. *Correctness and Accuracy of the Scriptures Shown by the Prophetic Outline Presented Therein*

The prophets were spokesmen for God and discoursed concerning matters past, present, and future. At this point in our investigation, however, I wish to call attention only to the accuracy of a few of their utterances as they foretold the future.

Moses, the great lawgiver, for instance, outlined the checkered history of Israel from his day until the time when the disobedient Chosen People will come back into fellowship with God, which prediction will be fulfilled in what I believe to be the not-distant future. This forecast is found in its original draft in Leviticus 26. It was spoken to Israel at Mount Sinai in the second year of the Exodus. In the fortieth year of their wanderings in the wilderness, Moses—just before his death—delivered his final orations to that generation which had arisen in the wilderness. These addresses constitute the Book of Deuteronomy. Chapter 28 is Leviticus, chapter 26, expanded.

A careful study of these passages and a comparison of them with the history of Israel from Moses' day to the present will show to the candid investigator that things have turned out exactly as foretold by Moses. In looking at these chapters, we must remember that this prediction was given, in round numbers, thirty-five hundred years ago. By what power was he able to forecast the future for his brethren? There is but one answer: He was given this information by the Spirit of God.

It is said of Frederick the Great that he once asked the Bishop of Milan for proof of the inspiration of the Scriptures expressed in one word. The reply was, "The Jew." The Jew is the monument upon which God has written in indelible words of history—past and present—the accuracy and inerrancy of His Word.

To Daniel the prophet God revealed that there would be four world empires which would be succeeded by a fifth one, the Kingdom of Messiah. These predictions are found in Daniel, chapters 2 and 7. They are most important for the honest investigator and should be studied with great care. An examination of these passages and a careful study of history from Daniel's day to the present time reveal the fact that there have been four, and only four, world empires. The fourth has continued since its rise to the present time and will remain until one "like unto a son of man" comes before the Ancient of Days and there is given to Him a kingdom which shall never pass away. (For proof of this fact, see studies in Daniel, chapters 2 and 7, in my volume, *The World's Greatest Library Graphically Illustrated.*) At that time Messiah will return to earth, put down all opposition, mount the throne of David, and reign for a thousand years. In round numbers something like twenty-five hundred years of the future was outlined by Daniel in these two predictions that have already been fulfilled. Of course, these forecasts have not all been accomplished in their entirety because they reach out into the millennial reign of Christ.

Moreover, predictions that were uttered by the various men of God regarding nations surrounding Israel have been fulfilled literally. I have visited various lands concerning which the prophets spoke and have studied, on the ground, those predictions that were given by the men of God of olden times; and I am bold to say that their predictions have been fulfilled literally and exactly to date. How did these men forecast the future? It was simply by the Spirit of God and by no other means. (For an extended study of this subject, see *Wonders of Prophecy* by John Urquhart.)

G. *The Scriptures Are the Writings of Many Men under Various Circumstances through Many Centuries*

To even the casual student of the Scriptures there immediately appears a profound unity binding the sixty-six books into one majestic whole. There is but one plan that runs throughout these various "little books" which constitute the Scriptures. In round

numbers there were some fifty authors who wrote during forty centuries and who have given us this matchless volume. These men were different temperamentally, intellectually, lived in different ages of the world, and moved in different environments. It is utterly impossible—apart from the biblical writers—to gather together so many men of such different times, living under varying circumstances, and find them speaking the one and the same message.

For the sake of emphasizing the great diversity and at the same time the marvelous unity in the Scriptures, may I call attention to this homely illustration? There is a jigsaw puzzle on the table. It consists of many parts, every one of which is shaped differently from the others. Each piece has its location in the pattern and will fit exactly into its place, but cannot be forced into the wrong position. When each part is put in its own place, one finds that a single picture has been formed. So it is with the sixty-six books of the Bible. Each sacred writer contributed his part, speaking, as he was moved or borne along by the Spirit of God, independently of all the others. Since these sixty-six books have been brought together into one volume, they can now be studied as an entity. For thirty-eight years I have studied the Scriptures, honestly and conscientiously, with one sole object in view; namely, to ascertain the message of the Bible. I have never wanted to prove any theory nor to support any man-made doctrine, but simply to find out what the Scriptures teach in order that I might pass on to others that which I believe to be the will of God Almighty. Moreover, I have studied the Word of God in the original languages in my quest of an accurate understanding of the Word and can lay claim to the fact that I have endeavored to the best of my ability to study the Scriptures in a scientific manner, being guided by what I call the "Golden Rule of Interpretation," which is, "When the plain sense of Scripture makes common sense, seek no other sense; therefore, take every word at its primary, ordinary, usual, literal meaning unless the facts of the immediate context, studied in the light of related passages and axiomatic and fundamental truths, indicate clearly otherwise." After these thirty-eight years of conscientious, diligent quest for the truth, I wish to testify that the unity of the Scriptures is nothing short of a miracle and is absolute proof, to my mind, that the men who wrote this volume were men of God who spoke as they were borne along by the Spirit of God.

H. *The Scriptures Satisfy the Longing Heart*

Millions of people now living can testify to the fact that the longings of their souls have been thoroughly satisfied by the message of salvation of which the Scriptures speak and of the Redeemer presented therein. One can go back into the libraries of the world and can discover the testimony of multiplied thousands upon thousands who have borne witness to this same thing.

Many of them sought peace and joy in one way and another, but never enjoyed complete satisfaction until they accepted, by faith, the message of the Word of God. These testify that the message of the Scriptures and the Lord Jesus Christ alone can satisfy the yearnings of the human heart. They know that this message has not only satisfied them for time but has also prepared them for eternity.

I. *The Inexhaustibleness of the Word of God*

Proof that the Bible is the Word of God and not of human origin is also found in the fact of its inexhaustible riches of knowledge and wisdom in every field. As has been pointed out above, whenever the biblical writers touched upon any matter that is a subject of human investigation, it has been found that their utterances are consonant with assured discoveries and facts of scientific knowledge —even though they do not use the modern terminology of the scientists which changes from one generation to another. Moreover, the greatest minds throughout the past have concentrated their intellectual powers upon an effort to ascertain the message of the Scriptures. The more they have studied, the more profound the Bible has become to them. The deeper men go in their search for the nuggets of truth, the deeper are the strata of underlying truth yet to be reached. The farther they go afield in the Scriptures, the wider becomes their vision of the horizon of truth. The higher they ascend in spiritual perception, the more vast becomes the great vault of truth above their wondering vision.

Some of the greatest scholars of the entire world have concentrated their powers upon an effort to master the contents of the Scriptures. They have studied them reverently, with one object in view, namely, to understand the messages of the biblical writers. At the end of long, studious lives, they have confessed that they have simply touched the fringe of the knowledge contained in the Scriptures. To this fact I wish to add my testimony. After thirty-eight years of the most diligent study of which I am capable, I wish

to state that the fields of knowledge which are presented in the Scriptures are boundless to me. The more I learn and see in them, the more vast seem the unexplored fields of thought, possibilities, and powers, and the more I realize there is yet to be discovered in the Sacred Volume.

Of Columbus it was said that when he sailed into the mouth of the Orinoco River he said in substance, "Gentlemen, this is not an island! This land is a continent, for there is no such river in an island." The great volume of water rolling down that river was absolute proof of the vastness of the extent of land drained by it. Thus, as I stand before the Holy Scriptures, I behold such rivers and floods of marvelous, wonderful truth regarding every phase of life—surpassing all the works written by uninspired men—that I am led to exclaim, The Scriptures are a fathomless river that flows from the boundless source of the infinite wisdom and knowledge of the Eternal God! With Paul I exclaim, "O the depth of the riches both of the wisdom and the knowledge of God! how unsearchable are his judgments, and his ways past tracing out! For who hath known the mind of the Lord? or who hath been his counsellor? or who hath first given to him, and it shall be recompensed unto him again? For of him, and through him, and unto him, are all things. To him *be* the glory for ever. Amen."

Chapter III

THE GOD OF REVELATION

IN CHAPTER I we took a hurried glance at the material universe about us, considered some of the evidences found on every hand, and came to the conclusion that there is a Supreme God in whom we live, move, and have our continual being. In Chapter II we learned from indisputable proof that the Scriptures —the Old and New Testaments—constitute the revelation of the Almighty to the human family. We now shall turn to these authentic, infallible records and learn something about this God whom we see behind nature and who supports it.

I. The Existence of God Assumed in the Scriptures

Several years ago I heard an atheist making a speech in a public park of a certain city. During his haranguing he challenged his hearers to give him a mathematical demonstration of the existence of God. He was unreasonable in asking the impossible. God is a Spirit, according to revelation, and cannot be presented by a mathematical formula. Even if what he had asked could have been done with absolute exactness, this man would not have accepted the evidence; for he was not in any frame of mind to look at facts in an impartial manner. As we have already seen, God's existence and His perfections are reflected throughout the entire created universe. Those who have eyes to see can discern His presence and power. If they cannot see this evidence, it is impossible to convince them with any other kind of reasoning. The prophets, knowing this, never attempted to give any proof or demonstration of God's existence. Thus, in Genesis 1:1, we read, "In the beginning God created the heavens and the earth." Nothing is here said about His existence, for it is assumed. No arguments are suggested. The sacred writer simply presumed that his readers had intelligence enough to look at the world about them and to come to the conclusion that there is a God, since he made the marvelous statement that He is the one who brought into existence the heavens and the earth.

Men, as we have already seen, refused to retain the Lord in their knowledge. They then became blind and changed the glory of the

incorruptible God into the likeness of various animals and men. Under these conditions it was natural for them to lose the proper idea of the Almighty. It became necessary, therefore, for the prophets and the psalmists to correct erroneous notions concerning God. For instance, in Psalm 94 we have this statement:

> 8 Consider, ye brutish among the people;
> And ye fools, when will ye be wise?
> 9 He that planted the ear, shall he not hear?
> He that formed the eye, shall he not see?
> 10 He that chastiseth the nations, shall not he correct,
> *Even* he that teacheth man knowledge?
> 11 Jehovah knoweth the thoughts of man,
> That they are vanity (vss. 8-11).

As we see from the context, this psalm is a prediction regarding Israel in the time of her great trouble in the future—the day of Jacob's trouble (Jer. 30:7). At that time the nations, having lost all conception of God and fear of Him, will persecute the Jewish people as they have never done throughout all the centuries. Their attention will be called to the fact that the Hebrew people are the chosen race of the Almighty, that they are still beloved for the fathers' sake, and that God will punish those who mistreat them. In unbelief and hardness of heart these persecutors of the Jews will say: "Jehovah will not see, Neither will the God of Jacob consider." Those making these assertions will have distorted ideas concerning God. Some of them at least will be atheists since they will refuse to listen to the warning given concerning their persecuting the Jews. In a sarcastic manner they will say that the God of the Jews cannot see, and that He will not consider—even though He might perchance have some intelligence and know what is going on. In other words, these will say that God is through with the Jew and that He will not take offense at any ill-treatment of them.

In order to correct these misconceptions, the psalmist asked the questions given in the quotation above. He who formed the eye certainly understands the laws of optics; otherwise He could never have constructed it so that it can see and observe. Moreover, He who constructed the ear understands the principles connected with sound and, of course, can hear and know what is going on.

The writer also called attention to the fact that this God whose people they will be persecuting is the one who deals with the nations and who will chasten and correct them for all their sins.

Frequently, even the Israelites placed Jehovah their God on a level with the gods of the nations. In order to correct this misconception, the psalmist (Ps. 135) called upon them to praise God because He is good, because it is pleasant, because He has chosen Jacob unto Himself, and because their God is above all gods, who does whatever He pleases—but He pleases to do only that which is right—in the heavens, upon the earth, in the seas, and in all deeps. He also called upon them to praise Him because it is He who will eventually judge His people.

The same writer followed this exhortation by contrasting this omnipotent God of Israel with the idols with which they were familiar. The nations make their gods of stocks and stones, the works of their own hands. They have mouths but they cannot speak. They have eyes but they cannot see. They have ears but they cannot hear. They are still stocks and stones. But the God of Israel is not so. As stated above, the prophets constantly warned Israel against idolatry and corrected her concerning her ideas regarding the true God. (For further study on this point see Jeremiah 10: 1-10.)

II. A BRIEF SURVEY OF THE CHARACTER OF GOD

6 And Jehovah passed by before him, and proclaimed, Jehovah, Jehovah, a God merciful and gracious, slow to anger, and abundant in lovingkindness and truth; 7 keeping lovingkindness for thousands, forgiving iniquity and transgression and sin; and that will by no means clear *the guilty,* visiting the iniquity of the fathers upon the children, and upon the children's children, upon the third and upon the fourth generation (Ex. 34: 6, 7).

This passage is one of the most fundamental of all sections of Scripture, in that it gives to us God's own statement relative to His character. From this we learn that He is the self-existing One—Jehovah, the one who causes all things to come into being. He is the preserver of all things; for it is in Him that men live, move, and have their continual being.

He is "merciful and gracious, slow to anger, and abundant in lovingkindness and truth; keeping lovingkindness for thousands, forgiving iniquity and transgression and sin." These words give us some faint idea concerning the great love and grace of Almighty God. Unlike men, He is very slow to anger. His patience with His creatures is almost infinite. Humanly speaking, He worries along with men in their sin and ignorance in order that He might lead them to repentance and faith, and to fellowship with Himself. The psalmist, in speaking of the loving-kindness of God, said that

it is "great above the heavens; and thy truth *reacheth* unto the skies" (Ps. 108:4). The Lord is very eager to forgive iniquity, transgression, and sin for "He knoweth our frame; He remembereth that we are dust" (Ps. 103:14).

While the Lord is abundant in loving-kindness, grace, mercy, and truth, He will by no means clear the guilty. He is a righteous God. Concerning Him David declared: "God is a righteous judge, Yea, a God that hath indignation every day" (Ps. 7:11). Moses and the prophets constantly affirmed that God is righteous and just in all His dealings with men. "Shall not the Judge of all the earth do right?" (Gen. 18:25). This rhetorical question demands an answer in the affirmative.

King David was brought under deep conviction of sin by the message of Nathan the prophet (II Sam., chap. 12). The penitent sovereign prayed the petition found in Psalm 51:1-17. He pleaded for mercy and forgiveness. Thinking of himself and his sinful condition in terms of a leper, he asked the Almighty to "Wash me thoroughly from mine iniquity, And cleanse me from my sin. For I know my transgressions; And my sin is ever before me. Against thee, thee only, have I sinned, And done that which is evil in thy sight; That thou mayest be justified when thou speakest, And be clear when thou judgest." The guilty, yet penitent, king saw the matter of his sin from God's standpoint. His mind being illuminated by the Spirit, he prayed this petition. He realized that sin in any form is repulsive and obnoxious to the Almighty. To him, thus inspired, and to God sin is moral and spiritual leprosy—an incurable disease as far as man is concerned. Convicted of his sin against Uriah as being against God in reality, he pleaded for mercy and for cleansing in order that God—the loving, just, righteous Judge—might be justified at the time of His justifying and forgiving him, a penitent sinner.

Men must recognize that all sin is ultimately against God. The Prophet Samuel stated that he would not sin against the Almighty in failing to pray for Israel notwithstanding the fact that she had rejected Him in her insistent demand that she have a king to rule over her (I Sam. 12:23). Daniel the prophet realized that a failure to do that which is written in the word of God was transgression and sin: "Yea, all Israel have transgressed thy law, even turning aside, that they should not obey thy voice: therefore hath the curse been poured out upon us, and the oath that is written in the law of Moses the servant of God; for we have sinned against

him" (Dan. 9:11). David realized that there are secret sins. "Who can discern *his* errors? Clear thou me from hidden *faults*" (Ps. 19:12). By this rhetorical question the psalmist meant that men and women may be guilty of wrong even though unaware of their sins and failures, both in moral and spiritual matters. (See Psalms 14 and 53 and many other passages in this connection.)

God does forgive sins, but He must be righteous in doing so. No man can do wrong with impunity. As we shall see in the chapter on the atonement, the loving, righteous God must be just when He forgives sin. His righteousness and His sense of justice demand exaction of penalty for every transgression and disobedience. How then can God forgive iniquity, transgression, and sin? The answer is that He can do that only by means of the atonement which He has graciously provided for those who will accept the same.

Moreover, God declares that He visits the iniquity of the fathers upon the children and upon the children's children, upon the third and upon the fourth generation. This is an inflexible law. There are no exceptions. Even though the Lord does forgive those who accept His plan of redemption, nevertheless He visits the iniquities of the fathers upon their descendants to the third and fourth generation. As an example of this principle, note the case of King David (II Sam., chap. 12). Though he was forgiven his atrocious sins, nevertheless the Lord visited his iniquities upon him and upon his descendants.* Read all of II Samuel, chapter 12, especially verses 10-12.

Thus, in this passage we see that the Almighty is the creator and preserver of the universe, that He is kind, gracious, and forgiving, and that He always punishes men for their sins—even though they accept the provisions of the atonement and are brought into fellowship with Him. Solomon declared that God chastens everyone whom He loves. "My son, despise not the chastening of Jehovah; Neither be weary of his reproof: For whom Jehovah loveth he reproveth, Even as a father the son in whom he delighteth" (Prov. 3:11, 12). Let no man be deceived for God is not mocked: for whatsoever a man soweth, that shall he also reap (Gal. 6:7).

There is no such thing as one's concealing from the Almighty any act or thought. Men are walking and working under the eye of the Almighty every moment of their lives. As proof of this

* History and medical science corroborate this statement.

proposition read carefully Psalm 139. God knows all about men and will deal with them either upon the basis of love and mercy or upon that of strict righteousness and justice. As stated above, man may accept God's gracious provision of atonement and forgiveness and may be brought into the closest fellowship with his Maker during life; and, when his earthly pilgrimage is over, enter into the joys of his Lord eternally. Nevertheless, as long as the child of God is here upon earth, the Lord will deal with him as with a son and will punish him for his misdemeanors, sins, and transgressions.

On the other hand, those who will not accept His love, mercy, and grace but who stubbornly refuse to yield their wills to Him and accept the atonement provided for them will be dealt with upon the basis of strict justice and righteousness in the light of their unregenerate condition, thoughts, deeds, and actions.

Another view of the Almighty is found in II Chronicles 20: 5-13:

5 And Jehoshaphat stood in the assembly of Judah and Jerusalem, in the house of Jehovah, before the new court; 6 and he said, O Jehovah, the God of our fathers, art not thou God in heaven? and art not thou ruler over all the kingdoms of the nations? and in thy hand is power and might, so that none is able to withstand thee. 7 Didst not thou, O our God, drive out the inhabitants of this land before thy people Israel, and give it to the seed of Abraham thy friend for ever? 8 And they dwelt therein, and have built thee a sanctuary therein for thy name, saying, 9 If evil come upon us, the sword, judgment, or pestilence, or famine, we will stand before this house, and before thee (for thy name is in this house), and cry unto thee in our affliction, and thou wilt hear and save. 10 And now, behold, the children of Ammon and Moab and mount Seir, whom thou wouldest not let Israel invade, when they came out of the land of Egypt, but they turned aside from them, and destroyed them not; 11 behold, how they reward us, to come to cast us out of thy possession, which thou hast given us to inherit. 12 O our God, wilt thou not judge them? for we have no might against this great company that cometh against us; neither know we what to do: but our eyes are upon thee. 13 And all Judah stood before Jehovah, with their little ones, their wives, and their children.

Figuratively speaking, this picture of the Almighty presents Him sitting as sovereign upon the throne of the universe and governing and controlling the nations of the world: ". . . and art not thou ruler over all the kingdoms of the nations? and in thy hand is power and might, so that none is able to withstand thee." The Lord God Jehovah is the one who brings the counsel of the nations to naught and frustrates their plans and purposes. On the other hand, it is He whose counsel stands fast and His purposes, throughout all generations (Ps. 33:10, 11).

Jehoshaphat, whose prayer we are now studying, recognized that it was God who drove the Canaanites out of the land and who established Israel therein (vss. 7, 8). This same thought is set forth in Psalm 44:1-3:

44 We have heard with our ears, O God,
Our fathers have told us,
What work thou didst in their days,
In the days of old.
2 Thou didst drive out the nations with thy hand;
But them thou didst plant:
Thou didst afflict the peoples;
But them thou didst spread abroad.
3 For they gat not the land in possession by their own sword,
Neither did their own arm save them;
But thy right hand, and thine arm, and the light of thy countenance,
Because thou wast favorable unto them.

Again, this same historical fact appears in Psalm 135:9-12:

9 Who sent signs and wonders into the midst of thee, O Egypt,
Upon Pharaoh, and upon all his servants;
10 Who smote many nations,
And slew mighty kings,
11 Sihon king of the Amorites,
And Og king of Bashan,
And all the kingdoms of Canaan,
12 And gave their land for a heritage,
A heritage unto Israel his people.

In the "national anthem" of Israel Moses declared the same general truth as he set forth the Almighty's dealings with Israel from the time of her deliverance from Egyptian bondage throughout the centuries until she shall again be established in her own land.

King Jehoshaphat realized that God is faithful and will keep all his promises—to the very letter. This is seen in verse 9 of our passage.

The king was confident that God was able and would meet the threat of the invasion which was then in progress. He realized that it was a very unjust and unrighteous act on the part of Ammon, Moab, and Edom.

Moreover, he was aware of the fact that God is the deciding factor. Numerically, Israel was inferior to the oncoming host; but Jehoshaphat realized that God is the one who turns the tide of battle and who brings victory or permits defeat of nations at war. Thus in this picture we see God upon His throne, overruling in the affairs of nations and bringing victory to those who are in fellowship with Him and who trust Him implicitly for deliverance.

We see in Jeremiah 32:16-25 another picture, figuratively speaking, of the Almighty as the creator of the universe and as the sovereign God who is especially interested in His people Israel.

16 Now after I had delivered the deed of the purchase unto Baruch the
son of Neriah, I prayed unto Jehovah, saying, 17 Ah Lord Jehovah! be-
hold, thou hast made the heavens and the earth by thy great power and by
thine outstretched arm; there is nothing too hard for thee, 18 who showest
lovingkindness unto thousands, and recompensest the iniquity of the fathers
into the bosom of their children after them; the great, the mighty God,
Jehovah of hosts is his name; 19 great in counsel, and mighty in work;
whose eyes are open upon all the ways of the sons of men, to give every
one according to his ways, and according to the fruit of his doings; 20 who
didst set signs and wonders in the land of Egypt, even unto this day, both
in Israel and among *other* men; and madest thee a name, as at this day;
21 and didst bring forth thy people Israel out of the land of Egypt with
signs, and with wonders, and with a strong hand, and with an outstretched
arm, and with great terror; 22 and gavest them this land, which thou didst
swear to their fathers to give them, a land flowing with milk and honey;
23 and they came in, and possessed it; but they obeyed not thy voice,
neither walked in thy law; they have done nothing of all that thou com-
mandedst them to do: therefore thou hast caused all this evil to come upon
them. 24 Behold, the mounds, they are come unto the city to take it; and
the city is given into the hand of the Chaldeans that fight against it, because
of the sword, and of the famine, and of the pestilence; and what thou hast
spoken is come to pass; and, behold, thou seest it. 25 And thou hast said
unto me, O Lord Jehovah, Buy thee the field for money, and call witnesses;
whereas the city is given into the hand of the Chaldeans.

In verse 17 of this quotation God is set forth as the omnipotent creator of the universe. God is unlimited in strength and power; nothing is too difficult for Him. In verse 18 we have a statement regarding His character, which doubtless is borrowed from Exodus 34:6, 7, and which speaks of Him as "the great, the mighty God, Jehovah of hosts is his name; great in counsel, and mighty in work . . ." His knowledge and wisdom are infinite and His might and power unlimited. He can therefore deal with any situation that may arise.

In verse 19 appears a statement relative to His knowledge of every man, woman, and child, and of His dealing with each one individually. The eyes of Jehovah "are open upon all the ways of the sons of men, to give every one according to his ways, and according to the fruit of his doings." The Lord's looking upon men, knowing what they do, and dealing with them accordingly are likewise set forth in Psalm 33:13-15. According to Psalm 11:5 God permits various experiences to come into the lives of individuals as well as of nations in order to prove them. By so doing He punishes the wicked and purges sin from the lives of those who are obedient to Him.

In verses 20 and 21 of our passage, Jeremiah calls attention to God's having delivered Israel from Egyptian bondage and to the mighty signs and wonders which He wrought at that time. The Almighty's dealings with Israel nationally are set forth in a most graphic manner in Psalms 78, 105, and 106.

From verse 22 and the first part of Jeremiah, chapter 32, we see that God gave Israel the land of Palestine. This of course was granted to her in fulfillment of the promise which the Almighty made to Abraham, recorded in Genesis, chapter 12. Though Israel has been cast out of the Land and has been scattered among the nations for nineteen hundred years, she still holds the title deed to the Land of Promise. In the Lord's own good time He will give it to His people. Her special deed to the Land is stored away in the archives of heaven. When the hour strikes for her to return to the Land and take possession of it, the Almighty will open the way and deliver it to His Chosen People.

In verse 23 Jeremiah interpreted the coming of the King of Babylon with his armies against Jerusalem to fight as being the consequence of Israel's disobedience to her God. This is in perfect accord with early revelations which the Lord made to Israel through Moses. He warned her that in the event of disobedience He would send other powers against her and severely punish her for her sins. At the time of which Jeremiah was speaking, Jerusalem was being besieged by the Babylonians. The fate of the city was clearly in evidence. The prophet knew that the end was near.

Nevertheless, the Lord told him to buy a certain piece of land at Anathoth from one of his relatives. He was perplexed over this situation; hence he prayed this marvelous petition which we have been studying, and in which is set forth this priceless sketch of the Almighty.

In answer to Jeremiah's petition the Lord instructed him to purchase the parcel of ground because He would bring Israel back into the Land at the end of the seventy years of the Babylonian captivity. Israel's religion, unlike pagan systems of worship, looked forward to a golden era in the future, when the promises of God will be fully realized by those to whom the Lord makes them. This occasion, however, called forth this marvelous presentation of Jehovah's character.

Another glimpse of the Almighty is seen in Nahum 1:2-8:

2 Jehovah is a jealous God and avengeth; Jehovah avengeth and is full of wrath; Jehovah taketh vengeance on his adversaries, and he reserveth

wrath for his enemies. 3 Jehovah is slow to anger, and great in power, and will by no means clear *the guilty:* Jehovah hath his way in the whirlwind and in the storm, and the clouds are the dust of his feet. 4 He rebuketh the sea, and maketh it dry, and drieth up all the rivers: Bashan languisheth, and Carmel; and the flower of Lebanon languisheth. 5 The mountains quake at him, and the hills melt; and the earth is upheaved at his presence, yea, the world, and all that dwell therein. 6 Who can stand before his indignation? and who can abide in the fierceness of his anger? his wrath is poured out like fire, and the rocks are broken asunder by him. 7 Jehovah is good, a stronghold in the day of trouble; and he knoweth them that take refuge in him. 8 But with an over-running flood he will make a full end of her place, and will pursue his enemies into darkness.

From verse 2 of this quotation we see that God is a jealous God who avenges with indignation and wrath all those who are His enemies. Our God is a jealous God as He declares. We must not interpret this characteristic in terms of man's sinful, avenging jealousy. God's jealousy is pure and holy. He has a right to demand of man, His creature, who is utterly dependent upon Him, the affections of his heart. No man has any right to make God secondary in his life and to transfer his affections to another. For man to do so is to incur the pure jealousy of our God. Though He is a God of love, of kindliness, and of gentleness, He is a God of wrath and indignation and will pour out His righteous vengeance upon His inveterate enemies.

The grace and the gentleness of our God are set forth in verse 3, but with them is linked the statement that the Lord will in no wise clear the guilty. This language is, as we have already seen, drawn from the original passage which we have just studied (Exodus 34:6, 7).

God's complete control of the elements and the material universe is presented in verses 3-5. This is what one should expect since the Lord is the one who has created the entire universe. Men very frequently speak of nature as if it had its own power and might. This is not true. Our God is the God of nature. By Him it was created, is being preserved every moment, and will be controlled as it continues to exist.

In order to enforce the lesson of the greatness and severity of God's indignation and wrath, the prophet asked, "Who can stand before his indignation? and who can abide in the fierceness of his anger?" By these rhetorical questions he meant to affirm that there is no being in the entire universe who can withstand God.

The Lord is good and is a stronghold in time of trouble. To David He was a rock, a fortress, a deliverer, a refuge, a shield,

and a horn of salvation. He will be all of these to anyone who will take refuge in Him. He is eager at all times to see the prodigal returning to the Father's house. He will meet him with outstretched arms, kill the fatted calf, put the best robe upon him, and a ring upon his finger (Luke 15: 11-32).

On the other hand, those who do not accept the peace which He offers and the salvation which He has provided but who, as has already been suggested, set their wills against God in determined opposition—these, His enemies—He will pursue into darkness, and He will make a full end of their place. "But with an over-running flood he will make a full end of her place, and will pursue his enemies into darkness" (Nah. 1:8). From this and many other scriptures we learn that God is the one with whom every individual in the entire world must have dealings sooner or later. Wisdom would dictate to each person to accept the peace and pardon, the life and joy, which He offers through the atonement that He has provided and that is described in Chapter XII of this book.

In this section we have been examining four special passages descriptive of the Almighty which were written by Moses and the prophets. This discussion would not be complete without a glance at the greatest view of the Almighty which is to be found in the volume of Holy Writ. This likeness is to be found in the Books of Matthew, Mark, Luke, and John. In fulfillment of prediction, Jesus of Nazareth, as we shall see, who was none other than one of the persons of the Holy Trinity, entered the world by miraculous conception and virgin birth. The account of His life and labors is found in these four records of the gospel. The reader is here urged to examine these four accounts of God, the Messiah, who thus came and dwelt among us for a few short years, and who purchased man's redemption by His own atoning blood as we see.

On the last night before His crucifixion, our Lord was asked by Philip to be shown the Father. In reply He said, "Have I been so long time with you, and dost thou not know me, Philip? he that hath seen me hath seen the Father; how sayest thou, Show us the Father?" (John 14:9). One will therefore see when one studies the four records of the gospel the life-sized portrait of the Eternal God in the person of Jesus of Nazareth.

May I urge you, my friend, as you stand in the presence of this fourfold presentation of our Lord that you ask God to open your eyes in order that you might see the truth as it is to the end that

you might conform your life to the will of God and be blessed both in time and in eternity?

III. THE TRANSCENDENCE AND THE IMMANENCE OF GOD

In the preceding section, we have examined some brief statements regarding the Almighty given by Moses, King Jehoshaphat, Jeremiah, and Nahum. Because of lack of time and space we were unable to stand before the life-size portrait of the Son of God who is seen in Matthew, Mark, Luke, and John. But my earnest desire is that each of my readers, as requested above, should gaze upon this fourfold portrait of our Lord manifested in human form.

We shall now, in this brief section, notice the doctrine of God's transcendence above and His immanence in nature.

A. *The Transcendence of God*

As we shall see in Chapter VI, there was a time when God alone existed. During those ages of the past there was not, so far as our record goes, any physical universe. The time came, however, when He put forth the creative act which brought into existence the various systems that constitute our present material order.

As we have seen in the discussion of the existence of God, mind is higher than matter and superior to it. Since there is absolute and positive evidence throughout the entire universe of the existence of intelligence, we logically concluded that this supreme, intelligent Being was and is above all nature—He transcends the material universe. He was, and is, and will continue to be independent of it. He is not in the least conditioned by it. He existed with all of His perfections, as we shall see, prior to His calling the universe into being.

In his dedicatory prayer, Solomon, under the influence of the Spirit of God, declared: "But will God in very deed dwell with men on the earth? behold, heaven and the heaven of heavens cannot contain thee; how much less this house which I have builded!" (II Chron. 6:18). This statement is an affirmation that the Almighty transcends all material things. In keeping with this utterance is one by the Prophet Isaiah: "Thus saith Jehovah, Heaven is my throne, and the earth is my footstool: what manner of house will ye build unto me? and what place shall be my rest? For all these things hath my hand made, and *so* all these things came to be, saith Jehovah . . ." (Isa. 66:1, 2). Once again, the tran-

scendence of God is set forth in that majestic hymn of praise—Psalm 148. In the first six verses the inspired writer, looking toward heaven, called upon all things throughout the material universe and urged them to render the proper kind of praise that is due the Creator. Then, looking toward the earth, verses 7-14, he called upon everything, in like manner, to render praise and adoration to the Lord. The transcendence of God is also seen in the majestic utterance of Isaiah in chapter 40.

Turning to the New Testament we see the same teaching. For instance, in Ephesians 4:6 we are told that there is one God and Father of all, who is over all. Once again, we see the same thought expressed in the following quotation: "Now unto the King eternal [of the ages], immortal, invisible, the only God, *be* honor and glory for ever and ever. Amen" (1 Tim. 1:17). This Eternal God is sovereign throughout all ages—both in the eternity of the past, during time, and throughout the ages of the ages of the future. To speak then of God's being the King of the ages is to exalt Him above the material universe which continues, as we shall see in Chapter VI, only during that part of eternity which is called "time." These passages, however, are sufficient to show that the inspired men of God recognized the transcendence of the Almighty.

B. *The Immanence of God*

In the section preceding we glanced at the doctrine of the transcendence of God. We have learned that He is not conditioned by either space or time. He is free and transcends all limitations. In speaking of the divine immanence, one is thinking of God's indwelling both time and space. For instance, Isaiah spoke of God, "the high and lofty One that inhabiteth eternity, whose name is Holy. . . ." (Isa. 57:15). But, in Psalm 139, David presented God as being immanent in all parts of the universe. Here he declared that if he ascended into heaven, he would find God there; if he went to Sheol—in the center of the earth—there he would be face to face with Him; if he made a sea voyage to regions beyond, the Lord would likewise be there. It is therefore impossible for anyone to go to a place in the universe where the Almighty is not to be found.

The immanence of God in nature, who, having created it, is preserving it and bearing it on toward a great consummation in the future, is set forth in Psalm 104. In fact, this hymn might be called

the ode of creation and of reconstruction. The Almighty is the one who called the earth into existence and who, after it had been wrecked, as set forth in Genesis 1:2, labored through six days in repairing the damage that had been wrought. The work of three of the six days (third, fourth, and sixth) mentioned in Genesis, chapter 1, is here elaborated upon. One also sees the Almighty as being immanent in nature, causing vegetation to grow to maturity and sustaining the life of both man and animals upon the earth. Thus the immanence of God in nature as well as in history is set forth in a most beautiful and powerful way in this majestic ode.

Again, we find the teaching of God's transcendence above and of His immanence in nature in Psalm 146. In this passage, however, we see Him in history more than in nature, but both are recognized. Moreover, as we have seen in Nahum 1:2-8, God is immanent in nature and is working through it His purposes of redemption and of punishment. In the great "Sermon on the Mount" the Lord Jesus declared that the Creator sends the rain upon the just and upon the unjust and likewise causes the sun to shine upon all. The Apostle Paul spoke of God who is working all things according to the purpose of His will (Eph. 1:11). We also see His working in nature in the expression, "one God and Father of all, who is over all, and through all, and in all" (Eph. 4:6). Once again we see the immanence of God in this sentence: "and he is before all things, and in him all things consist [hold together]" (Col. 1:17). What we call nature and the laws of nature are simply the working of God through nature in His regular, orderly, systematic method of providing food, sustenance, and all things needful for His creatures—" for he maketh his sun to rise on the evil and the good, and sendeth rain on the just and the unjust" (Matt. 5:45). "Behold the birds of the heaven, that they sow not, neither do they reap, nor gather into barns; and your heavenly Father feedeth them. . . . But if God doth so clothe the grass of the field, which to-day is, and to-morrow is cast into the oven, *shall he* not much more *clothe* you, O ye of little faith?" (Matt. 6:26-30). The Apostle Paul declared that he had planted, Apollos had watered, but that God gives the increase (I Cor. 3:6). From the context we see that Paul was speaking of spiritual matters. Nevertheless he used a fact in the physical world to illustrate the spiritual truth which he had in mind. It is God who gives us our daily food and all things richly to enjoy.

As a concluding reference on this point I wish to call attention to Psalm 104:24-30:

24 O Jehovah, how manifold are thy works!
In wisdom hast thou made them all:
The earth is full of thy riches.
25 Yonder is the sea, great and wide,
Wherein are things creeping innumerable,
Both small and great beasts.
26 There go the ships;
There is leviathan, whom thou hast formed to play therein.
27 These wait all for thee,
That thou mayest give them their food in due season.
28 Thou givest unto them, they gather;
Thou openest thy hand, they are satisfied with good.
29 Thou hidest thy face, they are troubled;
Thou takest away their breath, they die,
And return to their dust.
30 Thou sendest forth thy Spirit, they are created;
And thou renewest the face of the ground.

In this passage we see the wonderful works of God as He provides food and sustenance for all His creatures.

All the beauties of nature which man observes are the result of the orderly, systematic workings of the Almighty.

IV. AN ANALYSIS OF THE PERSON AND ATTRIBUTES OF THE DIVINE BEING*

Certain of God's attributes may be called *absolute* or *immanent,* that is, inherent in His nature. These are thus designated because they are a part of His nature, independent of time and conditions. In other words, these attributes are descriptive of Him prior to the creation of the universe. On the other hand, there are other attributes that are properly called *relative* or *transitive.* These deal with the Almighty in His relations to the universe and His creatures during time and in space.

A. *The Absolute and Immanent Attributes*

Under this heading we shall study the *spirituality* of God, as manifest in His life and His personality; His *infinity* in relation to His self-existence, His immutability, and His unity; and His *perfection,* as involved in truth, love, and holiness.

* In the study of the attributes of the Almighty I have followed the general outline given by Dr. A. H. Strong in his discussion of this phase of the subject.

1. THE SPIRITUALITY OF GOD

By the term *spirituality* I mean to connote the idea that God is a Spirit. That this is true is clear from such statements as Isaiah 31:3: "Now the Egyptians are men, and not God; and their horses flesh, and not spirit . . ." In this statement the Egyptians, who were men, are contrasted with God; in the parallel clause, horses, that were flesh, are contrasted with spirit. In this parallel we have an affirmation that God is pure Spirit without physical, bodily parts. This idea is affirmed in John 4:23, 24 where the Lord Jesus said that God is a Spirit and those who worship Him must worship in spirit and in truth. Again the spiritual character of God is emphasized in Romans 1:18-20. Here the Apostle Paul spoke of the invisible things of God, "*even* his everlasting power and divinity," that are manifested by those things which He has created. Thus the material world constitutes a screen, as it were, behind which the spirituality of God is veiled. Once again, the apostle in I Timothy 1:17 spoke of God as being "eternal, immortal, invisible." These adjectives connote the spirituality of the Eternal One. In the Colossian letter the Apostle Paul spoke of Christ who is the image of "the invisible God." From these and many other passages we see that God is a Spirit.

Being a Spirit, God has life within Himself. In his denunciation of idols and his presenting Jehovah, the God of Israel, as the one and only Supreme Being, Jeremiah declared, "But Jehovah is the true God; he is the living God, and an everlasting King: at his wrath the earth trembleth, and the nations are not able to abide his indignation" (Jer. 10:10). In writing to the Thessalonian brethren, the Apostle Paul, speaking of their conversion, declared that they had turned from idols to serve the true and living God. In referring to God the Father, the Lord Jesus also declared, "For as the Father hath life in himself, even so gave he to the Son also to have life in himself" (John 5:26). These and numerous other passages either state or imply that the Eternal God is the source of all life.

The doctrine of the spirituality of God implies *personality*. The Lord appeared to Moses in the burning bush, giving him a commission to go and deliver the Hebrews from Egyptian bondage. Israel's great leader asked the Almighty who he should say sent him when he should be asked regarding his authority. The Lord's reply was that Moses should declare that "I AM THAT I AM . . . hath sent me unto you." Here personality stands out most

prominently in this truly unique name, by which the Almighty designated Himself. Throughout the writings of Moses and the prophets the God of Israel spoke in such a manner as to imply that He is a person, possessing all the marks and attributes of personality. The same conception we find throughout the writings of the apostles of the New Testament. For instance, in I Corinthians 2:11 we read: "For who among men knoweth the things of a man, save the spirit of the man, which is in him? even so the things of God none knoweth, save the Spirit of God." This passage has every earmark of personality. In Ephesians 1 the Apostle Paul spoke of the mystery of the will of God who is working "all things after the counsel of his will" (Eph. 1:9-11).

All statements throughout the Scriptures presuppose the personality of the Almighty. For example, the Lord Jesus said, "My Father worketh even until now, and I work" (John 5:17). Hundreds of passages could be brought forward that emphasize the same truth, but these suffice.

2. THE INFINITY OF GOD

As we have already seen, the Scriptures teach that God is a Spirit who created the universe; hence He is transcendent above it. They also speak of Him as being *infinite*. For instance, in Psalm 145:3 we read: "Great is Jehovah, and greatly to be praised; And his greatness is unsearchable." There is no limit to His greatness or immensity. He is so very great, asserted Solomon (I Kings 8:27), that neither the earth nor the heaven of the heavens can contain Him. In Psalm 113 the writer affirmed that "Jehovah is high above all nations, And his glory above the heavens." Following this assertion he threw out this challenging thought to his readers: "Who is like unto Jehovah our God, That hath his seat on high, That humbleth himself to behold *The things that are* in heaven and in the earth?" (vss. 5, 6). This passage places the Almighty upon the throne of infinitude. Nevertheless, He is interested in men—vitally interested in them and their welfare. After laying before the Roman Christians the plan of God as it is being worked out today and will be in the great Millennial Age when Israel will be the head of the nations, the Apostle Paul exclaimed, "O the depth of the riches both of the wisdom and the knowledge of God! how unsearchable are his judgments, and his ways past tracing out!" (Rom. 11:33).

Being an infinite Spirit, God is self-existing. The fact is seen by the statement, "I AM THAT I AM." As we have seen, this is the name which God gave Himself. The shorter form of the name also appears in the same chapter—"I AM." These statements can mean but one thing: That God is the self-existing one who is absolutely independent of all else, whereas all creatures and things are dependent entirely upon Him. After having appeared to Moses at the burning bush, the Lord again spoke to him saying, "I am Jehovah: and I appeared unto Abraham, unto Isaac, and unto Jacob, as God Almighty; but by my name Jehovah I was not known to them" (Ex. 6:2, 3). As we shall see later, in another chapter, the word *Jehovah* is derived from the same verb as the term *I am.* The former is the third person singular of the verb "to become or to be," whereas the latter is the first person and singular number of the same verb. As we have already seen, God speaking of Himself naturally used the verb in the first person, whereas Moses and the prophets in speaking of Him obviously used the third person. The name, Jehovah, therefore connotes the same idea of God's self-existence as does the expression, I AM. It however also gives the additional idea of causation which is the inherent idea of the verb-stem, from which this word was taken. Since the word, Jehovah, connotes the idea of God's being the cause of all things that exist, naturally He, being the only self-existing one, is the one upon whom all else depends for its being.

Our God is *immutable;* that is, He does not change. For instance, in Psalm 102:25-27, He contrasts Himself with the universe which He has created. It is to pass away, but He is to remain the same and abide forever. Malachi the prophet, in denouncing the wickedness of his contemporaries stated that the reason for Israel's remaining in life was that Jehovah changes not. If He had been moved by wrath and indignation and were like man, He would have blotted her from the face of the globe; but, since He is not moved by passions of wrath and indignation, she remains. The Apostle James spoke of God as one who is unchangeable, without a "shadow that is cast by turning" (Jas. 1:17).

But there are certain scriptures which *seem* to indicate that God does change. In certain passages, for instance, He is said to repent; but in others we are told that He never does. There is no contradiction between such statements. God never repents or changes His course. He does not have to do so. When therefore

we read that He repented, we must understand that this is an anthropomorphic expression—God's speaking of Himself in terms of man's understanding.

This infinite, spiritual, self-existing, unchangeable Supreme Being is, unlike the heathen gods, a *unity*.

The word usually translated *God* in the Hebrew Scriptures is in the plural number. Whenever this term is applied to heathen gods, it is always rendered correctly as a plural noun, but, whenever it refers to the true God, our translators have rendered it in the singular. In order that the children of Israel might understand the true situation, Moses declared to them in the Great Confession: "Hear, O Israel, Jehovah our Gods is Jehovah a unity" (literal translation). As we shall see in the next chapter, which discusses the Trinity, there are three divine personalities subsisting in the one divine essence—one nature, but three divine personalities. Moses and all the prophets of Israel were believers in the one true and living God, but at the same time they recognized that there are the three divine personalities.

3. THE PERFECTION OF GOD

By the *perfection* of God is meant His *moral attributes*. Man's actions and conduct depend upon his moral condition in respect to his intellect, his affections, and his will. If he is right in regard to these and is what we call a normal person, his actions will be right, relatively speaking at least. If not, his conduct will be affected by his deficiencies. In the same way the activity of God is conditioned by His intelligence, affection, and will.

In that portion of eternity which antedated time—the period of eternity before the creation of the material universe—God alone existed. Of course He found Himself as the sufficient object of His intellect, affection, and will. His self-knowing, His self-loving, and His self-willing constituted His absolute perfections. Each of the divine personalities found a worthy object of His intelligence, affection, and will in the other personalities of the Holy Trinity. A logical consideration of the immanent, absolute characteristics of the Godhead bring us to the conclusion that He was and is sufficient within Himself. There was not, we may be certain, from the standpoint of sufficiency, any need on His part to do anything whatsoever or to create the universe. In other words, His being, His perfection, and His excellencies were complete in every particular. He therefore was and is independent of His creation. His blessed-

ness was complete and perfect prior to the creation of the universe. That He was and is perfect apart from all other things is asserted in the command which the Lord Jesus gave to His disciples: "Ye therefore shall be perfect, as your heavenly Father is perfect" (Matt. 5:48). "As for God, his way is perfect: The word of Jehovah is tried; He is a shield unto all them that take refuge in him" (Ps. 18:30).

a. *Truth*

What is *truth?* As an immanent attribute of the Almighty it is that charactertistic in virtue of which His being and His knowledge always conform one to the other. There is therefore perfect concord and agreement between the nature of God and that which He knows. This immanent characteristic must not be confounded with what we shall later call transitive truth, which embraces God's veracity and faithfulness in His relationship to man in general and to His redeemed people in particular. Let us keep in mind that truth as an immanent attribute is not merely that of divine activity. God *is* truth. To know Him is to know truth. His nature is the very embodiment of truth; hence He truly knows.

All the truth that man knows in any special realm of human investigation might be said to be a reflection of the truth of the Divine Being. Let us be careful to note the fact that only those things which are discovered and which are known to be absolutely correct can be called reflections of the truth in the Almighty. The truth that inheres in the nature of God is the guarantee of the absolute accuracy of the revelation which He makes to man. I conclude this discussion with a quotation from Dr. Strong: "God's will does not make truth, but truth rather makes God's will. God's perfect knowledge in eternity past has an object. That object must be Himself. He is the truth Known, as well as the truth Knower. But a perfect objective must be personal. The doctrine of the Trinity is the necessary complement to the doctrine of the Attributes."

b. *Love*

The next immanent attribute of the Deity to be discussed is *love*. By this characteristic is meant the divine movement toward self-communication. "He that loveth not knoweth not God; for God is love" (I John 4:8). This statement is an affirmation that love is an immanent characteristic of God the Father. The Lord Jesus

in His intercessory prayer struck the same note in the following passage: "Father, I desire that they also whom thou hast given me be with me where I am, that they may behold my glory, which thou hast given me: for thou lovedst me before the foundation of the world" (John 17:24). Here again we see God the Father loving God the Son in the eternity prior to the creation of the universe. In speaking of the love of the Son, the Apostle John declared, "Hereby know we love, because he laid down his life for us . . ." (I John 3:16). Though the Lord Jesus did lay down His life for men nineteen hundred years ago, that supreme sacrifice was the result of His eternal love which filled His being before there was any material universe; for He was the Lamb of God, that sacrifice for the sins of the world, "who was foreknown indeed before the foundation of the world, but was manifested at the end of the times for your sake" (I Pet. 1:20). To the church at Rome the Apostle Paul wrote saying, "Now I beseech you, brethren, by our Lord Jesus Christ, and by the love of the Spirit, that ye strive together with me in your prayers to God for me" (Rom. 15:30). From this passage we learn that the Spirit of God likewise possesses love as one of His absolute attributes. These quotations show us that love was characteristic of the three persons of the Godhead—even before the foundation of the world.

We must not confound this love of any of these personalities with mercy, and compassion, and grace toward man. Neither must we consider love as the truth about which we have just spoken. We must also avoid the error made by some in considering love as the regard for being in general, irrespective of moral qualities; for loving Satan would in that case be as great a virtue as loving God. At the same time we must avoid the error of certain others who confound love with emotionalism. There are two Greek words rendered *love* in the Greek New Testament: One indicates love which is more or less the result of emotion, whereas the other one signifies a love that is based upon reason and deliberation.

It is this latter type of love that is an absolute attribute of the Almighty. We may therefore define the divine love as that absolute attribute of the Almighty which is a rational and voluntary affection, grounded in perfect reason and deliberate choice. In our thinking of love of this type, we must remember that the emotional element is subordinated to the attribute of truth and holiness. The immanent love of God requires and finds in Himself a perfect standard in the divine holiness and finds a worthy object in the

other personalities of the divine perfection. This profound truth can be understood only in the light of the scriptural doctrine of the Trinity, which will be discussed in the next chapter.

This immanent love constitutes the basis for the divine blessedness, satisfaction, and contentment. This truth becomes apparent to the one who recognizes that in the Infinite Being there exists a perfect object of love, knowledge, and will—independent of the existence of the universe.

This love of God involves the possibility of suffering. In other words, there lay in this immanent characteristic the possibilities of a means for atonement which is required by the holiness of the Almighty. That this position is correct is evident from Revelation 13:8: "And all that dwell on the earth shall worship him, *every one* whose name hath not been written from the foundation of the world in the book of life of the Lamb that hath been slain." Before the creation of the universe there lay inherent in the love of God the possibility to make atonement for man which would meet the demands of the holiness of His nature. We see the same thing in I Peter 1:18-20: ". . . knowing that ye were redeemed, not with corruptible things, with silver or gold, from your vain manner of life handed down from your fathers; but with precious blood, as of a lamb without blemish and without spot, *even the blood* of Christ: who was foreknown indeed before the foundation of the world, but was manifested at the end of the times for your sake." In commenting on these verses, Dr. Strong gives us the following quotation: "While holiness requires atonement, love provides it. The blessedness of God is consistent with sorrow for human misery and sin. God is passible, or capable of suffering. The permission of moral evil in the decree of creation was at cost to God. Scripture attributes to Him emotions of grief and anger at human sin (Gen. 6:6—'It grieved him at his heart'; Rom. 1:18—'wrath of God'; Eph. 4:30—'grieve not the Holy Spirit of God'); painful sacrifice in the gift of Christ (Rom. 8:32—'spared not his own Son'; cf. Gen. 22:16—'hast not withheld thy son'); and participation in the sufferings of His people (Isa. 63:9—'In all their affliction he was afflicted'); Jesus Christ in His sorrow and sympathy, His tears and agony, is the revealer of God's feelings toward the race, and we are urged to follow in His steps, that we may be perfect, as our Father in heaven is perfect. We cannot, indeed, conceive of love without self-sacrifice, nor of self-sacrifice without suffering. It would seem, then, that as immutability is consistent

with imperative volitions in human history, so the blessedness of God may be consistent with the emotions of sorrow."

In God's suffering because of His people's misery and plight, is His blessedness affected? The facts justify our saying that, though He does experience these feelings, He does so only to the extent that is consistent with His absolute perfection. "Love rejoices even in pain, when this brings good to those beloved."

Though the subject of the love of God is inexhaustible, on account of lack of space I cannot go into a further discussion of this marvelous attribute of the Almighty.

c. *Holiness*

Concerning *holiness* Dr. A. H. Strong affirms that it is, "Holiness itself affirming purity. In virtue of this attribute of His nature, God eternally wills and maintains His own moral excellence. In this definition are contained three elements: First, purity; secondly, purity willing; thirdly, purity willing itself."

In Exodus 15:1-18 appears the ode of Moses and Miriam which they sang after Israel had crossed the Red Sea and was safe on the shores of the eastern side. As they praised the Almighty for His wonderful deliverance, they sang: "Who is like unto thee, O Jehovah, among the gods? Who is like thee, glorious in holiness, Fearful in praises, doing wonders?" (Ex. 15:11). In our fancy we can see the Almighty seated upon His throne, radiating the holiness and the excellency of His purity. When Israel came to Sinai to receive the law, the Lord required the Chosen People to purify themselves before coming to the mount to which He would descend, veiling Himself in clouds—doubtless because of His holiness and glory. In various places of the Scriptures we read of His sitting upon His throne in holiness, being surrounded by the angelic host. The prophets constantly emphasized the doctrine of His holiness. Isaiah continually spoke of the Lord as "the Holy One of Israel." Habakkuk declared, "Thou that art of purer eyes than to behold evil, and that canst not look on perverseness, wherefore lookest thou upon them that deal treacherously, and holdest thy peace when the wicked swalloweth up the man that is more righteous than he?" (Hab. 1:13). Throughout the Scriptures we read of the holiness of God. The people of God are exhorted to be holy even as God is holy.

What is meant by this holiness? Dr. Strong, in the sentence quoted above, has given us a clear-cut idea; but we must examine

it more closely. In order to do so, we must note what it is not and then what it is. By this process we may be able to get a clear, distinct picture of this dominant characteristic of the Almighty. In the first place let me say that holiness as an immanent attribute of God is not His demanding justice or purity from His creatures. Justice, a transitive characteristic, is but an expression of this immanent attribute. Neither is holiness a complex term which includes all the other characteristics of God. It is simple and distinct from all others. Neither is holiness God's self-love, understood in the sense of His regard for His own interests. There is nothing of a utilitarian element in this attribute. Neither is holiness, as some have supposed, identical with love. Of holiness and love, the former might be said to be fundamental and basic, in that by His holiness God maintains Himself in His excellence, but His love is self-impartation. Self-preservation, therefore, precedes self-impartation. In differentiating holiness from love, Dr. Strong compared holiness to a railroad track, and love to the engine that travels thereon. The track is necessary for the free movement of the engine. At the same time it determines the path over which the engine shall go. Thus it is with holiness in its relation to love.

Let us now look at holiness in its positive aspect. Holiness might be called the purity of God's substance. Of course there are two elements involved: first, His being in this condition; second, His acting in accordance with His pure nature. The first is passive; the second is active. Purity is more of a negative idea; hence the positive element must be added to fill out the picture, which is that of righteousness. The Lord is holy in that His very nature is the embodiment of purity in the highest sense of the term and is the personification of righteousness. Again I wish to quote Dr. Strong who declares that "holiness is that attribute in virtue of which God's being and God's will eternally conform to each other. . . . We must maintain that, as truth of being logically precedes truth of knowing, and as a loving nature precedes loving emotion, so purity of substance precedes purity of will."

In analyzing holiness, we might say that it is the energy of the will of God. Purity, being largely a negative concept that connotes the absence of evil, is a passive idea. It is a personal quality that is undergirded by will. But the holiness of God is the free moral activity of the Almighty. Again, holiness is self-affirmation. It is God's self-willing. His holiness is the supreme object of His

concern. As in the case of truth and love, the doctrine of God's holiness can be understood fully and adequately only in the light of the doctrine of the triune nature of the Godhead. Upon this point I herewith shall quote Thomasius as given by Dr. Strong: "Holiness is the perfect agreement of the divine willing with the divine being; for as the personal creature is holy when it wills and determines itself as God wills, so is God the Holy One because He wills Himself as what He is (or, to be what He is). In virtue of this attribute, God excludes from Himself everything that contradicts His nature, and affirms Himself in His absolutely good being—His being like Himself."

As a final quotation in this section I wish again to express myself in the form of another statement from Dr. Strong: "The object of God's willing in eternity past can be nothing outside of Himself. It must be the highest of all things. We see what it must be, only when we remember that the right is the unconditional imperative of our moral nature. Since we are made in His image we must conclude that God eternally wills righteousness. Not all God's acts are acts of love, but all are acts of holiness. The self-respect, self-preservation, self-affirmation, self-assertion, self-vindication, which we call God's holiness, is only faintly reflected in such utterances as Job 27:5, 6—'till I die I will not put away mine integrity from me. My righteousness I hold fast, and will not let it go'; 31:37—'I would declare unto him the number of my steps; As a prince would I go near unto him.' The fact that the Spirit of God is denominated the Holy Spirit should teach us what is God's essential nature, and the requisition that we should be holy as He is holy should teach us what is the true standard of human duty and object of human ambition. God's holiness moreover, since it is self-affirmation, furnishes the guarantee that God's love will not fail to secure its end, and that all things will serve His purpose. Romans 11:36—'For of him, and through him, and unto him, are all things. To him *be* the glory for ever. Amen.'"

B. *Relative or Transitive Attributes*

Let us remember that in the foregoing section we have been studying the immanent or absolute attributes of the Almighty—the very nature of His being—before and independent of creation. In the present section we are to examine the outworking of these absolute attributes in relation to the universe and all things therein.

1. ATTRIBUTES RELATED TO TIME AND SPACE

Concerning God's eternal existence I may quote the following passage: "For I lift up my hand to heaven, And say, As I live for ever" (Deut. 32:40). This passage speaks of God's eternal existence—past, present, future. Nevertheless it is spoken with reference to *time* and *timely* things. In Psalm 90:2 God spoke of Himself in relation to the world: "Before the mountains were brought forth, Or ever thou hadst formed the earth and the world, Even from everlasting to everlasting, thou art God." Since Moses was speaking of God and His existence prior to the creation of the world, a better translation of the last phrase of this passage would be: "Even from age to age thou wast God." In one's thinking, one may go back throughout the eternity of the past as far as his mind can conceive and there He will find God. Such is the significance of this passage. The Lord chose the elect in Christ "before the foundation of the world" (Eph. 1:4). God is the King of the ages (I Tim. 1:17). In Psalm 102:23-28 the eternity of God is contrasted with the transitory nature of the universe. These and many other passages speak of His eternity in relation to time and earthly things. Eternity is infinite, whereas time has limitations. Since God created the universe, He is related to all things.

God inhabits eternity (Isa. 57:15). There is no past, present, or future with Him. But, as one has said, eternity is "one eternal now." Of God, Isaiah declared that He is the one who declares "the end from the beginning, and from ancient times things that are not *yet* done . . ." (Isa. 46:10). According to this statement God sees all things—everything throughout time (from beginning to end) and saw it from the very beginning. There is nothing hid from His eyes.

In speaking of God's *immensity,* we are thinking of Him in relation to *space* as we know it in the physical realm. In discussing the immanent attributes of God, we saw that He is omnipresent, that is, He is everywhere. There is no place to which anyone may go where God is not to be found. Should one travel to a star farthest from the earth, there he would find God. We speak of *illimitable* space. It would be better for us to think of God's not being limited and of space, though vast it is, as being limited by His great immensity. When creation began, space began. But God existed prior to that event. Since God is truth, He recognizes space and space-relations in His creation.

2. ATTRIBUTES RELATED TO CREATION

a. *Omnipresence*

In our thinking of creation, immediately our attention is called to the *omnipresence* of God. He, being what He is, is everywhere and penetrates the entire universe. We have seen that He is transcendent above the universe and at the same time is immanent in it. In holding this position, let us remember that His immanency in nature is far from the crass, pantheistic conception of nature as God. God, as we have seen, is a personal, rational being, whereas the universe, as such, is impersonal, inanimate. There is life in the universe only as the Almighty creates and sustains it.

According to Psalm 139, God is everywhere. To Jeremiah the Lord put this question: "Am I a God at hand, saith Jehovah, and not a God afar off? . . . Do not I fill heaven and earth?" At Mars Hill Paul declared that God is "not far from each one of us: for in him we live, and move, and have our being" (Acts 17: 27, 28).

There are various statements in the Scriptures which speak of a place that might be properly called the immediate presence of God. For instance, in Psalm 123:1 the Lord is spoken of as "thou that sittest in the heavens." In Psalm 113:5 He is said to have "his seat on high." Again, heaven is called His throne and the earth His footstool. Since God is everywhere, one may ask, how can He be in heaven more than in any other place. The probable answer is that it is in this special place called the heaven of heavens where He manifests, in a special manner, His glory and appears to His created beings. That there is a place which we call heaven is quite manifest from the Scriptures. After His resurrection, the Lord Jesus ascended to heaven, to the right hand of the throne of God. There is a locality somewhere in the universe which is in His immediate presence. The Lord Jesus is there at this moment. At the same time He is everywhere, being omnipresent. In the eternal order, concerning which we shall study in the last chapter of this volume, we shall see that the eternal Jerusalem will descend out of the eternal heavens and rest upon the eternal earth. In this place God will be, although being a Spirit He will be everywhere. He will be there in the plentitude of His power.

b. *Omniscience*

God knows everything. He knows the number of the stars (Ps. 147:4). He knows every sparrow that falls to the ground (Matt.

10:29). He knows the thoughts of men (Acts 15:8). He understands our thoughts afar off (Ps. 139:2). He realizes our need (Matt. 6:8). Nothing is too small for His attention—even the hairs of one's head which are numbered (Matt. 10:30). He knows the past, having a book of remembrance (Mal. 3:18); and the future (Isa. 46:9, 10). He foresees the free acts of men in the future (Isa. 44:28). He foresaw the evil acts of the executors of the Messiah (Acts 2:23). Our Lord's statement in Matthew 11:23, ". . . for if the mighty works had been done in Sodom which were done in thee, it would have remained until this day," shows that He knew what would have been had circumstances been otherwise. Knowledge incomprehensible to man is thoroughly known to God (Ps. 139:6). His wisdom and knowledge are unfathomable (Rom. 11:33). His wisdom is unlimited, for by it He made all things (Ps. 104:24). There is no creature that is not manifest in God's sight (Heb. 4:13). Let every man know assuredly that there is nothing he can do which escapes the Almighty's eye. In this connection let him remember that the Almighty is a God of absolute holiness and righteousness and that He deals with each man according to his works, taking, of course, any mitigating circumstances into consideration.

c. *Omnipotence*

Omnipotence means all-powerful. By it we are to understand that God has all the power necessary to accomplish the things which He purposes and to reach the objectives toward which He is working. The Lord declared, "I am God Almighty." He upholds all things by the word of His power (Heb. 1:3). He does according to that which He pleases (Ps. 115:3). He works all things after the counsel of His will (Eph. 1:11). Nothing is impossible to Him (Gen. 18:14). "With God all things are possible" (Matt. 19:26). Many and numerous are the passages which show God's ability to do that which He in His infinite love, mercy, righteousness, and holiness purposes to accomplish.

Let us not infer from the doctrine of His omnipotence that He will accomplish that which is self-contradictory or contrary to His nature: for example, the cancellation of an event that has already transpired, or the making of a line between two points which would be shorter than a straight one. These are ridiculous and absurd things and do not come within the providence of a wise, righteous, purposeful God. To do things contrary to His nature is not im-

plied in the doctrine of His omnipotence, such as lying, sinning, and doing wrong. To do these things would not be evidence of power but of impotence. He has all power to do what is consistent with His will and holiness. The fact that God has all power does not imply that He uses all of it. To assert such a thing would be to make God subservient to His power, whereas the facts are that His holiness and will determine the exercise of His power.

The omnipotence of God likewise implies His own self-imposed limitations. He has power to limit or to direct His energy as His truth, love, and holiness desire.

3. ATTRIBUTES RELATED TO MORAL BEINGS

a. *God's Veracity and Faithfulness or Transitive Truth*

God is truth as we have learned. He speaks to His creatures for their good. By *veracity* and *faithfulness* we mean the truth or the revelation which God has made known to His creatures in general and to His redeemed people in particular.

The Word of God is true. It can be relied upon absolutely. The psalmist spoke thus of it: "The words of Jehovah are pure words; As silver tried in a furnace on the earth, Purified seven times" (Ps. 12:6). David declared, "More to be desired are they than gold, yea, than much fine gold; Sweeter also than honey and the droppings of the honeycomb" (Ps. 19:10). "He that hath received his witness hath set his seal to *this,* that God is true" (John 3:33). Let every man be recognized or considered a liar, but let God be true, declared the Apostle Paul in Romans 3:4. The Word of God is called "the truth of God" by the same apostle in Romans 1:25. The Holy Spirit who inspired the men of God to write the Scriptures is called "the spirit of truth" (I John 4:6). The Apostle John, in speaking of the testimony of God, said that the Holy Spirit bore witness "because the Spirit is the truth" (I John 5:7). God is called a "faithful Creator" in I Peter 4:19. He is not a man, that He should lie, nor the son of man, that He should repent (Num. 23:19). He is truthful and cannot lie (Titus 1:2; Heb. 6:18). His character guarantees the truthfulness and accuracy of the message which He has given us.

All the biblical writers assumed the reality of the world and the correct and proper adjustment between our senses and this world external to us, when they are functioning normally. When all facts of a given matter are brought to our attention, we can under normal conditions arrive at accurate interpretations of said phe-

nomena. The Lord therefore gave His Word—His infallibly inspired and inerrant Word—to us for our salvation and profit.

The Word of God shall stand fast forever (Isa. 40:8). Not one jot or one tittle shall in anywise pass away from the law until all things are fulfilled (Matt. 5:18). The Lord Jesus declared that the heavens and the earth shall pass away but that His word shall not (Matt. 24:35).

God watches over His word to perform it (Jer. 1:11, 12). No word of God is without power (Luke 1:37). The word of God shall not return unto Him void but shall accomplish that whereunto He has sent it (Isa. 55:11). Such promises and statements regarding God's fulfilling His word could be multiplied indefinitely but these suffice. Let us always bear in mind that the Scriptures are absolutely true and accurate, that God will fulfill every promise He has made in His Word, and that He will carry out every threat of punishment to the wicked.

b. *Mercy and Goodness, or Transitive Love*

God has commended His love toward us (Titus 3:4). To Israel the Lord said that He had loved her with an everlasting love (Jer. 31:3). "For God so loved the world, that he gave his only begotten Son, that whosoever believeth on him should not perish, but have eternal life" (John 3:16). The Lord has granted unto us all things that pertain unto life and godliness (II Pet. 1:3). "He that spared not his own Son, but delivered him up for us all, how shall he not also with him freely give us all things?" (Rom. 8:32). God's heart of love causes Him to seek that which will bring blessing to His creatures in time, and their eternal salvation—even at the infinite cost of the sacrifice of His only Begotten Son, as we shall learn later. His goodness, love, and mercy have led Him to provide everything for our welfare during our pilgrimage in this life and to provide a place of blessedness with Himself forever and ever throughout all eternity. To those who had accepted the love, mercy, and grace of God, the Apostle John exclaimed: "Behold what manner of love the Father hath bestowed upon us, that we should be called children of God; and *such* we are" (I John 3:1).

c. *Justice and Righteousness, or Transitive Holiness*

In pleading for the deliverance of Lot from the doomed city of Sodom, Abraham insisted to the Lord that to slay the righteous with the wicked would be unjust and concluded his argument by

asking this question: "Shall not the Judge of all the earth do right?" (Gen. 18:25). This rhetorical question demands an affirmative answer. Moses declared that all the ways of the Lord are justice (Deut. 32:4). Though God loves every man, woman, and child because they are His creatures, He declares that He hates the workers of iniquity. "The arrogant shall not stand in thy sight: Thou hatest all workers of iniquity" (Ps. 5:5). "Jehovah trieth the righteous; But the wicked and him that loveth violence his soul hateth" (Ps. 11:5). We have been incorrectly told that God loves the sinner but hates his sin. This statement contains so very much error that it is misleading. The truth, as just stated, is that He loves every one of His creatures, "For God so loved the world, [every individual in it], that he gave his only begotten Son" to die that every one might have life (John 3:16). But those who will not receive the life, but choose wickedness instead, His soul hateth. His holiness will not permit His condoning sin. He does, however, take everything into consideration and "With the merciful thou wilt show thyself merciful; With the perfect man thou wilt show thyself perfect; With the pure thou wilt show thyself pure; And with the perverse thou wilt show thyself froward" (Ps. 18:25, 26).

The Lord charged His disciples, saying, "Ye therefore shall be perfect, as your heavenly Father is perfect" (Matt. 5:48). Peter urged his brethren, saying, ". . . it is written, Ye shall be holy; for I am holy" (I Pet. 1:16).

God's justice and righteousness are expressions of His holiness. Justice looks at the punitive side of holiness, whereas righteousness is a mandatory expression of it. In His righteousness God reveals His love for holiness, whereas in His justice He shows His hatred for sin. Justice and righteousness are not arbitrary attitudes. They are expressions of the divine nature and will. God's justice compels Him to punish the sinner. He cannot act otherwise. This sense of justice will cause Him to deal with each one according to the merits of the case. The psalmist declared, "Thou hast dealt well with thy servant, O Jehovah, according unto thy word" (Ps. 119:65). This same note is struck throughout the Scriptures.

Throughout the Bible, emphasis, as has already been stated, is laid upon the holiness of God. According to Isaiah, chapter 6, the seraphim are constantly singing, "Holy, holy, holy, is Jehovah of hosts." From Revelation 4:8 we see that the living creatures are proclaiming the same message of God's holiness and purity. Right-

eousness and justice are said to be the foundation of His throne (Ps. 97:2). The King who sits upon this throne loves justice and demands to be exalted as God, who is holy and just (Ps. 99: 4, 5, 9). The emphasis that is laid in the Scriptures upon this characteristic of God shows that it is the dominant trait of His nature or being. This position is confirmed by our own nature. Conscience is the dominant force above all of our feelings and desires. According to Dr. Strong, "as we may be kind, but must be righteous, so God, in whose image we are made, may be merciful, but must be holy."

There is and has been much discussion in regard to the basis of morals and ethics. We realize that we are in a changing world. Standards of yesterday are gone today; those of today will pass away tomorrow. Thus goes the world and the things of the world. But what is the standard or what is the basis of the moral and ethical codes of those who desire to please God? The answer is to be found in Daniel 9:24: "Seventy weeks are decreed upon thy people and upon thy holy city, to finish transgression, and to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up vision and prophecy, and to anoint the most holy." In this verse we read of "everlasting righteousness" or, literally rendered, "the righteousness of the ages." Here is the one infallible standard of conduct among men, which is the righteousness that does not abide for one decade and then cease to function. On the contrary, it is the righteousness of the ages. What is this righteousness of the ages? It is God's code of ethics and morals that is grounded in the holiness of His character. This righteousness is found in the Word of the living God—the Scriptures. "To the law and to the testimony! if they speak not according to this word, surely there is no morning for them" (Isa. 8:20).

V. THE PLAN OF GOD UNFOLDING THROUGH THE CENTURIES

God loves man, His creature. He wants him to be happy and blessed throughout his life and be saved eternally. As we shall learn, Christ tasted death for every man (Heb. 2:9). God wishes that all men should be saved and come unto the knowledge of the truth (I Tim. 2:3, 4). God does not will that any should perish, but that all should come unto repentance (II Pet. 3:9). "And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up; that whosoever believeth may in him have

eternal life. For God so loved the world, that he gave his only begotten Son, that whosoever believeth on him should not perish, but have eternal life. For God sent not the Son into the world to judge the world; but that the world should be saved through him" (John 3:14-17).

From these and other passages we see that God loves His creatures and desires their blessedness both in time and eternity. His holiness demanded their banishment from His presence and the glory of His power. His love desired their redemption. His holiness and love therefore planned a means of escape and a scheme of redemption whereby "whosoever believeth on him should not perish, but have eternal life." This plan of redemption was devised even before the foundation of the world. "Remember Jesus Christ, risen from the dead, of the seed of David, according to my gospel: wherein I suffered hardship unto bonds, as a malefactor; but the word of God is not bound. Therefore I endure all things for the elect's sake, that they also may obtain the salvation which is in Christ Jesus with eternal glory. Faithful is the saying: For if we died with him, we shall also live with him: if we endure, we shall also reign with him: if we shall deny him, he also will deny us: if we are faithless, he abideth faithful; for he cannot deny himself" (II Tim. 2:8-13).

As we have already seen, the Lord saw the end from the beginning. He is therefore working all things toward a grand consummation according to His will (Eph. 1:10, 11). In order to carry out His plan or purpose of the ages, which is mentioned by the Apostle Paul in Ephesians 3:11, the Lord selected Palestine as the home of His people Israel through whom He purposed to bless all the world. His plan began to come into the limelight when He dispersed the peoples at the Tower of Babel (Gen., chap. 11). His providential hand sent each group to that portion of the world which was to be its future home. In allotting the territory to each of these peoples, the Almighty did so according to the number of the children of Israel:

> When the Most High gave to the nations their inheritance,
> When he separated the children of men,
> He set the bounds of the peoples
> According to the number of the children of Israel.
> For Jehovah's portion is his people;
> Jacob is the lot of his inheritance (Deut. 32:8, 9).

From these verses we see that the nations of the world were placed in their respective localities with reference to Israel and to her

land, which is the center of the earth (Ezek. 38:12)—centuries before there was any Hebrew race.

The eyes of the Lord run to and fro throughout the whole earth to show Himself strong in the behalf of them whose heart is perfect toward Him (II Chron. 16:9). The Lord, in the days of Hammurabi, found just such a man in the person of Abram, who lived in Ur of the Chaldees. But as he was surrounded by an idolatrous, corrupt environment, the Lord called him to leave his people and the land of his nativity for a country He would show him—Palestine. In faith Abraham obeyed, went out, not knowing whither he was going. Finally he reached Palestine and resided there, dwelling in tents as if in a strange land, though it had been given him by promise.

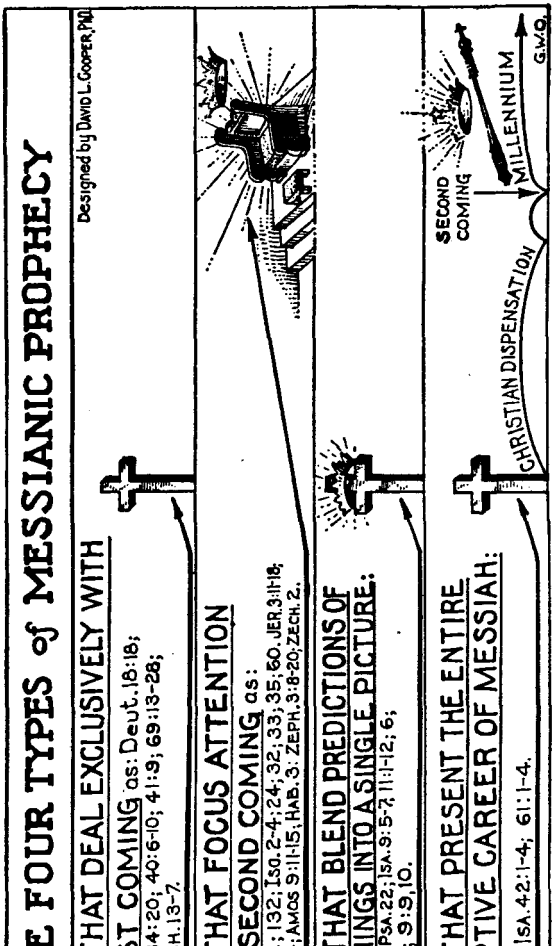
When Abraham was ninety-nine years of age and his wife eighty-nine, the Lord, in fulfillment of a promise, performed a biological miracle upon the bodies of this elderly couple, who had passed the age of parenthood, as formerly stated, and made possible the birth of Isaac. In so doing, the Lord injected into the bloodstream of the Hebrew race new potentialities, powers, and capabilities, both spiritual and intellectual. The result of this miracle was the birth of Isaac, who became the seed of Abraham and through whom God had promised to bless the world.

Jacob, the grandson of Abraham and son of Isaac, with his immediate family, went down into Egypt, a company of seventy souls, and there developed into a nation. At the appointed time God sent Moses to be their deliverer. With miraculous power, He led them out to Mount Sinai where He entered into a covenant with them, delivered His law to them, and entrusted to them the stewardship of the divine worship.

During the period of the Judges, every man did that which was right in his own eyes. Finally Israel clamored for a king, and Saul was selected. He started out well at first but soon failed the Lord, who then rejected him and chose David, entering into a covenant with him. In this He promised that there should come of the Davidic house the Messiah of Israel and the Redeemer of the world (II Sam., chap. 7). This theme is discussed in Chapter XI.

From this time onward the prophets and the psalmists of Israel sang of the Messiah and of His marvelous work for Israel and for the world.

In foretelling Messiah's redemptive work, the prophets approached their subject in different manners and dealt with various



The wise men of Israel, to a great extent in their expositions of the Scriptures, overlooked the first, third, and fourth types of messianic prophecy and concentrated on the study of the second class of forecasts regarding King Messiah. When He came, in fulfillment of the predictions listed under the first type of messianic prophecy, they did not recognize Him. One must accept all that God says on any one subject and act accordingly.

phases of it, at times giving more attention or emphasis to one special feature of it than on other occasions. This fact gave rise to four different types of messianic prophecy, which are as follows: (1) Those that deal only with Messiah's first coming and His sufferings in behalf of Israel and the world; (2) those that focus attention exclusively on the second coming of Messiah and His glorious reign; (3) those that blend descriptions of the two comings into a single picture as if there were but one event; (4) those that give the entire outline of Messiah's redemptive career, which consists of His first coming, His rejection, His death, His burial, His resurrection, His ascension to the right hand of the throne of God, His session there during the present dispensation (at the end of which God will pour out His wrath upon the world during the Tribulation), His return to this earth, and His reign of righteousness in Jerusalem for a thousand years. There are a number of passages which give the entire redemptive work of Messiah. This doubtless is what was referred to by the apostle as "the purpose of the ages."

As an illustration of the fact that the prophets at times did give us, figuratively speaking, the blueprint of the ages from their time and forward, look at Isaiah 65. A casual glance at verses 1-7 shows that the prophet was speaking of the present Christian Dispensation, during which the Gentiles are seeking God and finding Him (vs. 1). That this verse refers to the present era is evident from its being quoted by Paul in Romans 10:20 and its being applied to Christians today. It is a mistake, therefore, to say that the Christian Dispensation was not known in the Old Testament. Even Moses foretold the present age in Deuteronomy 32:21 which is quoted in Romans 10:19 and is applied to our present era. While the Gentiles are coming to God and finding Him, Israel is in rejection, as set forth in Isaiah 65:2-7. Though she is set aside during this age, God has not cast her off, but is providentially preserving her in order that He might bring forth from that people, as set forth in Isaiah 65:8-10, a seed to inherit His mountains.

Isaiah then spoke of the Tribulation and contrasted the condition of the faithful remnant of Israel at that time with the deplorable, wretched state of those in Israel who reject God. Verses 11-14 inclusive therefore constitute a prediction of the Tribulation, which we know will follow the present era.

At the end of the Tribulation a new order will be introduced, both social and spiritual. This is shown in Isaiah 65:15, 16. In order that his readers might understand how such an era can be possible, the prophet foretold God's creating the heavens and earth anew and His making Jerusalem the center of interest and the Jewish people a joy and rejoicing. In verse 19 he gives them reassurance that the days of trouble will never recur. Weeping, crying, and mourning will be at that time a thing of the past, the reason being that God will have, at the beginning of this new era, the Millennial Age, created the heavens above anew and the earth beneath anew. In the rest of this chapter Isaiah speaks of this great Kingdom Age and the blessedness of that period when the glory of God shall encircle the earth as the waters cover the sea. Thus from a careful study of this chapter one can see the plan of the ages beginning with Messiah's first coming and the introduction of the Christian Age to be followed by the Tribulation which will precede the Millennial Era. The Kingdom Age will continue for one thousand years as we learn in the Book of Revelation, chapter 20. Following this period, as we see in Revelation 21 and 22, there will be new heavens and a new earth. The reason for this new order is that at the end of the Millennium the present heavens and earth will pass away (Rev. 20:11).

God loves all peoples. His desire is to reach the greatest number in the shortest length of time and in the most efficient manner. The method which He adopted to attain this goal was the selection of Israel as the channel of world-blessing. As every informed person knows, the Lord gave His revelation to the world through the Hebrew people. All that we Gentiles have of a spiritual nature has come to us through them. Their debtors, therefore, we are.

When Israel's Messiah did make His appearance upon the earth, His people as a race did not recognize Him, the reason being that they did not know the Scriptures nor the power of God and fulfilled them in condemning Him (Acts 13:27).

Israel therefore voluntarily, though without knowledge, left the main line of God's plan and purpose and took the siding. She has been on the siding ever since. During this period of her alienation from God, the Lord is calling forth a people from both Jews and Gentiles and is welding them into one spiritual body which is known as the church—the aggregate of believers. Through it the Lord is now working in making His truth known to the world.

But the time will come, according to Romans, chapter 11, when Israel will see her mistake and come back to God and fit into the plan which He has for her. During the Tribulation, as we learn from Revelation, chapter 7, there will arise 144,000 Jewish evangelists from the twelve tribes of Israel who will bring about the world-wide revival, the like of which has never been in the history of the world. Then people from every nation, tribe, tongue, and language will see the truth and will accept the Lord Jesus Christ.

At the conclusion of the Tribulation, all Israel, being evangelized and seeing the truth, will accept Jesus as Messiah and plead for Him to return (Ps. 80). When she does that, He will return, will deliver her, and will set up His kingdom of a thousand years duration. She then will be the head of the nations instead of being the tail, as she is at the present time (Deut. 28:13). In the great Kingdom Age Israel will be the priests and ministers of our God.

This great era will be the consummation, as far as this earth is concerned. It will become apparent to everyone that God has conquered evil. When the Lord Jesus Christ mounts His throne, all the intelligent beings in the heavens above, on the earth, and underneath the earth will acknowledge that He is Lord to the glory of God the Father and that God has been righteous, just, and holy in everything that He has done; and at the same time confession will be made that God could not have acted otherwise.

As suggested above, at the end of Messiah's glorious reign, the present material order passes out of existence. Then God will create the eternal order, and all of the redeemed from this earth will be with Him in the new Jerusalem which will come down out of the eternal heavens and rest upon the eternal earth. About these things we shall learn more in the last chapter of this book.

Our God, in the person of the Lord Jesus Christ, now extends His arms of love and pleads with men and women to come to Him: "Come unto me, all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For my yoke is easy, and my burden is light" (Matt. 11:28-30). The final invitation to all to come and partake of the water of life is given in the last chapter of the Bible in these words: "And the Spirit and the bride say, Come. And he that heareth, let him say, Come. And he that is athirst, let him come: he that will, let him take the water of life freely" (Rev. 22:17).

Chapter IV

THE TRIUNE NATURE OF THE GOD OF THE UNIVERSE

IN CHAPTER I we saw that the evidence for the existence of a Supreme Being is overwhelming. A person must close his eyes, stop his ears, and refuse to receive evidence in order to deny the existence of a supreme and intelligent Being who is the source of all things. Our conviction that He exists and that He is controlling all things, and directing them toward a great consummation stimulates in us a desire to know more of Him and of His will and plans.

As true scientists therefore let us look into the Scriptures to see what they teach relative to this God in whom we live, move, and have our continual being. We shall take the scriptural statements at their face value, since they are the authoritative word of the living God. When all the evidence proving the inspiration and infallibility of the Scriptures is marshaled before the honest truth seeker, he comes to the conviction that these writings are absolutely and inerrantly inspired and that they express the will of God for mankind. With this attitude toward the Scriptures, let us examine them carefully to see what they say relative to God and His nature. We shall attempt to discover the facts and then, if possible, to understand them. Though we may not be able to harmonize and comprehend the full significance of any given statement, we shall accept everything that the Word of God says and await further light on any seeming contradiction or difficult passages. We want facts and facts alone. Then we shall later seek the interpretation.

I. Statement of Certain Biblical Facts Regarding God

The Scriptures contain sixty-six books and are known as *the Old Testament* and *the New Testament*. Sometimes these books are called the Hebrew Scriptures and the Christian Scriptures. It will be first in order for us to investigate the teaching of the Hebrew Scriptures and follow that by an investigation of the New Testament.

A. *Testimony of the Hebrew Scriptures*

As has been suggested before, everything in the universe points to a unified command of all things. Nevertheless there is evidence in the Scriptures that there is:

1. A PLURALITY OF DIVINE PERSONALITIES

The word "plurality" simply means more than one. The term "personalities" does not *exactly* convey the idea which one receives from an investigation of the Scriptures. There is in the English language no word which gives the precise idea of the biblical teaching on this point. Since, however, personality approximates the scriptural usage, I shall employ it in this connection. In order to show that the Bible teaches the plurality of divine personalities in the Godhead, I wish to call attention to seven groups of facts.

a. *Plural Nouns, Pronouns, and Verbs*

The English word which is translated "God" in the Hebrew Scriptures in the majority of cases is אֱלֹהִים *Elohim.* This term is in the plural number, as everyone who knows Hebrew admits. Moses and the prophets in referring to idols—in the plural—invariably used this same form. Since it connoted a plurality of idols, it certainly indicates a plurality of the divine personalities subsisting in the one divine essence when applied to the true God. This word *Elohim* occurs thirty-two times in Genesis, chapter 1.

Frequently, however, Moses and the prophets used אֵל *El,* in referring to the Divine Being, which is in the singular number and means only one. Occasionally they used אֱלוֹהַּ *Eloah.* Beyond controversy this also is in the singular number. If the Divine Being were simply a single personality, the sacred writers could have used either of these words in the singular to convey that idea. In Joshua 22:22 however appear both the singular and plural forms, which combination amounts to an affirmation regarding the unity of the divine personalities constituting the one God: אֵל אֱלֹהִים יְהוָה אֵל אֱלֹהִים יְהוָה "God, Gods, Jehovah, God, Gods, Jehovah . . ." (literal translation).

The Hebrew, like the Greek, anciently had a dual number which signified two. In the early stages of the language this form figured more prominently than in later Hebrew. Usually this form of the noun was employed when a pair of objects was mentioned. When, for instance, a Hebrew wished to speak of a person's hands, he put the noun in the dual number. The same thing was true with

reference to eyes and feet. By the use of this form the writer indicated that there were but two. If there had been only two personalities in the Divine Being and the prophets had wished to emphasize that fact, they could have put the word for God in the dual number. But not one time did they resort to any such method. On the contrary, as we have already seen, they used a word for God in the singular and another in the plural number, which facts show that there were at least three personalities constituting the Divine Being. The noun in the singular number doubtless stressed the unity of God, whereas the one in the plural laid emphasis upon the plurality of the Almighty. In the original the plural word for God is used with a verb in the plural number in Genesis 20: 13 and 35: 7. Evidently, since the Scriptures are infallibly inspired, there was a very definite reason why the noun for God, *Elohim,* is used here with a plural verb. These are some facts that we must consider in our attempt to find the scriptural truth with reference to the nature of the Eternal God.

b. *The Appearance of Two Divine Personalities*

In Genesis, chapters 18 and 19, we read the account of the destruction of Sodom and Gomorrah together with the cities of the plain. Suddenly three men appeared to Abraham as he was sitting in his tent during the heat of the day. He received them with oriental hospitality, considering the visitors as mere men. It turned out however that they were celestial personalities, two being angels and the third *the Angel of Jehovah,* who conversed with him and before whom he stood. This one is called in several places the Angel of Jehovah, but in Genesis 19: 27 He is called Jehovah himself. These facts show that this one was a divine personality. In Genesis 19: 23-28 we read of this Jehovah, before whom Abraham stood, and His raining "upon Sodom and upon Gomorrah brimstone and fire from Jehovah out of heaven" (Gen. 19: 24). I ask the reader to note the fact that there was one Jehovah who was upon earth and another Jehovah who was in heaven and from whom the Jehovah upon earth caused fire and brimstone to rain down upon the cities of Sodom and Gomorrah. When the record is allowed to give its message untrammeled, we see that there are two divine personalities who are called Jehovah in this instance.

There is a unique revelation found in Psalm 45. In it are four portraits of King Messiah. The first is presented in verse 2. Here we see Him as a messenger proclaiming grace and truth to the people. He is "fairer than the children of men." The

psalmist speaks to Him as if He were visibly standing before him —in His very presence. In verses 3-5 He appears as a warrior. The psalmist addresses Him and pleads for Him to go into battle and champion the cause of the downtrodden, righteous ones who are meek and are holding to the truth. In verses 6-8 however He appears sitting upon His throne and wielding a sceptre of righteousness over the earth. Continuing his mode of speech, the psalmist addresses Him in the following manner: "Thy throne, O God, is for ever and ever. . . . Thou hast loved righteousness, and hated iniquity: Therefore, O God, thy God hath anointed thee with the oil of gladness above thy fellows" (literal translation). The translation which I herewith offer is demanded by the facts of the context and is in perfect keeping with the syntax of the Hebrew. The psalmist therefore addressing King Messiah speaks to Him as God and refers to His God, the God of Messiah, who has anointed Him with the oil of gladness above His fellows. In this passage there are two separate, distinct personalities called God. From this conclusion there can be no escape.

Again, we see two divine personalities called "Jehovah of hosts." For instance, we hear Zechariah shout, "Ho Zion, escape, thou that dwellest with the daughter of Babylon. For thus saith Jehovah of hosts: After glory hath he sent me unto the nations which plundered you; for he that toucheth you toucheth the apple of his eye. For, behold, I will shake my hand over them, and they shall be a spoil to those that served them; and ye shall know that Jehovah of hosts hath sent me" (Zech. 2:7-9). I ask the reader to note that the speaker in these verses is Jehovah of hosts. According to verses 8 and 9 this Jehovah has been sent unto those nations that plundered Israel. According to verse 9 He (this same Jehovah) declares that the Hebrew people shall know that Jehovah of hosts hath "sent me." Obviously there are two divine personalities who are called Jehovah of hosts. One of these sends the other. The latter, according to verse 10, will reign in the midst of Zion. This vision will be fulfilled in the glorious Kingdom Age in the future. From these and other passages which might be brought forth, it is clear that there are two divine personalities who are designated as Jehovah of hosts.

c. *The Angel of Jehovah*

We read the account of Abraham's taking Hagar, his Egyptian handmaid, to wife (Gen., chap. 16). Jealousy arose on the part of Sarah against Hagar. Abraham, instructed by Jehovah, therefore at

Sarah's suggestion sent her away. She wandered in the wilderness and finally sat by a fountain on the road to Shur, Egypt. The Angel of Jehovah found her and conversed with her. This heavenly visitor is called the Angel of Jehovah in verses 7, 9, 10, and 11. In verse 13 the sacred writer calls this Angel of Jehovah "the name of Jehovah that spake unto her." Hagar, recognizing who He was, spoke of Him as "Thou art a God that seeth . . ." There is therefore a divine being who is called the Angel of Jehovah.

This same person we see in Genesis, chapter 22. In this chapter Abraham, in obedience to the divine command, went to Mount Moriah to offer his son Isaac on the altar as a sacrifice to God. Having bound him upon the wood of the altar, Abraham, with his hand raised, was ready to slay his son as an offering to God. In that crucial moment the Angel of Jehovah stopped him (vss. 11, 12). After that Abraham called this place "Jehovah-jireh: as it is said to this day, In the mount of Jehovah it shall be provided." This Angel of Jehovah called Abraham the second time and made the statement, "By myself have I sworn, saith Jehovah, because thou has done this thing, and hast not withheld thy son, thine only son, that in blessing I will bless thee, and in multiplying I will multiply thy seed as the stars of the heavens . . ." (Gen. 22: 14-17). As we have already seen in the discussion regarding the passage in Genesis, chapter 19, the Angel of Jehovah is none other than Jehovah himself. This Angel who spoke to Abraham at the time of his sacrificing Isaac is therefore none other than Jehovah, who appeared to Abraham.

In Genesis, chapter 31, we read an account of Jacob's leaving his father-in-law, Laban. To his wives Jacob explained how their father had deceived him and had endeavored to cheat him and how God, notwithstanding Laban's evil, had blessed him. In speaking of this condition he declared, "And the angel of God said unto me in the dream, Jacob . . . I am the God of Beth-el, where thou anointedst a pillar, . . . now arise, get thee out from this land, and return unto the land of thy nativity" (Gen. 31: 11-13). This passage informs us that the Angel of God claimed that He was the God of Bethel who had appeared to Jacob twenty years prior to that time. This statement is an evident reference to the events recorded in Genesis 28: 10-17. A glance at the passage shows that the one thus appearing to Jacob was none other than Jehovah. Nevertheless Jacob called Him, in his conversation with his wives,

"the angel of God" who was "the God of Beth-el." From these chapters we see that there was a divine being who actually did appear to Jacob and who is called the Angel of God.

Once again we see this same Angel of Jehovah appearing on earth, this time to Moses, at the burning bush (Ex., chap. 3). When the great lawgiver saw that unusual sight—the bush burning but not being consumed—he turned aside to discover the real cause of this strange phenomenon. According to verse 4, ". . . when Jehovah saw that he turned aside to see, God called unto him out of the midst of the bush . . ." From this account we see that the Angel of Jehovah appeared in the burning bush. By Moses He is called Jehovah, and also God. From this passage we see that the Angel of Jehovah is a divine being.

Another theophany is described in Judges, chapter 6. To Gideon, who was threshing his wheat, this Angel appeared and declared that Jehovah was with him. From the reading of the context we see that the Angel of Jehovah appeared in the form of a man. This position is evident from the fact that He spoke to Gideon in his own language and had a staff in His hand (Judges 6:11-24). It was hard for Gideon to see that Jehovah was with Israel, in view of the fact that she was suffering under the servitude of the Midianites. This heavenly visitor is called the Angel of Jehovah in verses 11 and 12. To His statement Gideon replied, "Oh, my Lord, if Jehovah is with us, why then is all this befallen us?" The sacred writer tells us in verse 14 that "Jehovah looked upon him, and said, Go . . ." It is evident that this angel is called Jehovah himself. Gideon made an offering to Him. After the Angel of Jehovah accepted his sacrifice, He departed out of his sight. Then Gideon prayed to the Lord Jehovah and said, "Alas, O Lord Jehovah! forasmuch as I have seen the angel of Jehovah face to face" (vs. 22). It is quite evident that there are two divine personalities appearing in this story—the one called the Angel of Jehovah and also designated Jehovah and the Jehovah to whom Gideon addressed his prayer after the departure of the Angel of Jehovah.

I wish to call attention to one other theophany, which is found in Judges, chapter 13. To the wife of Manoah "the angel of Jehovah appeared" and foretold that she would be the glad mother of a son who was to be a Nazarite and should be brought up as such. The woman reported to her husband, saying, "A man of God came unto me, and his countenance was like the countenance of

the angel of God, very terrible; and I asked him not whence he was, neither told he me his name . . ." (Judges 13:6). Then Manoah prayed to Jehovah, asking that He send "the man of God" again who would give them further instructions regarding the care of the future child. In answer to this petition God hearkened, and "the angel of God came again unto the woman as she sat in the field . . . And the woman . . . ran, and told her husband . . . And Manoah arose, and went . . . and said unto him, Art thou the man that spakest unto the woman? And he said, I am. And Manoah said, Now let thy words come to pass: what shall be the ordering of the child, and *how* shall we do unto him?" (vss. 9-12). Manoah, still thinking that his visitor was simply a man of God (a prophet), wished to extend to him the hospitality current in the East—to honor his guest with a banquet. The angel declined but declared, ". . . if thou wilt make ready a burnt-offering, thou must offer it unto Jehovah. For Manoah knew not that he was the angel of Jehovah" (vs. 16). It is clear that Manoah was instructed by this "angel of Jehovah" to make the offering to Jehovah in heaven. Manoah continued his conversation by asking the visitor his name in order that he might extend some honor to him when the prediction which he had made came to pass. From these facts it is clear that Manoah wished to show his appreciation by making some material gift to the supposed man of God. In reply the angel asked Manoah why he enquired concerning His name, "seeing it is wonderful [marvelous]." When Manoah made the offering to Jehovah, the angel "did wondrously; and Manoah and his wife looked on. For it came to pass, when the flame went up toward heaven from off the altar, that the angel of Jehovah ascended in the flame of the altar . . . and they fell on their faces to the ground" (vss. 19, 20). Then "Manoah said unto his wife, We shall surely die, because we have seen God."

From the description we see that this angelic Being who is called the Angel of Jehovah appeared to Manoah's wife and made a certain revelation to her concerning her future son. She thought that He was simply a prophet, a man of God. When He appeared to her the second time, He is called "the angel of God," but Manoah and his wife still thought that he was an ordinary man and wished to do honor to Him as they would do to any other person of like character. The stranger insisted that they should make an offering to Jehovah in heaven instead of giving him some material substance. This thing they did but expressed their desire to show

their appreciation to Him when their son should be born. When the offering was made to Jehovah, this Angel acted in an extraordinary manner and then disappeared in the flame of the altar, returning to heaven. Manoah and his wife recognized then that this one was not an ordinary man but that He was the Angel of Jehovah, the Angel of God—God Himself. The facts in this case show that there are two divine personalities recognized as God.

d. *The Word of Jehovah*

In several places of the Scriptures we read of "the word of Jehovah." The accounts justify one's concluding that this Word has personality. For instance, in Psalm 107:20 we read of Jehovah's sending "his word, and healeth them"—those who are afflicted by a stroke of judgment because of sin. This language seems to imply personality and the receiving of a commission from God to do a special type of work. We see a like situation in Psalm 147:15: "He sendeth out his commandment upon the earth; His word runneth very swiftly." Once more, in Psalm 33:6 we read: "By the word of Jehovah were the heavens made, And all the host of them by the breath of his mouth." Here creative activity is attributed to "the word of Jehovah." Personality seems again to be attributed to "the word of Jehovah" in such passages as Isaiah 55:10, 11: ". . . and it [the word] shall prosper in the thing whereto I sent it." Thus personality and divine characteristics seem to be attributed to this one who is called "the word of Jehovah."

e. *The Spirit of Jehovah*

In Genesis 1:1 we read of the creation of the heavens and the earth. But in verse 2 we learn of the world's being reduced to a state of desolation and waste. Following this catastrophe, the Spirit of God brooded upon the face of the waters. Personality is here attributed to the Spirit. From the context we see that this one is set over against God who does other specific work and gives such orders. Again we see the Spirit of God in Ezekiel, chapters 1 and 2. When the Lord commanded the prophet to stand upon his feet, "the Spirit entered into me when he spake unto me, . . ." (Ezek. 2: 1, 2). Again, we see the Spirit of God and His delivering the words of God to Israel through the prophets (Zech. 7:12).

f. *The Appearance of Three Divine Personalities*

Thus far in our investigation we have noted some passages in which there appeared two divine personalities. In this section we

wish to examine four passages which give clear evidence that there are three such personalities. In Psalm 33: 5, 6, we have this language: "He loveth righteousness and justice: The earth is full of the lovingkindness of Jehovah. By the word of Jehovah were the heavens made, And all the host of them by the breath of his mouth." In verse 5 the pronoun "He" has as its antecedent Jehovah in the preceding verse. In verse 6 we read of "the word of Jehovah" who made the heavens. Next, in the latter half of this verse, we see that the heavens were adorned by the breath, or spirit, of His mouth. We therefore have in this passage Jehovah, the Word, and the Spirit. The early synagogue recognized this "word of Jehovah" as the *Memra* of Jehovah and personalized it. In this matter those taking this position were correct.

Another most interesting passage is found in Isaiah 48: 12-16. The speaker in this section declared, "I am the first, I also am the last. Yea, my hand hath laid the foundation of the earth, and my right hand hath spread out the heavens: when I call unto them, they stand up together." No one other than the Creator would make such statements as these. Nevertheless, in the last clause of verse 16 in this quotation, He declared, ". . . and now the Lord Jehovah hath sent me, and his Spirit." The message the Lord has for us in this statement is that the one who is here called "the Lord Jehovah" has sent the Creator of the universe and also the Spirit. Unmistakably then, there are three divine personalities mentioned in this passage.

Another scripture in which three divine personalities appear is Isaiah 63: 8-10. In verse 8 we see Jehovah, whose people Israel is. In verse 9 we read of "the angel of his presence" who saved them. This is none other than the Angel of Jehovah (Jehovah himself) who delivered Israel from Egyptian bondage. The third divine personality is mentioned in verse 10: "But they rebelled, and grieved his holy Spirit." Without question there are three personalities of the Divine Being appearing in these verses. There are other scriptures in which we see the three personalities of the Godhead, but these are sufficient for our investigation of this point.

g. *The Repetition of the Divine Name*

When Jacob blessed the sons of Joseph, he said, "The God before whom my fathers Abraham and Isaac did walk, the God who hath fed me all my life long unto this day, the angel who hath re-

deemed me from all evil, bless the lads . . ." (Gen. 48:15, 16). Jacob is very specific and mentions three divine personalities. Especially does one come to this conclusion when he realizes that this is a natural expression of the consciousness of Jacob and studies it in the light of other passages which we have already noted.

Not without significance is the triple blessing of the priests found in Numbers 6:24-26: "Jehovah bless thee, and keep thee: Jehovah make his face to shine upon thee, and be gracious unto thee: Jehovah lift up his countenance upon thee, and give thee peace."

Again we see a similar situation in Isaiah 6:3, where we read that the seraphim cry one to another, saying, "Holy, holy, holy, is Jehovah of hosts: the whole earth is full of his glory." Especially is this significant when we realize that the prophet was asked by the Almighty this question, ". . . and who will go for us?"

In the few cases which have been examined, we see echoes of three distinct divine personalities. Those throwing out the suggestions did so in a normal, natural way. These references are to be considered simply as incidental, made by those who recognize the existence of three divine personalities. These facts argue most powerfully for the existence of the Trinity since they were the natural expression of those who knew God and who thus spoke.

2. THE UNITY OF THE DIVINE PERSONALITIES

In the preceding discussion of this chapter we have noticed expressions and data which lead to the irresistible conclusion that there are three divine personalities constituting the Supreme Being. Let us not hastily jump at the conclusion that there are three separate and distinct Gods, for such is untrue. The biblical writers laid emphasis upon the unity of the Divine Being. To their testimony let us now turn.

a. *The Use of the Singular Verb*

As has been noted, the word rendered "God" in Genesis, chapter 1, is אֱלֹהִים *Elohim* and literally means "Gods." Though this is a plural noun and is to be understood at its face value, we are to remember that it is, contrary to grammatical rules of the Hebrew grammar, used with a verb in the singular number. This unusual phenomenon is not accidental; for, as we have already seen, there are two instances where the facts of the context require

that it be used with a plural verb. What is the reason for the use of this plural noun referring to the Divine Being with the verb in the singular number? There can be but one true explanation which is that, while emphasizing the distinct personalities of the Godhead, the ancient writers were anxious to refute polytheism and to assert the unity and the oneness of these divine personalities. Thus this peculiar grammatical usage is an affirmation of both the unity and plurality of the Divine Being.

b. *Israel's Great Confession*

The one passage which might properly be called Israel's "Great Confession" is Deuteronomy 6:4: שְׁמַע יִשְׂרָאֵל יְהוָה אֱלֹהֵינוּ יְהוָה אֶחָד׃ The literal translation of this sentence is: "Hear, O Israel, Jehovah [the Eternal One] our Gods is Jehovah a unity." The sacred name which I have rendered Jehovah or "the Eternal One" does not, etymologically, mean "the Eternal One," according to some experts. There are those scholars who trace this sacred name of God—the Tetragrammaton—back to the root word which means "to become" or "to be." It is supposed to be in the third person, singular number, *Hiphil* conjugation, masculine gender and means literally, "He causes to become or to come into existence." If this explanation is correct, the fundamental idea lying behind it is that the God of Israel whom Moses presented to the Hebrews was and is the one who called all creation into existence. If this is the meaning of the word, Jehovah, it is evident that the Lord is thought of fundamentally as the self-existing Eternal One —the "Uncaused Cause of all things."

Others believe that the word was derived from the third person, masculine gender, singular number of the same word but in the *Qal* conjugation. If this is its derivation, it may mean "the Existing One, the Eternal One, or the Self-Existing One." A third explanation has been given, deriving it from three forms of the verb "to be": namely, the perfect, the imperfect, and the participle. Those accepting this position say that the first letter of יְהוָה is the first letter of the imperfect, third person, masculine gender of the root form; the second letter of this name is the first letter of the participle, and its third and fourth letters are the last two of the perfect form of this verb. From these supposed facts those taking this position claim that this sacred name means "the one who was, and who is, and who will be." They see therefore in this combination a declaration of God's eternal existence.

We cannot be dogmatic in regard to the derivation of this word, but we may be certain that it connotes the idea of God's eternal existence and His creative, directing power of the universe.

Moses declared to Israel that this Self-Existing Creator, who is Israel's God, constitutes a unity. The word rendered in the ordinary translation "our God" is in the plural number (in the construct state of the plural number with the proper suffix) and literally means "our Gods." Thus Moses is very careful to use the proper form which indicates a plurality of divine personalities, but at the same time he insists that they are a unity. The word rendered "one" in the Common Version literally means "a unity." In Genesis 2:24 God says that a man should leave his mother and father and cleave to his wife, and that they shall become "one flesh." Here are two separate, distinct individuals. Yet the Word declares that they are one. They are *two* in one sense; at the same time they are *one* אֶחָד in another sense. Or, speaking in such a way as to combine the two ideas, one would say that they become a unity—אֶחָד. (For a full discussion of this point see my volume: *The Eternal God Revealing Himself to Suffering Israel and to Lost Humanity.)*

c. *Declaration of Isaiah Regarding the One God*

According to Ezekiel 20:7 the Hebrews were idolaters, at least part of the time, when they were in the land of Egypt. At the Exodus Moses pleaded with his brethren to forsake these false gods and turn with their whole hearts to the one true and living God. Nominally, they did so. When, however, Moses was in the Mount with the Lord, the people insisted on Aaron's making them gods like those of Egypt, which thing he did (Ex. 32:23). During the wilderness wanderings they lapsed into idolatry as we see in the statement of Amos (Amos 5:25-27). During the stormy period of the Judges the history of Israel moved in cycles. "Every man did that which was right in his own eyes" (Judges 21:25). They forsook Jehovah and served the gods of the nations. At times, God brought judgments upon them in the form of foreign aggressors who overran the country and reduced them to a state of servitude. When life became intolerable, they cried to the Lord who raised up judges, or deliverers, to restore them to their own independent way of life. For an epitome of the history of those turbulent times, see Judges 2:11-23. During the period of the monarchy, at various times idolatry crept into the nation. During this period

of approximately five hundred years there were four great revivals led by outstanding, pious kings of the Davidic line. They fought idolatry and the evils of their time. Thus these great reforms were introduced which lasted for a time—until another king mounted the throne who was indifferent to Jehovah and His worship. Under such influences the nation reverted to idolatry from time to time.

Throughout this period the Lord raised up prophets who denounced the evils of their day and showed the folly of idolatry. It was with the greatest difficulty that the prophets engaged in their ministry, because of the terrific opposition on the part of the people. Among these messengers of God Isaiah stands foremost as a great statesman-prophet who championed the cause of the Eternal God and condemned idolatry constantly. His ministry was during the days of Uzziah, Jotham, Ahaz, and Hezekiah. The dates, given in terms of the Ussher chronology, fall in the latter half of the eighth century before Christ. One of Isaiah's famous statements setting forth the true God is found in Isaiah 43:8-13.

8 Bring forth the blind people that have eyes, and the deaf that have ears.
9 Let all the nations be gathered together, and let the peoples be assembled:
who among them can declare this, and show us former things? let them bring
their witnesses, that they may be justified; or let them hear, and say, It is
truth. 10 Ye are my witnesses, saith Jehovah, and my servant whom I have
chosen; that ye may know and believe me, and understand that I am he:
before me there was no God formed, neither shall there be after me. 11 I,
even I, am Jehovah; and besides me there is no saviour. 12 I have declared,
and I have saved, and I have showed; and there was no strange *god* among
you: therefore ye are my witnesses, saith Jehovah, and I am God. 13 Yea,
since the day was I am he; and there is none that can deliver out of my
hand: I will work, and who can hinder it?

In this passage the prophet said that the people were blind and deaf. Nevertheless he, in his oratorical manner, called for a great assembly of the nations. It is altogether possible that the historical contest which Elijah had on Mount Carmel with the prophets of Baal furnished the imagery that appears in this passage (I Kings, chap. 18). In verse 9 of our quotation Isaiah called upon the imaginary assembly of the Gentiles to present their cause in order that they might demonstrate the correctness of the position which they had espoused and prove that their idols which they were worshiping were indeed real gods. Without waiting for them to answer in this great conclave of dignitaries, he hurled a challenge at them, demanding that they either show the future in prophetic utterances or be quiet and admit the truth of that which he was

speaking. Turning to Israel, the prophet declared that they are the Almighty's witnesses and are His servants whom He has chosen that they might know Him, believe in Him, and understand that He is the true God; for before the Eternal God there was no God formed, neither shall there be any after Him. He existed before the creation of the world, and He will remain in the plenitude of His life and power after the present material order has passed out of existence. To these solemn, eternal truths the nation of Israel is to bear witness.

According to verses 11-13 the Almighty declared: "I, even I, am Jehovah; and besides me there is no saviour. I have declared, and I have saved, and I have showed; and there was no strange *god* among you: therefore ye are my witnesses, saith Jehovah, and I am God. Yea, since the day was I am he; and there is none that can deliver out of my hand: I will work, and who can hinder it?" In these verses the Almighty declares that He, even He, is the Eternal One. The word appearing in the original is יְהוָה Jehovah. Here Jehovah declares that He is the only one who makes revelations and can save. He works and there is no one who can hinder.

When the Almighty asserts that He is the Eternal One, we must interpret this language in the light of Israel's Great Confession which was discussed in the section above. The reader will recall that Moses declared to Israel, "Hear, O Israel, Jehovah our Gods is Jehovah a unity." Since Moses affirmed, as we have already seen, that the Eternal, Israel's God, constitutes a unity, we must interpret this statement of Isaiah, which he uttered in his fight against idolatry, as having the same significance as it does in Shema'—her Great Confession (Deut. 6:4). In view of these facts we see that the prophet in his condemnation of idolatry at large was setting forth the unity of the Divine Being, who, as we have already seen, consists of the three personalities appearing in the passages discussed above.

Again, in his fight against polytheism, the prophet set forth, as we see in Isaiah 44:6-8, the teaching regarding the true God: "Thus saith Jehovah, the King of Israel, and his Redeemer, Jehovah of hosts: I am the first, and I am the last; and besides me there is no God. And who, as I, shall call, and shall declare it, and set it in order for me, since I established the ancient people? and the things that are coming, and that shall come to pass, let them declare. Fear ye not, neither be afraid: have not I declared

unto thee of old, and showed it? and ye are my witnesses. Is there a God besides me? yea, there is no Rock; I know not any." Let us remember that this is the Eternal One, concerning whom, Moses declared: "Hear, O Israel, Jehovah our Gods is Jehovah a unity."

Once more we see the prophet presenting the teaching concerning the oneness of the God in Isaiah 46:8-13.

8 Remember this, and show yourselves men; bring it again to mind, O ye transgressors. 9 Remember the former things of old: for I am God, and there is none else; *I am* God, and there is none like me; 10 declaring the end from the beginning, and from ancient times things that are not *yet* done; saying, My counsel shall stand, and I will do all my pleasure; 11 calling a ravenous bird from the east, the man of my counsel from a far country; yea, I have spoken, I will also bring it to pass; I have purposed, I will also do it.
12 Hearken unto me, ye stout-hearted, that are far from righteousness: 13 I bring near my righteousness, it shall not be far off, and my salvation shall not tarry; and I will place salvation in Zion for Israel my glory.

According to verse 9 the Lord said, "Remember the former things of old: for I am God [*Elohim*], and there is none else; *I am* God, and there is none like me." The one who is speaking is this same Eternal God concerning whom Moses said, ". . . Jehovah our Gods is Jehovah a unity" (literal translation).

Since Moses, the great lawgiver, was very specific and declared that Jehovah, the Gods of Israel, constitutes a unity, we are to understand that Isaiah in this passage was not contradicting him. There is perfect agreement and harmony between these great, inspired men of God. Isaiah evidently used the name Jehovah with the same meaning which it has in Israel's Great Confession. All who trust God and are willing to receive His revelation will accept the statements of Moses and all the prophets.

In our investigation thus far we have seen that Moses and the prophets used plural nouns, pronouns, and verbs in referring to the One Eternal God. Moreover they spoke of two divine personalities at various times. On certain occasions they referred to "the angel of Jehovah" and in the same context spoke of Him as Jehovah himself. In other passages we see that these messengers of God also spoke of "the word of the Lord Jehovah" as one of the divine personalities. Furthermore they thought of the "Spirit of Jehovah" likewise as a divine personality. Moreover there are certain passages, as we have also seen, from Moses and the prophets which speak of three divine personalities working in conjunction one with the other. In addition to these facts we see in certain

blessings a threefold request, which, for instance, is clearly discernible in the priestly blessing found in Numbers 6:24-26. Also in the scene of Isaiah, chapter 6, we hear the pronouncing of the triple holiness which would, in the light of the other facts presented, be echoes of the three divine personalities.

On the other hand, we hear a clear note sounded, setting forth the position that the God of Israel is a unity. Such is the signifiicance of Israel's Great Confession (Deut. 6:4). Isaiah was a great monotheist who emphasized the unity of the Divine Being in his fight against idolatry. At the same time, according to the statements and facts seen above, there are three divine personalities In order to be scientific we must accept all the statements of Moses and the prophets and seek for a harmony of the seemingly contradictory statements.

Having seen these facts in the writings of Moses and the prophets, we shall now turn to the Christian Scriptures to discover what they teach.

B. *Testimony of the Christian Scriptures*

The Hebrew Scriptures point forward to things in the future. If the revelation of God stopped with them, they would be incomplete; because many of the things forecast by Moses and the prophets are still in the future. The Christian Scriptures are called the New Testament and supplement or complete the picture presented in the Old. In making this statement, I do not mean to imply that all the predictions found in the Old Testament have been fulfilled and that the record of them is given in the New Testament; but that those predictions of Messiah's redemptive career which pertain to His first appearance upon the earth have been fulfilled completely, according to the New Testament, in the coming of Jesus of Nazareth nineteen hundred years ago. After His rejection by His own people, He returned to glory where He has been seated at the right hand of the throne of God during the last nineteen hundred years. As we shall see in Chapter XII, He is awaiting the time for His beloved people Israel to see the truth regarding Him and His redemptive work, to acknowledge her national sin, and to accept Him in order that He may return to earth and fulfill *all* the predictions made by Moses and the prophets.

With this understanding of the matter, let us now look to the testimony of the New Testament concerning the one true and living God and its teaching relative to the divine personalities.

1. THE PLURALITY OF DIVINE PERSONALITIES

a. *Appearance of Three Divine Personalities*

As we have already seen, the Hebrew Scriptures teach that there is a plurality of divine personalities. If the New Testament is the true revelation of this one Supreme Being, we shall find the same teaching in it. To its pages therefore let us turn.

(1) *In the Birth Narratives*

In the following passages we see a plurality of divine personalities: "And the angel [Gabriel] said unto her, Fear not, Mary: for thou hast found favor with God. And behold, thou shalt conceive in thy womb, and bring forth a son, and shalt call his name JESUS. He shall be great, and shall be called the Son of the Most High: and the Lord God shall give unto him the throne of his father David: and he shall reign over the house of Jacob for ever; and of his kingdom there shall be no end. . . . The Holy Spirit shall come upon thee, and the power of the Most High shall overshadow thee: wherefore also the holy thing which is begotten shall be called the Son of God" (Luke 1:30-35). In verse 30 the Father is seen. According to verse 32 the child, whose name was to be Jesus, was to be called "the son of the Most High." In verse 35 the Holy Spirit is seen and the part He was to play in the birth of the Son of God is foretold. In this passage therefore we see three divine personalities: "the Lord God," verses 30, 32; "the Son of the Most High," verse 32; and "the Holy Spirit," verse 35.

We also observe three divine personalities in Matthew's record of the birth of Jesus: "Now the birth of Jesus Christ was on this wise: When his mother Mary had been betrothed to Joseph, before they came together she was found with child of the Holy Spirit. And Joseph her husband, being a righteous man, and not willing to make her a public example, was minded to put her away privily. But when he thought on these things, behold, an angel of the Lord appeared unto him in a dream, saying, Joseph, thou son of David, fear not to take unto thee Mary thy wife: for that which is conceived in her is of the Holy Spirit. And she shall bring forth a son; and thou shalt call his name JESUS;* for it is he that shall save his people from their sins. Now all this is come to pass, that it might be fulfilled which was spoken by the Lord through the prophet, saying, Behold, the virgin shall be with child, and shall

* Jesus means "Jehovah's salvation."

bring forth a son, And they shall call his name Immanuel; which is, being interpreted, God with us" (Matt. 1:18-23). In verses 18 and 20 the Holy Spirit appears. The Lord God is seen in verse 22, and Jesus, the child, born of a virgin, who is none other than Immanuel, which means "God is with us," is presented in verse 23. Thus there appear in this historical record the three divine personalities.

(2) *At the Baptismal Scene of Jesus*

Jesus began His personal ministry by submitting to baptism at the hands of John. This event is recorded in Matthew 3:13-17, Mark 1:9-11, and Luke 3:21, 22. Though the Apostle John in his record does not give an account of the baptism, that event nevertheless is echoed most clearly in John 1:29-34. A study of these passages shows that there were present on that occasion three divine personalities. God the Father was in heaven. God the Son was baptized by John in the presence of vast multitudes of people. God the Holy Spirit in the form of a dove descended out of heaven and lighted upon Jesus. At that time the voice of the Father from heaven declared, "This is my beloved Son, in whom I am well pleased." The mention of the three divine personalities in these passages, without any explanation, shows that the doctrine of the Trinity was accepted by the Jews of the first century and needed no argumentation to convince them on this point. The Evangelists assumed on the part of their readers (Matthew wrote especially for the Jews) a knowledge of the three personalities in the Old Testament Scriptures.

(3) *In the Baptismal Formula*

The words of our Lord to His disciples, when He met them in Galilee just before His ascension, are of special import regarding the subject under consideration: "And Jesus came to them and spake unto them, saying, All authority hath been given unto me in heaven and on earth. Go ye therefore, and make disciples of all the nations, baptizing them into the name of the Father and of the Son and of the Holy Spirit: teaching them to observe all things whatsoever I commanded you: and lo, I am with you always, even unto the end of the world" (Matt. 28:18-20).

The wording of this sentence is most important. According to this record all authority in the heavens above and upon the earth beneath has been given to Jesus of Nazareth. In view of this fact

He commanded the Apostles to go forth and proclaim in His name the message of salvation to all nations. Furthermore, they were instructed to baptize all who accepted the message into the name of the Father and of the Son and of the Holy Spirit. The word *name* is in the singular number, which fact has a profound significance. In this connection let us note that He did not say *into the names of the Father and of the Son and of the Holy Spirit.* Neither did He say, *into the name of the Father, and into the name of the Son, and into the name of the Holy Spirit,* which statement likewise would have indicated three separate deities. Neither did He say that they should baptize the believers *into the name of the Father, Son, and Holy Spirit,* which words would have indicated that there was a single person known by the three designations.

On the contrary, He selected very definite and impressive language to indicate the unity of the three—"baptizing them into the name of the Father, and of the Son, and of the Holy Spirit." The use of the word *name* in the singular number emphasizes most emphatically the unity of the three personalities referred to and, at the same time and with equal clearness and distinctness, it affirms the individuality and personality of the three—Father, Son, and Holy Spirit. There is therefore standing out in bold relief the idea of the unity of the three personalities, who are, from one standpoint, a unity but, viewed from another angle, are also a trinity. Beyond controversy the three—the Father, the Son, and Holy Spirit—are separate and distinct; and at the same time they are one in that they subsist in the one divine essence or nature.

To appreciate the significance of this remarkable language, one must understand the use to which *name* was put in the Old Testament. On this point an Old Testament scholar has made this observation: "For the Hebrew did not think of the name, as we are accustomed to do, as a mere external symbol; but rather as an adequate expression of the innermost being of its bearer." According to this conception, the being and existence of God finds expression in the *name.* For instance, we see it in the following quotation: "If thou wilt not observe to do all the words of this law that are written in this book, that thou mayest fear this glorious and fearful name, JEHOVAH THY GOD" (Deut. 28:58). Another illustration of this usage is found in Exodus 23:20, 21: "Behold, I send an angel before thee, to keep thee by the way, and to bring thee into the place which I have prepared. Take ye heed before him, and hearken unto his voice; provoke him not; for he will not

pardon your transgression: for my name is in him." Let the reader note that the Almighty, according to this passage, said that He was sending an angel before Israel to guide her and keep her in the way. She was warned to take heed to her thoughts and actions, and to hearken to this one, being careful not to provoke him; for "he will not pardon your transgressions: for my name is in him." The name of God was in this angel. He was to guide and keep Israel in the way. His anger could be stirred, and there was a possibility that He would not forgive her sins. We know that God alone forgives sin and that He does not grant such a prerogative to a subordinate being. In view of these facts we can be certain that this "angel" in whom was the name of God was indeed a Divine Being. In order that the reader might understand more fully the Hebrew usage of the word *name,* I wish to quote Isaiah 30:27-33:

27 Behold, the name of Jehovah cometh from far, burning with his anger, and in thick rising smoke: his lips are full of indignation, and his tongue is as a devouring fire; 28 and his breath is as an overflowing stream, that reacheth even unto the neck, to sift the nations with the sieve of destruction: and a bridle that causeth to err *shall be* in the jaws of the peoples. 29 Ye shall have a song as in the night when a holy feast is kept; and gladness of heart, as when one goeth with a pipe to come unto the mountain of Jehovah, to the Rock of Israel. 30 And Jehovah will cause his glorious voice to be heard, and will show the lighting down of his arm, with the indignation of *his* anger, and the flame of a devouring fire, with a blast, and tempest, and hailstones. 31 For through the voice of Jehovah shall the Assyrian be dismayed; with his rod will he smite *him.* 32 And every stroke of the appointed staff, which Jehovah shall lay upon him, shall be with *the sound of* tabrets and harps; and in battles with the brandishing *of his arm* will he fight with them. 33 For a Topheth is prepared of old; yea, for the king it is made ready; he hath made it deep and large; the pile thereof is fire and much wood; the breath of Jehovah, like a stream of brimstone, doth kindle it.

The reader should note the fact that in verse 27 the expression, "the name of the Jehovah," is said to be coming from afar. This one is filled with rage and with indignation and will enter into judgment with the nations of earth. According to verse 29 Israel will be looking forward to the coming of "the name of Jehovah" and will be rejoicing in anticipation of His advent. In the next verse this one who is thus designated is called Jehovah, who will cause His glorious voice to be heard and will show the lighting down of His arm in His indignation against the wicked.

Again we see the same usage of *name* in Isaiah 59:19: "So shall they fear the name of Jehovah from the west, and his glory

from the rising of the sun; for he will come as a rushing stream, which the breath of Jehovah driveth." As is well known by all Hebrew scholars, the Book of Isaiah, with the exception of chapters 36-39, is Hebrew poetry, the fundamental principle of which is parallelism. In the first statement of this quotation "the name of Jehovah" is the same as "his glory" in the second. This fact shows that the Hebrews used the phrase, "name of Jehovah," as a synonym for Jehovah himself. Once again, we see this same idea appearing in Jeremiah 14:9: "Why shouldest thou be as a man affrighted, as a mighty man that cannot save? Yet thou, O Jehovah, art in the midst of us, and we are called by thy name; leave us not." God's being in the midst of Israel in the first statement is paralleled by the second clause which declares that she is called by His name. Literally rendered, the last clause should read: ". . . and thy name is called upon us; leave us not." The significance of this idiom may be seen from II Samuel 12:26-28, which states that "Joab fought against Rabbah of the children of Ammon" and was about to take it. He therefore called upon David to come and superintend the last phase of the battle, "lest I [Joab] take the city and my name be called upon it" (literal translation). For David's name to be called upon it was for him to take possession of it. Thus when Jeremiah spoke of the Lord's being in the midst of Israel and of His name's being called upon her, the prophet meant to say that she became the personal possession of Jehovah. Name therefore unmistakably in these and similar passages always indicates God himself. The same usage appears in Isaiah 63:19: "We are become as they over whom thou never barest rule, as they upon whom thy name has not been called" (literal translation). The same idiom appears in Jeremiah 15:16. From these and many other examples it becomes clear that *name* in the Hebrew language often signifies God himself. For His name to be called upon certain ones meant that they became His personal property. Their entering this relationship was expressed by the custom of having God's name called upon them as in the baptismal formula.

When therefore the Lord Jesus of Nazareth said for His disciples to baptize those who accepted Him "into the name of the Father, and of the Son, and of the Holy Spirit," He meant that the believer being thus baptized entered into a special relationship with the triune God—with Him who is one in a particular sense and also three at the same time in a different sense. Thus the

baptismal formula of Matthew 28: 19, 20 is but a Hebrew idiomatic expression which connotes the same thing as entering into special relationship with the name of Jehovah, the Holy Trinity. Upon this point the late B. B. Warfield, of Princeton Seminary, made the following observation: "He (Jesus) could not have been understood otherwise than as substituting for the name of Jehovah this other Name of 'the Father, and of the Son, and of the Holy Ghost'; and this could not possibly have meant to His disciples anything else than that Jehovah was now to be known to them by the new Name of the Father, and of the Son, and of the Holy Ghost. The only alternative would have been that, for the community which He was founding, Jesus was supplanting Jehovah by a new God; and this alternative is no less than monstrous. This is no alternative, therefore, to understanding Jesus here to be giving for His community a new Name to Jehovah, and that new Name to be the threefold name of 'the Father, and the Son, and the Holy Ghost.' Nor is there room for doubt that by 'the Son' in the threefold Name, He meant just himself with all the implications of distinct personality which this carries with it; and, of course, that further carries with it the equally distinct personality of 'the Father' and 'the Holy Ghost' with whom 'the Son' is here associated, and from whom alike 'the Son' is here distinguished. This is a direct ascription to Jehovah, the God of Israel, of threefold personality, and is therewith the direct enunciation of the doctrine of the Trinity. We are not witnessing here the birth of the doctrine of the Trinity; that is pre-supposed. What we are witnessing is the authoritative announcement of the Trinity as the God of Christianity by its Founder, in one of the most solemn of His recorded declarations. Israel had worshipped the one only true God under the name of Jehovah; Christians are to worship the same one only and true God under the name of 'the Father, and the Son, and the Holy Ghost.'"

In John 16: 1-15 we see three divine personalities: the Father (vss. 3, 10, and 15); the Holy Spirit (Comforter, vs. 7: the Spirit of Truth, vs. 13); and the Lord Jesus Christ, who is speaking throughout the passage. Not only in this section of Scripture but in others (especially in this same Gospel) do we observe the three personalities of the Father, the Son, and the Holy Spirit.

The three divine personalities of the Trinity appear in II Corinthians 13: 14: "The grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Spirit, be with you all."

Passages that refer to the Trinity are found in many places in the New Testament. The same order, however, is not always maintained. Sometimes the Father is mentioned first; the Son, second; and the Spirit, third. In other passages the Son is first; the Spirit, second; and the Father is third. Sometimes the Spirit is mentioned first, the others following Him. This variation in the mention of the three indicates that they are equal in person and rank; otherwise there would not be a variation in the order of mention.

(4) *In Other Portions of the New Testament*

The Apostle Paul wrote thirteen epistles, and possibly also Hebrews. It is quite interesting and instructive to note how he began each of his epistles. Usually he started by uttering a prayer for grace and peace from two persons of the Holy Trinity. Generally, he closed with a similar petition or doxology. There is reflected in all of his epistles a consciousness of the three divine personalities, for mention of them creeps out constantly in what he writes. For instance, examine such passages as Ephesians 2:18; 3:2-5; 4:4-6; and 5:18-20.

As a matter of fact one sees the doctrine of the Trinity reflected in all the epistles of the New Testament. Likewise it is very pronounced in the Book of Revelation. In fact, this doctrine constitutes the basic conception of the writers of the New Testament as it was with Moses and the prophets.

b. *The Appearance of Two Divine Personalities*

(1) *In the Prologue of John*

One of the most marvelous statements regarding two of the divine personalities appears in the prologue of John's Gospel (John 1:1-18):

1 In the beginning was the Word, and the Word was with God, and the
Word was God. 2 The same was in the beginning with God. 3 All things
were made through him; and without him was not anything made that hath
been made. 4 In him was life; and the life was the light of men. 5 And
the light shineth in the darkness; and the darkness apprehended it not.
6 There came a man, sent from God, whose name was John. 7 The same
came for witness, that he might bear witness of the light, that all might
believe through him. 8 He was not the light, but *came* that he might bear
witness of the light. 9 There was the true light, *even the light* which light-
eth every man, coming into the world. 10 He was in the world, and the
world was made through him, and the world knew him not. 11 He came
unto his own, and they that were his own received him not. 12 But as

many as received him, to them gave he the right to become children of God, *even* to them that believe on his name: 13 who were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God. 14 And the Word became flesh, and dwelt among us (and we beheld his glory, glory as of the only begotten from the Father), full of grace and truth. 15 John beareth witness of him, and crieth, saying, This was he of whom I said, He that cometh after me is become before me: for he was before me. 16 For of his fulness we all received, and grace for grace. 17 For the law was given through Moses; grace and truth came through Jesus Christ. 18 No man hath seen God at any time; the only begotten Son, who is in the bosom of the Father, he hath declared *him.*

Three statements appear in verse 1 of this quotation which are: first, in the beginning was the Word; second, the Word was with God; and, third, the Word was God. The expression, in the beginning, is an echo of Genesis 1:1: "In the beginning Gods created the heavens and the earth" (Literal translation). John asserts that the one of whom he was speaking and whom he calls "the Word" was in that portion of eternity which was prior to the creation of the universe. The Greek word rendered *was* is in the imperfect tense and denotes the existence of this Word throughout eternity of the past. The second momentous utterance is that this Word was in association with God during that past eternity. In other words, He was and is co-eternal with God and was in the most intimate fellowship and association with Him. The last statement is also a mighty utterance: "Divine was the Word." This clause literally declares "And God was the Word." From this verse we learn that these two divine, co-eternal, co-equal Beings were in the most intimate fellowship throughout the eternity of the past. Verse 2 re-emphasizes the fact that the Word was in the beginning in association with God.

According to verse 3 this divine personality known as "the Word" is the one through whom the entire universe was made. Nothing has been created by anyone other than this one. A thought parallel to this one is found in the following quotation: "For though there be that are called gods, whether in heaven or on earth; as there are gods many, and lords many; yet to us there is one God, the Father, of whom are all things, and we unto him; and one Lord, Jesus Christ, through whom are all things, and we through him" (I Cor. 8:5, 6). Here the Word—the Lord Jesus Christ—is the one "through whom are all things, and we through him." Paul, the writer of the Epistle to the Hebrews, declared that it was through the Son, the Lord Jesus Christ, that God made the world (Heb. 1:1-4). The same teaching appears in Colossians 1:9-17. Note especially verses 16 and 17.

In John 1:4 the marvelous statement is made that this Word was life and that He was the light of men. He was shining in the darkness, but the darkness did not comprehend Him (verse 5). These verses assert that the Word, from the creation of man onward, was the life and light of men, although they have not perceived their utter dependence upon Him and His presence in human history.

As John unfolds this biography of the Word, we see that the next item which he mentions (verses 6 to 8) is the fact that God sent a man to be the forerunner for and to herald the advent of the Word. Although John was a mighty man of God, he was not the light but came to "bear witness of the light"—the true light, "which lighteth every man, coming into the world," the Lord Jesus Christ, the light of the world.

From verses 10 and 11 we see a reference to the Word after He had entered the world through miraculous conception and virgin birth. He was here, but His own people did not recognize Him. Hence they as a nation did not receive Him. There were individuals, however, who had spiritual perception and who recognized that He was the long-expected Messiah. To those who thus accepted Him, the Word gave the right to become sons of God, even to those that believed on His name. Thus in verses 11-13 John, in unfolding the biography of our Lord, showed the rejection of Christ by His own people, Israel, but His being accepted by the few who believed Him. These verses bring us to the tragedy of 70 A. D., when God finally let His beloved people go off the main line of His purpose on to the siding—for the time being, the Christian Dispensation—because they did not receive the Word, who came to redeem them.

In verses 14 to 18 the apostle, following the "law of recurrence," gives another picture of the incarnation of the Word. He therefore declared in verse 14 that "the Word became flesh, and dwelt among us." Without doubt this verse refers to what we call the incarnation, which was the fulfillment of the prediction found in Isaiah 7:14. (This question will be discussed fully at the proper time.)

John declares that both he and those associataed with the Lord Jesus beheld the glory of the Word, who was the only begotten from the Father, full of grace and truth. Again, at this juncture he calls attention to the testimony given by John the Baptist concerning Jesus. Once more the apostle asserts that he and his

brother apostles, together with all believers, had received of the fullness of Christ "and grace for grace." "For," he asserts, "the law was given through Moses," whereas "grace and truth came through Jesus Christ."

John ends his prologue by asserting that, "No man hath seen God at any time; the only begotten God, who is in the bosom of the Father, he hath declared *him*" (literal translation, according to the best manuscripts).

We see in this introduction of John two personalities of whom it is asserted that they are co-eternal and co-equal. From this conclusion there can be no escape.

b. *In Certain Unique Passages*

Though the Synoptic Gospels (Matthew, Mark, and Luke) emphasize what the Lord Jesus did and said, while John in his record lays stress upon what Jesus was, the God-man, there are several passages in the first three records of the life of Jesus which are indeed unique. For instance, in Matthew 11:25, 26, we have a short prayer which Jesus uttered to God, the Father in heaven, and which closes with these words, "All things have been delivered unto me of my Father: and no one knoweth the Son, save the Father; neither doth any know the Father, save the Son, and he to whomsoever the Son willeth to reveal *him*" (Matt. 11:27). In this most serious statement He declared that no one knows the Son except the Father. This is a stupendous utterance. He also claimed that there was no one who comprehended Him, or could understand Him except the Father, the infinite God. Following this amazing declaration, He asserted that no one knows the Father except the Son. The Father is an infinite being. It takes an infinite being to understand such a one. Since Jesus said that He comprehended God, His statement is equivalent to an assertion that He is an infinite being, equal with God the Father.

In an entirely different connection our Lord made an affirmation similar to the one at which we have just looked. "All things have been delivered unto me of my Father: and no one knoweth who the Son is, save the Father; and who the Father is, save the Son, and he to whomsoever the Son willeth to reveal *him*" (Luke 10:22). According to this passage, Jesus affirmed that it took the infinite mind of God to comprehend and to understand Him. At the same time He asserted that He was able to grasp the infinite mind of the Father. He also claimed equality with God.

c. *The Title, Son of God, Given to Jesus*

Upon various occasions, as one can see from the context in each instance, different ones addressed Jesus as "Son of God" in a special and unique sense. He accepted this high honor without any protest or without repudiating the thought. This fact shows that He accepted this title as true. For instance, when the devil appeared to Him after He had fasted forty days, he said, "If thou art the Son of God, command that these stones become bread" (Matt. 4:3). (Satan's clause, "If thou art the Son of God," is an echo of God's statement to Jesus at the baptism: "This is my beloved Son, in whom I am well pleased.") Satan used a first-class conditional sentence, which assumed the correctness of the statement. Thus from the original Greek we see that the devil did not question Christ's being the Son of God in a special sense. He took it for granted and urged Him, since He was the Son of God, to make the stones become bread. Jesus accepted the implication of the devil's statement and then answered him, taking His stand upon the Scriptures. Thus by His actions He took to Himself this name which implied a special relationship to the Deity claimed by no other.

Once again, when Jesus went across the Sea of Galilee to the country of the Gadarenes, two men out of the tombs who were demon-possessed cried out, "What have we to do with thee, thou Son of God? art thou come hither to torment us before the time?" (Matt. 8:29). Here demons acknowledged that Jesus was the Son of God in a special, unique sense and admitted that He had authority over them and could torment them. Thus our Lord accepted their statement regarding Himself as true without protest, but would not allow them to bear their testimony concerning Him.

After feeding the five thousand on the east side of the Sea of Galilee, Jesus rescued Peter from drowning and stilled the storm at sea. These miracles led the disciples in the boat to fall down in worship before Him, saying, "Of a truth thou art the Son of God" (Matt. 14:33). Here those who were nearest to Jesus of Nazareth confessed that He was the Son of God in a unique sense. He accepted their statement as true. Once again, we see a similar situation at the cross, only with variations. According to Matthew 27:40, those passing by and seeing Jesus shouted in derision, saying, ". . . if thou art the Son of God, come down from the cross."

The chief priests standing by likewise said, "He trusteth on God; let him deliver him now, if he desireth him: for he said, I am the Son of God" (Matt. 27:43). These derisive utterances of His enemies were echoes of the claims made by Jesus, which were well known. When the spirit left His body, the Roman centurion together with those who were with him, watching Jesus and feeling the earthquake, feared and said, "Truly this was the Son of God" (Matt. 27:54). It is clear that, according to the record, those who derided Jesus knew that He claimed to be the Son of God in a special and unique sense. Of the correctness of this judgment regarding Him, the centurion and those standing by and observing what was transpiring said, "Truly this was the Son of God" (Matt. 27:54). There are many other passages which show that others acknowledged that Jesus was the Son of God and approached Him as such. Never once did He repudiate this honor. Either He was the Son of God in a special and unique sense, or He was a base hypocrite and an imposter.

2. THE UNITY OF THE DIVINE PERSONALITIES

All the New Testament writers were pronounced monotheists in the proper sense of that term. They bitterly opposed polytheism. For instance, Mark, in 10:18, informs us that Jesus said to one who was kneeling before Him, "Why callest thou me good? none is good save one, *even* God." When Jesus was asked by a lawyer what was the greatest commandment in the law, He replied, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind" (Matt. 22:37). Emphasis is laid upon the idea of the unity of God in this expression. In His great intercessory prayer the Lord Jesus said to the Father, "And this is life eternal, that they should know thee the only true God, and him whom thou didst send, *even* Jesus Christ" (John 17:3). This language emphasizes the unity of God.

The Apostle Paul was no less a monotheist (in the proper sense of the term) than was Jesus of Nazareth. In writing to the Corinthian church he declared that, "For though there be that are called gods, whether in heaven or on earth; as there are gods many, and lords many; yet to us there is one God, the Father, of whom are all things, and we unto him; and one Lord, Jesus Christ, through whom are all things, and we through him" (I Cor. 8:5, 6). Without doubt this statement is a clear declaration on the part of

the Apostle Paul concerning the unity of God. In Galatians 3:20 the same apostle asserted, "Now a mediator is not *a mediator* of one; but God is one." Here again, we see the clear testimony regarding the unity of God. Paul's monotheism again crops out in such a passage as Romans 3:29, 30: "Or is God *the God* of Jews only? is he not *the God* of Gentiles also? Yea, of Gentiles also: if so be that God is one, and he shall justify the circumcision by faith, and the uncircumcision through faith." The drift of the argument shows conclusively that Paul was, in this passage, emphasizing the thought that there is one true and living God. Once more, we see his monotheism asserting itself in Ephesians 4:4-6: *"There is* one body, and one Spirit, even as also ye were called in one hope of your calling; one Lord, one faith, one baptism, one God and Father of all, who is over all, and through all, and in all." Here we recognize the three distinct personalities and also their implied unity. Once more we hear him declaring, "For there is one God, one mediator also between God and men, *himself* man, Christ Jesus, who gave himself a ransom for all; the testimony *to be borne* in its own times" (I Tim. 2:5, 6). Again emphasis is placed upon the unity of God in such a passage as I Timothy 1:17. Scriptures could be multiplied where the thought of one true and living God is emphasized. This situation we see throughout the New Testament.

In it we find three divine personalities associated in the most intimate manner. Moreover the fundamental, underlying teaching of the New Testament writers is that there is one true and living God. In other words, the very same situation which appears throughout the writings of Moses and the prophets reappears and is seen throughout the New Testament. When one is willing to look at all the facts and to admit unimpeachable evidence, one must accept this conclusion.

II. EXPLANATIONS OF THE FACTS

The only attitude for anyone to take in his quest for truth is to have an open mind, to be ready to receive any new truth or facts to which his attention has not already been called, to evaluate any newly discovered facts or principles in the light of related data, and to accept any necessary inferences that are demanded by the facts—regardless of whether or not the new light thus received accords with former beliefs and ideas. To follow this criterion is to be

on the highway to truth; to fail to follow it is to shut out light and truth and to welcome error and falsehood.*

Often there are certain facts and phenomena which *seem* to us irreconcilable. Nevertheless we accept such matters and act accordingly. For instance, every student of the Bible knows that the teaching found throughout its pages is that the God of the universe is an absolute Sovereign. Whatever He chooses to do, whether it be in the heavens above, on the earth beneath, in the sea, or underneath the earth, He does. There is no one who can withstand His will. He has His way in the whirlwind. Thus He is an absolute sovereign. But as we think of His omnipotence and of His authority, let us always bear in mind that He is righteous, just, merciful, and good, and that His grace endureth forever.

On the other hand, the teaching of all the Scripture—from Genesis to Revelation—is that man was created a free moral agent. By this statement I mean that man is created with a will and an intellect, and that God allows him to make his own choices. In other words, the individual is sovereign within the sphere of his own spiritual and intellectual being. Although God is omniscient, omnipresent, and omnipotent, He never coerces any man's will nor forces him to do anything contrary to his own free choice. While it is true that the Lord allows man to make his own choices, He does use moral suasion to influence him to do the right thing.

In this situation we see that, though God is the sovereign ruler of the universe, man, His creature, is independent and is supreme sovereign in his own little sphere of self. Nevertheless, the Scriptures teach most clearly and emphatically that God sees the end from the beginning and that He overrules and works out everything for the advancement of His plans and purposes. Neither philosopher nor theologian has ever been able to harmonize the sovereignty of God and the freedom of man. Nevertheless, they must accept these seemingly contradictory propositions. All the evidence proves that God is an absolute sovereign. Equally clear is the proposition that man is a free agent and makes his own

* If anyone does not want truth, God will not force it upon him. In fact, truth and light are given only to the sincere and honest heart. The way any fact appears to anyone depends upon the attitude which he takes. Facts and figures may be as clear and conclusive as the shining of the noonday sun; but, unless one loves truth and longs for God and fellowship with Him, one will be unable to recognize it. May God give all of us honest hearts and courageous spirits.

choices without external coercion or force. Nevertheless, a careful biblical student and the one who is familiar with the course of history can see that there has been worked out and is still being developed a purpose of the ages, which will reach its culmination in the not-distant future. The scientific person will acknowledge these seemingly contradictory facts although he cannot harmonize them. He accepts them as being true and acts accordingly.

There are many things in nature which we cannot understand and comprehend. For instance, as I am writing this chapter, I am doing so by means of the dictating machine, which is run by an electrical current. At this moment it is dark and I am doing my work in the illumination that is furnished by an electric light. Do I understand the nature of electricity? No one does. We know that it exists and that under the proper conditions it runs the motor which is turning the machine into which I am talking. We accept the fact that the same current is furnishing the light by which I am doing my work. I accept this phenomena although I cannot understand it. I cannot understand how food can be assimilated by my system and how the blood can segregate the various elements and convey them to the proper organs of my body in order that they may function properly. Nevertheless, I, with all confidence and assurance, partake of three meals a day and with this sustenance and proper exercise keep my body in physical trim. There are myriads of facts in the world around about us which we cannot understand but which we accept without question. Do the scientists understand the real underlying facts and principles which cause the sun to melt wax but to harden clay? Thus the rays of the sun have an exactly opposite effect upon these two substances. I could multiply indefinitely examples of things which we accept but which we do not understand. These instances will, I feel sure, suffice to make the point clear.

In this discussion we have seen from abundant examples that the Hebrew Scriptures unmistakably do present the doctrine that there are three divine personalities who stand on the same plane of equality one with the other, and yet are distinct, one from the other. At the same time, Moses and the prophets emphasized the unity of these divine personalities, the evidence for which has already been presented in the discussion above and which is overwhelming and cannot be gainsaid. We have seen that the same situation appears in the New Testament which is of one piece with the Hebrew Scriptures. There are however more references to

these divine personalities and more is said about each of them in the New Testament than in the Old. The doctrine of the Holy Spirit stands out in bolder relief in the latter revelation than in the former: so does that of the Trinity. At the same time we see that the New Testament writers were monotheists in the strict and accurate sense of the term, for they declared that the Almighty is the one true and living God.

But for the sake of investigation, let us *assume* that God is one personality and not a trinity subsisting in the same divine substance or essence, although we have already learned that, in the eternity which preceded the creation of the world, *Elohim,* Gods, the Trinity alone existed. Being such a one, He possessed certain attributes or perfections. These of course were essential to His nature and were not conditioned upon anything. Love could not have been one of these attributes, while He was in this state, because there could be no such thing as love without an object to love. This principle we see from an examination of our own natures. We are logical in making this analogy since man was made in the image and after the likeness of God. In looking at myself I know that I cannot love one who does not exist. To show this fact most clearly let me call attention to a certain incident. During World War I there was a certain unbeliever who had an only son, and who was criticising certain other young men for not enthusiastically entering the armed forces. In his discussion of the question he avowed with emphasis that, if he had two sons, he certainly would want one of them to go to war while the other one stayed at home and assisted him in his business. He dubbed as unpatriotic any man who would not insist upon one of his sons going to the front. In answer to his statement his wife, who was a Christian, asked him which of the sons he would want to go to war, if he had two—his own son or the one whom he did not have. Upon being pressed for an answer, he confessed that he would want his real son, in whom his life was wrapped up—as all those acquainted with the family knew—to remain with him and assist in his business and to enter the career which he had planned for him. But he would want the other son, who had no existence, to go and fight. I am simply calling attention to this circumstance to demonstrate that a person cannot love one who does not exist. It is psychologically impossible. Hence this man was willing for his imaginary son to go, but would never consent for his own son of flesh and blood to give up the career which he had planned for him in order to fight for his country.

Since in the human realm it is impossible for men to love those who do not exist, it is in like manner impossible for God to love someone who does not exist. If, therefore, back in eternity prior to the creation of the universe, God was a single Being, there was no one for Him to love. Love in such a Being was psychologically impossible. But, replies one, He was capable of loving because, when He created the universe and peopled it with mankind, He loved His creatures. In reply let me say that such a love would not be an essential attribute of His character, but would be conditioned upon His own creation. Such a thought as this is unthinkable and is an impossibility.

But the Scriptures declare with no uncertain sound that God does love and go as far as to say, "God is love." This statement shows that love is a dominant characteristic of this self-existing one. It is essential to His nature. It is a part of His being. Since these statements are true, there must have been another upon whom God could bestow His affections. The scriptural explanation in its affirmation concerning the Trinity shows the possibility of love's being an essential characteristic of the Almighty. There are the three divine personalities subsisting in the same divine substance or essence. Thus there were mutual relations in the Trinity; therefore love in the highest and truest sense existed among these personalities.

From a philosophical standpoint the facts that are set forth in the Scriptures demand that we accept the position of God's existing in the form of three personalities who subsist in the same divine substance or essence. This conclusion, as we have already seen, is explained and set forth in many passages of the Scriptures. The facts found throughout both the Old and New Testaments demand our acceptance of this fundamental of all beliefs.

An examination of the physical universe, as all Bible students know, reveals what is known as the law of the octave. This phenomena is based upon the fundamental concept of a trinity. Speaking in terms of paper, we can say that the watermark of the Trinity is found throughout all nature. Is this by accident? Or are we to attribute it to design? A little reflection will lead us to the conclusion that the latter is the case.

We therefore, who accept the Bible as the revealed Word of God, believe in the existence of one Supreme Being who exists as Father, Son, and Holy Spirit, as Moses and the prophets constantly proclaimed to Israel.

How can there be one God and at the same time three divine personalities? *One* cannot, in the literal sense, be *three* with the same meaning. One is one and three are three. By no juggling of figures can we expand one into three, or reduce three to one. Nevertheless the Scriptures are very clear and emphatic that God is *one* and that at the same time there are *three* divine personalities. What is the harmony between these two seemingly contradictory lines of teaching? The only concord between these two positions is that there is one divine substance or essence, but that this one God subsists in three personalities.

In order to bring out in clear, lucid language the real explanation of these seemingly contradictory positions, I wish again to quote from the late Dr. B. B. Warfield's article on the Trinity found in *The International Standard Bible Encyclopedia:*

There is, of course, no question that in "modes of operation," as it is technically called—that is to say, in the functions ascribed to the several Persons of the Trinity in the redemptive process, and, more broadly, in the entire dealing of God with the world—the principle of subordination is clearly expressed. The Father is first, the Son is second, and the Spirit is third, in the operations of God as revealed to us in general, and very especially in those operations by which redemption is accomplished. Whatever the Father does, He does through the Son (Rom. 2:16; 3:22; 5:1, 11, 17, 21; Eph. 1:5; I Thess. 5:9; Tit. 3:5) by the Spirit. The Son is sent by the Father and does His Father's will (Jn. 6:38); the Spirit is sent by the Son and does not speak from Himself, but only takes of Christ's and shows it unto His people (Jn. 16:7ff); and we have our Lord's own word for it that 'one that is sent is not greater than he that sent him' (Jn. 13:16). In crisp decisiveness, our Lord even declares, indeed: 'My Father is greater than I' (Jn. 14:28); and Paul tells us that Christ is God's, even as we are Christ's (I Cor. 3:23), and that as Christ is 'the head of every man,' so God is 'the head of Christ' (I Cor. 11:3). But it is not so clear that the principle of subordination rules also in 'modes of subsistence,' as it is technically phrased; that is to say, in the necessary relation of the Persons of the Trinity to one another. The very richness and variety of the expression of their subordination, the one to the other, in modes of operation, create a difficulty in attaining certainty whether they are represented as also subordinate the one to the other in modes of subsistence. Question is raised in each case of apparent intimation of subordination in modes of subsistence, whether it may not, after all, be explicable as only another expression of subordination in modes of operation. It may be natural to assume that a subordination in modes of operation rests on a subordination in modes of subsistence; that the reason why it is the Father that sends the Son and the Son that sends the Spirit is that the Son is subordinate to the Father, and the Spirit to the Son. But we are bound to bear in mind that these relations of subordination in modes of operation may just as well be due to a convention, and agreement, between the Persons of the Trinity,—a 'Covenant' as it is technically called—by virtue of which a distinct function in the work of redemption is voluntarily assumed by each. It is eminently desirable, therefore, at the least, that some definite evidence of subordination in modes of subsistence should be discoverable before it is assumed. In the case of the

relation of the Son to the Father, there is the added difficulty of the incarnation, in which the Son, by the assumption of a creaturely nature into union with Himself, enters into a new relation with the Father of a definitely subordinate character. Question has even been raised whether the very designation of Father and Son may not be expressive of these new relations, and therefore without significance with respect to the eternal relation of the Persons so designated. This question must certainly be answered in the negative. Although, no doubt, in many of the instances in which the terms 'Father' and 'Son' occur, it would be possible to take them of merely economical relations. There ever remain some which are intractable to this treatment and we may be sure that 'Father' and 'Son' are applied to their eternal and necessary relations. But these terms, as we have seen, do not appear to imply relations of first and second, superiority and subordination, in modes of subsistence; and the fact of the humiliation of the Son of God for His earthly work does introduce a factor into the interpretation of the passages which import His subordination to the Father, which throws doubt upon the inference from them of an eternal relation of subordination in the Trinity itself. It must at least be said that in the presence of the great N. T. doctrines of the Covenant of Redemption on the one hand, and the Humiliation of the Son of God for His work's sake and of the Two Natures in the constitution of His Person as incarnated, on the other, the difficulty of interpreting subordinationist passages of eternal relations between the Father and the Son become extreme. The question continually obtrudes itself, whether they do not find their full explanation in the facts embodied in the doctrine of the Covenant, the Humiliation of Christ, and the Two Natures of His incarnated Person. Certainly in such circumstances it were thoroughly illegitimate to press such passages to suggest any subordination for the Son or the Spirit which would in any manner impair that complete identity with the Father in Being and that complete equality with the Father in powers which are constantly presupposed, and frequently emphatically, though only incidentally, asserted for them throughout the whole fabric of the N. T.

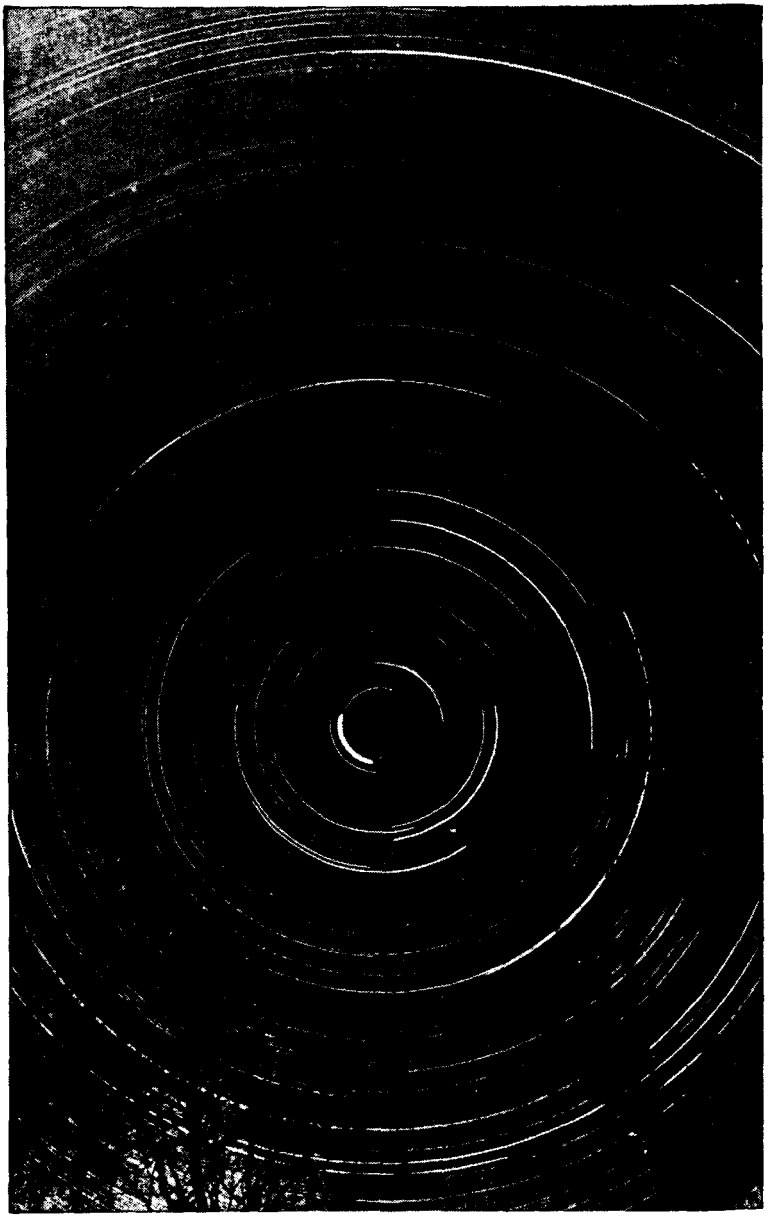
From the quotation above we see that the most probable explanation of the two lines of seemingly contradictory teaching is that there is but one divine substance or essence, and at the same time there are three personalities. The God of the universe, who revealed Himself to Israel, is none other than the triune God of the Scriptures.

The reasonableness of the scriptural teaching regarding the triune nature of the Eternal God may be seen in the light of the following facts. The amoeba is a one-cell animal—the simplest form of life. On the other hand, man is the highest type of creature upon this earth. His anatomy is complexity itself in comparison with the amoeba. His intellectual and spiritual life is immeasurably higher than the infinitesimally small degree of intellect of this little germ—if indeed it has any. Between these two extremes of life there is an ascending scale of forms of creatures—each a little higher than the one on the next round of the ladder of existence below it. It is utterly impossible for the amoeba to understand

even the simplest things about men—if indeed it has sufficient intellect to have a single thought. This little animal is on the lowest round of this ascending ladder of existence. But man who is on a round infinitely higher than the highest type of animal can look down and see the various forms of creatures below him. Since he sees this ascending scale of life below, and since he can look up the ladder and see, by faith, the Eternal God on the topmost round —infinitely above him so that his mind staggers with amazement in contemplation of Him—he comes to the conclusion that it is impossible for his finite mind to formulate, even in the most limited degree, an adequate conception of God and the nature of His being. As far as man is concerned, God may be, in the constitution of His being, infinitely more complex above him than he is above the amoeba in its complexity.

It is therefore inappropriate for man to speculate as to the essential nature of the Almighty. We must depend upon what He has told us in His Word concerning Himself. We therefore most gladly receive all that He has made known to us.

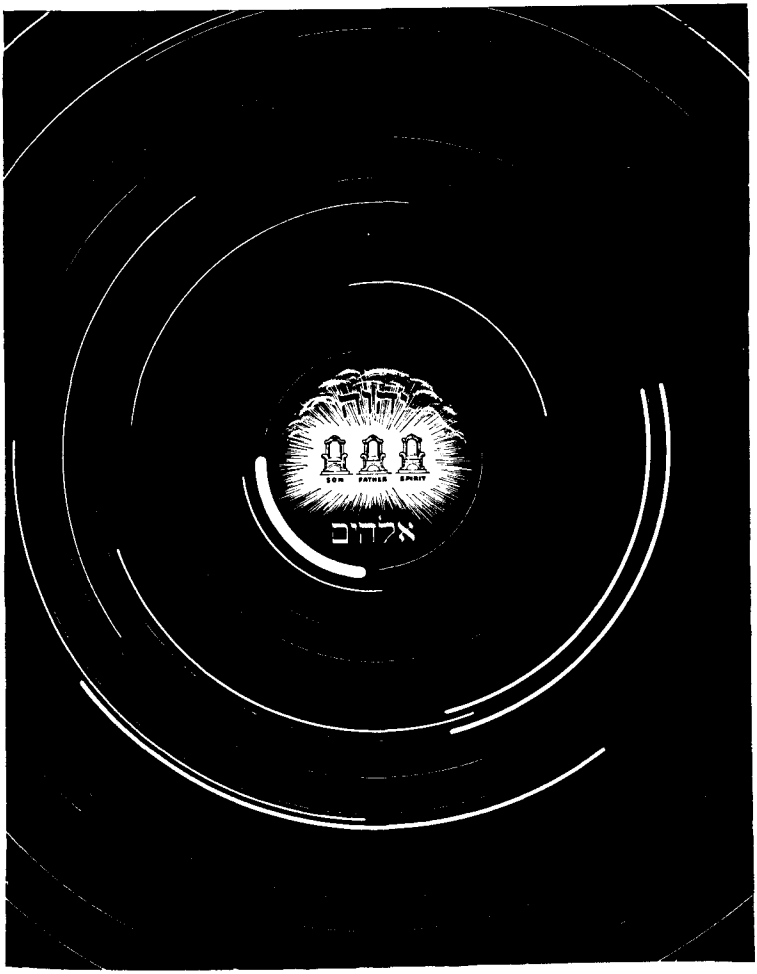
As we have seen, He has revealed to us the fact that He is *one* in one sense of the term; on the other hand, He has with equal clarity declared that He is, in another sense, *three*. There can be no contradiction between the statements setting forth these facts. Though we do not thoroughly understand these truths and cannot adequately harmonize the two lines of teaching, we by faith take our stand on the revealed will of God and accept His statements at their face value. We therefore conclude that in one sense of the term God is one in His nature or essence; that He alone is Saviour, and that beside Him there is no other God. At the same time we believe the Great Confession of Israel which declares the unity of the Divine Being while affirming a plurality of personalities. Thus I take my stand on *Shema* and declare to the world: שְׁמַע יִשְׂרָאֵל יְהוָה אֱלֹהֵינוּ יְהוָה אֶחָד׃ "Hear, O Israel, Jehovah, our Gods, is Jehovah a unity" (Literal translation of Deut. 6:4). To my gentile friends I plead that they lay aside all anti-Semitism, if they have any, and accept this omnipotent Jehovah. Also to my Jewish friends I pour out my heart, urging them to consider the facts and truths presented here, accept the biblical teaching regarding the holy triune God, worship, and serve Him.



A Photograph of the Northern Heavens (six-hour exposure). Note the vacant center where the Throne of God is (Ezek., chap. 1; Isaiah 14: 12-15).

THE HOLY TRINITY

שְׁמַע יִשְׂרָאֵל יְהוָה אֱלֹהֵינוּ יְהוָה אֶחָד: *"Hear, O Israel, Jehovah, Our Gods, is Jehovah, a Unity" (Deut. 6: 4).*
(Literal translation.)



The Artist's Conception of the Heavenly Throne of the Holy Trinity

The One God

(The Trinity)

Mrs. C. D. MARTIN — Dr. W. STILLMAN MARTIN

1. One God, and His name is Je - ho - vah, The God of cre-
2. One God, called the "Son of the High - est," The Child un - to
3. One God, brood - ing o - ver the cha - os, Dis - pens - er of

a - tion is He; His hand - i - work show - eth His glo - ry, A -
Is - ra - el born; Im - man - u - el, Son of a vir - gin, Whose
life and of light; Who spoke thru the well-chos - en proph - ets, The

REFRAIN

bove, in the earth, and the sea.
glo - ries the Scrip - tures a - dorn. The Fa - ther, the Son, and the
Spir - it of In - fi - nite might.

Spir - it, One God in three per - sons we see; The God of the

far - off be - gin - nings, The God of E - ter - ni - ty.

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Chapter V

THE REALITY OF MIRACLES

IN OUR day skepticism and doubt are to be observed on every hand. Men have become imbued with the scientific spirit and have become accustomed to acknowledge, at least theoretically, only that which they can see with their physical eyes or feel with the touch. Dealing with physical phenomena and becoming absorbed in the material side of our civilization, they have largely lost sight of spiritual values. Since their attention is thus engrossed, and since they see that the physical realm in which they are laboring is governed and controlled by "the laws of nature," they have reached the conclusion, as a rule, that there cannot be anything that transcends the material order. Hence, to many of the scientific men of the age, miracles are not possible. They have without investigation accepted Hume's dictum that miracles are not possible, since no one, as he boldly asserted, has ever seen one. Of course, those who adopt this standard of viewing things simply from the standpoint of their own limited experiences and make such a pronouncement repudiate the scientific spirit. One would have to be omniscient and omnipresent in order to declare that miracles are not possible. No man is in a position to make an assertion of this character.

The subject of miracles covers such an extensive field that it will be impossible to go into a thorough discussion of it. I can only call attention to some outstanding facts and ask those who are especially interested in this phase of our subject to consult some standard work on miracles. May I say that there are a number of authentic scholarly treatises which deal with this subject most thoroughly, scientifically, and adequately.

I. The Definition of a Miracle

Webster defines a miracle as: "An event or effect in the physical world beyond or out of the ordinary course of things, deviating from the known laws of nature, or transcending our knowledge of these laws; an extraordinary, anomalous, or abnormal event brought about by superhuman agency as the manifestations of his power, or for the purpose of revealing or manifesting spiritual force; signs." Of course, the word miracle comes from the Latin

and indicates that which produces amazement or wonderment. Dr. Strong, in his *Systematic Theology,* gives a preliminary definition of miracles as follows: "A miracle is an event palpable to the senses, produced for a religious purpose by the immediate agency of God; an event therefore which, though not contravening any law of nature, the laws of nature, if fully known, would not without this agency of God be competent to explain." After discussing the various terms and shades of ideas set forth in this definition, Dr. Strong gives us another one which he prefers to the one just quoted, and which is: "A miracle is an event in nature, so extraordinary in itself and so coinciding with the prophecy or command of a religious teacher or leader, as fully to warrant the conviction, on the part of those who witness it, that God has wrought it with the design of certifying that this teacher or leader has been commissioned by Him." In this connection, may I present in my own words a definition which I formulated years ago, which has stood a severe testing by some keen analytical minds through the years, and which is: "A true miracle is a divine act which the Almighty ordinarily accomplishes in a quiet, unobserved manner through the operation of the laws of nature (secondary causes), but which He for a definite spiritual purpose or end works in an obvious and open manner, and which usually attests the divine call and commission of the one thus performing it as a teacher sent from God." When these different statements regarding a miracle are studied carefully, they will be seen not to clash but to be in agreement on the points common to them. A careful study of my statement will show that my definition covers the subject in the broadest sense possible.

A true miracle is an act of God. Whatever the Almighty does is beyond the realm of man. What we call the laws of nature is nothing more than the acts of God which He is constantly performing in a quiet, unobtrusive manner. This statement is true, though we consider the laws of nature as being imposed upon all matter by the direct volition and activity of the Almighty. There can be no laws, even in the physical realm, without a lawgiver. Hence the so-called laws of nature are simply secondary causes, whereas the omnipotent God is the primary agent. For instance, the Lord causes the sun to shine, the showers to fall, the grass to grow, and both the fruit and grain to ripen. In His doing this, He is providing food and sustenance for man and beast. Man can plant, cultivate, and water, but God alone gives the increase. At

times He withholds the crops (Amos 4:6) for good and sufficient reasons. It is God, therefore, who is giving us our daily food. In doing this, He follows a certain method or process. Man co-operates with Him and receives his sustenance. Now for a concrete illustration: It is the Lord's method, in giving us grain, that we co-operate with Him by planting the seed, watering, and cultivating the plant. This little plant we may call the Lord's laboratory, in which He is working in our behalf. In it, or through it, He gathers elements from earth, air, and moisture and compounds them in the proper proportion, subjecting them to certain processes. After a given length of time He gives us the ripened grain. All the efforts that man might put forth cannot produce a grain of wheat or an ear of corn or any seed that can germinate and perpetuate the species, or any fruits or vegetables, which are most essential for man's sustenance.

There are emergencies arising at various times and under differing circumstances. Such a situation demands quick action. The Lord, instead of following His regular routine method of supplying the food for man, provides it with a rush order, humanly speaking. To illustrate this principal: In the Gospel Records we read of the Lord's feeding a company of five thousand men, besides women and children. They had only five loaves and two fishes. Nevertheless, the Lord Jesus fed this vast multitude. See Matthew 14:13-21 and parallel passages. Instead of His waiting for the maturing of the grain as He ordinarily does in order to supply man's bread, He, because of the spiritual need which was before Him, by His mighty power gathered together from earth, air, and water the necessary elements and compounded them into bread for the vast hungry throng. In a similar way He did the same thing in regard to the fishes. This was a rush order. The multitudes had followed Jesus because they were hungry for spiritual food. They were in a desert place. Many of them would have fainted, if they had been forced to return to their homes without any food. The Lord therefore supplied their need in a miraculous manner. What He usually does over a period of eight or nine months in causing the grain to grow and mature, He did in a few seconds of time. There was a moral and spiritual crisis on hand. He was equal to the occasion and produced the physical food for their hungry bodies. By His doing this, those who had spiritual insight could recognize that He was the true bread of life, as He preached to the multitudes which followed Him to Capernaum (John, chap. 6). When

we view the situation thus, we see that all the acts of God are miraculous—that is, superhuman. We become accustomed to the growing of grain, fruits, and vegetables and take it as a matter of course that we are the ones who are growing the crops and producing the food. We fail to see the presence of our great God and Saviour at work continually for our good. But when, as on the occasion of the feeding of the five thousand men beside women, or later the four thousand, we recognize the action and beneficent work of our Lord in miraculous power, we can properly evaluate His goodness to us in feeding us daily. Let us, therefore, pray: "Give us this day our daily bread" (Matt. 6:11).

All the miracles of which one reads in the Holy Scriptures might be called rush orders performed to meet emergencies in order to forward spiritual plans and to reach holy objectives.

With this understanding of our subject we shall now proceed to a study of the evidence of five familiar miracles.

II. FIVE OUTSTANDING UNQUESTIONED MIRACLES

In Chapter I we studied some of the many evidences of the existence of the Supreme Being, the creator and preserver of the universe, the one in whom we live, move, and have our continual being. In our study of "Eternity or the Plan of the Ages," Chapter VI, we shall see positive proof that there was a time when God alone existed. Later He put forth the creative act which resulted in the bringing into existence of the material universe. This act of creation was a stupendous miracle that only the omnipotent God could perform.

We have already seen that God is a spiritual personality who is omniscient, omnipresent, and omnipotent. The fool alone calls into question the existence of God Almighty (Psalms 14 and 53). Whenever anyone admits the existence of a Supreme Being, in order to be logical, he must also concede the possibility of miracles. To deny to such an omniscient, omnipotent Being the possibility of miracles is to manifest stupidity to the nth degree. The fact of God's existence and character argues for miracles, five of which we shall proceed to examine.

A. *The Bible*

In Chapter II we studied a few things about the revelation of God. There we saw that the Almighty has revealed Himself through the things that are made (Rom. 1:20). He likewise has

shown Himself in and through the history of Israel, His Chosen People. But a clearer and a more definite revelation of Himself He has made known through Moses and the prophets. Finally, as we shall learn in the study of the atonement in Chapter XII, He revealed Himself in the fullest way through His Son Jesus Christ of Nazareth, the Hebrew Messiah and Saviour of the world. A permanent record of this self-disclosure of the Almighty in the person of Jesus of Nazareth is contained in the record of the New Testament.

In the present study we shall look at the writings of both the Old and the New Testaments. Though, in Chapter II, in a general way, I discussed the Bible as the revelation of God, I shall again in this connection look at it.

The Scriptures contain sixty-six volumes—some large and some very small. This collection of books, humanly speaking, was written in three languages, if not in four, which are, the Hebrew, Aramaic, and Greek. There is very strong evidence that Moses wrote in the cuneiform since that was the international language of his day and time. A careful study of certain literary phenomena appearing especially in the Book of Genesis leads one to this conclusion. (For a full discussion of this point see my volume, *Messiah: His First Coming Scheduled.*)

There were between forty and fifty authors of the Scriptures. This becomes immediately apparent to the one who will study carefully the evidence found in the Book of Genesis as to its authors and the rest of the books of the Bible. The question, "Who wrote Genesis?" I have thoroughly discussed in the volume referred to above. Let me, in this connection, affirm that according to the Book of Genesis God used certain men of the ancient patriarchs to write different portions of that early revelation. They of course wrote as they were borne along by the Holy Spirit (II Pet. 1: 19-21). When one studies Genesis carefully and cautiously, one is overwhelmed with the conviction that we have a record of those far-off events written by inspired men of God who were contemporary to the events which they recorded. Thus we have an authentic account written by inspired men who were eyewitnesses of those things about which they wrote. When these facts are taken into consideration and weighed, one sees that there were something like fifty authors of the Scriptures.

These men lived at different times—over a period of approximately four thousand years. This fact is clearly seen when one

studies the chronological data which is found embedded in the text of the Old Testament and in the New.

These various authors had their own personal background and outlook upon life. Man interprets new data in terms of his former experiences. We are told by the poet that man is part of all he meets. This is psychologically true. All our experiences have an effect upon us, regardless of how little it may be. Each has his own personality and individuality. Everyone is the result of his heredity and environment, coupled with his own individual will. No two of the biblical writers had the same background and experiences. The personal equation dominated in each and caused him to view everything from his own peculiar standpoint.

Life is changing constantly and is never exactly static—notwithstanding our current expression regarding the unchanging East. New factors arise, new philosophies appear, new hopes are born, new fears spring forth—in a word, each generation and each civilization has its own individual problems.

These writers lived in different countries, each of which had its own civilization and culture, historical background, and political outlook. Notwithstanding this great diversity, there is perfect harmony and unity in the writings of all the biblical authors. One single theme runs throughout the Scriptures. Genesis 3:15 is the text of the Bible: "And I will put enmity between thee and the woman, and between thy seed and her seed: he shall bruise thy head, and thou shalt bruise his heel." The hope of the world's Redeemer, thus announced in this text, is the subject of discussion by most of the sacred authors. The same hope, the same high standard of ethics and morals, the same conception of the one true and living God, the same presentation of the plan of redemption, the same plan of the unfolding of the ages, and the same ultimate goal appear throughout the sixty-six books constituting the Sacred Volume. The fact that there is such unanimity and harmony amidst such unparalleled diversity is a miracle of miracles within itself.

If one doubts this assertion for a second, let him collect the writings of fifty authors who lived over the course of forty centuries, who wrote in at least four different languages, whose backgrounds and environments varied as did those of the biblical authors, and whose writings display the same unity of theme, plan, and purpose without contradiction; and let him compose out of them a single volume for the consideration of the world—one volume which displays unity and harmony as the Bible does. Until

this is done, no one has a logical right to place the Bible upon the same low level with the works of men. Should one gather into a single volume the classical books from the ancient East, the writing of the philosophers of Greece and the orators and administrators of Rome, together with the productions of the Saracens of the Middle Ages, and add to the collection the outstanding classical writings of modern times, one would have a perfect literary hodgepodge. There would be nothing but discords, contradictions, error, superstition, mythology, and baffling philosophy, mixed with a sickening concoction of modern guessing and speculation.

The sixty-six books of the Bible unite and make one grand, glorious literary whole, which sets forth the only rational theology, the only sane philosophy, the highest system of ethics and morals, and the only satisfying worship and approach to Him in whom man lives, moves, and has his being.

As said before, the sixty-six books of the Bible fit together and form one literary unit just as the various parts of a jigsaw puzzle fit together and form one pattern.

In my affirming that the Bible is a literary unit free from contradictions and error, I am speaking of the *original manuscripts* and not of translations made by fallible men.

There is but one hypothesis which can reasonably and adequately explain the existence of this library of sixty-six volumes composed as they were. The only sane and reasonable explanation of this unique volume is that it was given by the inspiration of the Spirit of God and that its production was indeed a miracle. The Bible is the miracle book. The Bible lives!

B. *The Jew*

The Jew is a miracle. The Hebrew race began in a miracle; it has been sustained through the centuries by a miracle; and will be preserved and delivered in the future by a miracle—the direct intervention of God Almighty. These facts lead me to make the bold declaration that Jewish history is nothing short of a miracle.

Again, let me call attention to the fact that, when Abraham and Sarah were past the age of parenthood, the Lord performed a biological miracle upon their bodies which made possible the birth of Isaac. In doing this thing, the Lord injected new powers, potentialities, and capabilities—both spiritual and intellectual—into the bloodstream of the Jewish nation. That this is true may be seen from Isaiah 43:1, which speaks of God's having created Jacob and formed Israel.

The history of the Chosen People is set forth in the most minute detail, from the deliverance out of Egyptian bondage, through the centuries, to the time when Israel will again be reinstated into the favor of the Lord and placed in her own land. This delineation of her checkered course through the centuries is found in such marvelous chapters as Leviticus 26, Deuteronomy 28, and in her national anthem—Deuteronomy, chapter 32.

Let us glance at Leviticus, chapter 26, the original prophecy which outlines her history through the centuries. In verses 1 and 2 God spoke of the relationship which existed between Him and Israel by virtue of the covenant into which He entered with her at Sinai.

Upon the basis of this covenant God promised to bless her in a special and unique manner—upon the condition that she would be faithful and true to Him. Had she met this condition, Palestine would have been Paradise regained, a modern Utopia. Abundant crops would have been the order of the day throughout all her history. Never would the tramp of armies or beat of drums have been heard in her land if she had been true to Him. He would have supplied all her needs, and her kingdom would have been a model for all peoples.

On the other hand, God warned Israel that, if she would not be obedient to Him but would go in her own way, He would punish her with certain judgments. This statement is seen in Leviticus 26: 14-26. In these verses appear a series of threats for continued disobedience with the penalty attached for such rebellion.

In the event of continued disobedience God warned her, verses 27-33, that He would root her out of the Land which He was giving to her and would scatter her among the nations.

The paragraph, consisting of verses 34-39, speaks of the desolation and the poverty of the land while Israel is out of it and is sojourning among the nations.

Finally, in verses 40-45 God foretold that those remaining of Israel would confess the iniquity of their fathers and their own iniquity "in their trespass which they trespassed against me, and also that, because they walked contrary unto me, I also walked contrary unto them, and brought them into the land of their enemies . . ." (vss. 40, 41). This passage assumes that the Hebrews as a nation commit a crime against the Lord, as punishment of which they will be spewed out of the land of their fathers and will be scattered among the nations. The final generation of them

sojourning among the Gentiles—"and they that are left of you" (vs. 39)—shall confess the national sin, stating that the fathers committed the crime when they were in the Land in their trespassing against God, and admitting their own participation in the crime, which was committed by their fathers. When, declared Moses, they accept of the punishment and are humbled, the Lord will remember His "covenant with Jacob; and also my covenant with Isaac, and also my covenant with Abraham will I remember; and I will remember the land" (vs. 42). This is therefore a prediction that the last generation of Israel scattered among the nations will learn of this sin and recognize it as committed by their fathers while they were still in the Land, and on account of which crime they were scattered among the nations; and they themselves will also confess their own participation in that national crime in that they assume the same attitude in the matter as did their fathers who committed the sin. When they make this confession, the Lord will remember His covenant with Abraham, Isaac, and Jacob and will gather them out of all lands and re-establish them in their own country, Palestine.

If one will look at Deuteronomy, chapter 28, one will see the same general outline of Israel's checkered history through the centuries. This chapter, however, gives a more detailed account of it. For instance, verses 36-46, studied in the light of history, are seen to be a prediction of the Babylonian captivity and the results flowing therefrom. Then a thoughtful study of verses 47-57 shows that this portion was a definite prediction of the destruction of the Jewish state by the Romans and of Israel's world-wide dispersion.

Verses 58-68 speak of the scattered nation as she has wandered from land to land during her nineteen hundred years of exile from Palestine. Jewish history has followed this general pattern, as everyone who knows the facts of the case can testify.

Her annals have been written in blood. Suffering, disappointments, persecutions, and pograms have characterized her history since her expulsion from Palestine. Never has any people suffered as the Hebrews have. Never has a nation been maligned and ostracized as the Jews have been. Never have such diabolical schemes and methods of extermination been devised as have been brought into action against dispersed, scattered Israel. Why all this persecution? What is its source? The answer is that Israel is the nation of destiny, created for and chosen to be the channel of world-blessing. Satan knows this fact and has done his utmost

to exterminate her in the past, is trying to do it at the present, and will yet make his supreme stroke in the future—but will fail. "Praise ye Jehovah."

It is my firm conviction that the people of Israel would have been exterminated and would be but a memory today if it had not been for the preserving power of Almighty God. Other nations rose, played their part on the historic stage, and then passed into oblivion. But Israel, chosen of God, has survived through the ages and remains one of the dominant races on earth today through her genius—although one of the minor peoples. On this point I wish to call attention to what Mark Twain said about the Jew: "He could be vain of himself and not be ashamed of it. Yes, he could be excused for it. The Egyptian, the Babylonian, and the Persian arose, filled the planet with sound and splendor, then faded to dream-stuff, and passed away; the Greek and the Roman followed, and made a vast noise, and they are gone; other peoples have sprung up, and held the torch high for a time; but it burned out, and they sit in twilight, or have vanished. The Jew saw them all, beat them all, and is now what he always was, exhibiting no decadence, no infirmities of age, no weakening of his parts, no slowing of his energies, no dulling of his alert, aggressive mind. All things are mortal but the Jew; all other forces pass, but he remains. What is the secret of his immortality?"

What is the answer to the question regarding the secret of Israel's immortality? Someone has said that man is immortal until his work is done. A great spiritual truth is expressed in this well-known statement. What is true of the individual is also applicable to the nation of Israel. Her task is not done. In fact, very little of the work which God assigned to her has been accomplished. God has therefore preserved her in order that she may yet accomplish the task which He has given her. Isaiah, looking out into the future toward the Tribulation and the period following that time and speaking for God, declared: "Ye are my witnesses, saith Jehovah, and my servant whom I have chosen . . ." (Isa. 43:10). God called this people to be the channel of world-blessing. She has only partially fulfilled her God-given mission. Her great contribution thus far to the world has come in the form of the Bible with its influence and blessing, and the Messiah, Jesus Christ, to purchase our redemption. Her returning to God and receiving the long-rejected Messiah will usher in the long-delayed Kingdom Age. "For if the casting away of them *is* the reconciling of the

world, what *shall* the receiving *of them be,* but life from the dead?" (Rom. 11:15). "As touching the gospel, they are enemies for your sake: but as touching the election, they are beloved for the fathers' sake"—Abraham, Isaac, Jacob, *et al.,* (Rom. 11:28). "For the gifts and the calling of God are not repented of" (vs. 29). Moses declared that "Jehovah's portion is his people; Jacob is the lot of his inheritance" (Deut. 32:9). Concerning their being preserved and not perishing under the terrific persecutions which have been launched against them, Malachi, speaking for God, declared, "For I, Jehovah, change not; therefore ye, O sons of Jacob, are not consumed" (Mal. 3:6).

By the Jew I mean the twelve tribes of Israel, the descendants of Abraham through Isaac and Jacob. This nation in the early books of the Bible is called Israel or the children of Israel.

Upon the death of Solomon the ten northern tribes revolted against King Rehoboam and formed what was later known as the kingdom of Israel. It was sometimes called Ephraim—because the tribe of Ephraim was dominant in the newly-formed government. This kingdom continued for two hundred and sixty-four years and was finally overthrown by Sargon II of Assyria, who, according to his own account of the war against Samaria, declared that he took 27,290 of the leaders of the nation of Israel captive and then placed his own governor over the people whom he left in the land. He also sent certain Asiatics as colonists into Palestine in order to make the population heterogeneous and, by so doing, to reduce the possibility of revolt to a minimum.

This account is in harmony with the biblical record. These heathen colonists are seen in II Kings 17:24-33. They continued to worship their own gods but added Jehovah to their pantheon when they were taught concerning Him by the priest whom Sargon sent to instruct them. "So they feared Jehovah, and made unto them from among themselves priests of the high places, who sacrificed for them in the houses of the high places. They feared Jehovah, and served their own gods, after the manner of the nations from among whom they had been carried away" (vss. 32, 33).

On the other hand, the great masses of Israel who had been left in the land by Sargon are described in II Kings 17:34-40. "Unto this day they do after the former manner: they fear not Jehovah, neither do they after their statutes, or after their ordinances, or after the law or after the commandment which Jehovah commanded the children of Jacob, whom he named Israel; 35 with whom Je-

hovah had made a covenant, and charged them, saying, Ye shall not fear other gods, nor bow yourselves to them, nor serve them, nor sacrifice to them: 36 but Jehovah, who brought you up out of the land of Egypt with great power and with an outstretched arm, him shall ye fear, and unto him shall ye bow yourselves, and to him shall ye sacrifice: 37 and the statutes and the ordinances, and the law and the commandment, which he wrote for you, ye shall observe to do for evermore; and ye shall not fear other gods: 38 and the covenant that I have made with you ye shall not forget; neither shall ye fear other gods: 39 but Jehovah your God shall ye fear; and he will deliver you out of the hand of all your enemies. 40 Howbeit they did not hearken, but they did after their former manner."

The people described in this quotation continued to act after the overthrow of the kingdom as they had been doing—"they fear not Jehovah, neither do they after their statutes. . . . Howbeit they did not hearken, but they did after their former manner." These people continued to disregard Jehovah entirely as they had been doing for the preceding two hundred and sixty-four years since the formation of the northern kingdom. They were none other than the Israelites left in the land by Sargon when he overthrew the government in Samaria and deported 27,290 of the leaders of Israel to Assyria.

The theory that the people of Israel were deported to Assyria, later found their way across Europe, finally settled in the British Isles, and became the forebears of the Anglo-Saxon people is but a myth—with no factual basis whatsoever in either biblical or profane history.

Further proof of this proposition is seen in the fact that in the days of King Josiah (ninety-eight years after the fall of Samaria) the remnant of the children of Israel together with Judah were still in the land and made great donations for the temple services at Jerusalem. Read II Chronicles 34: 8-13, especially verses 9-11.

After the fall of the kingdom of Israel the people of the northern tribes gradually gravitated, religiously speaking, back to Jerusalem and became merged in the kingdom of Judah.

From the days of Ahaz, king of Judah, the people of the southern kingdom were called by the names of Israel and Jews. (See II Kings 16: 5, 6.) This fact is seen throughout the writings of the prophets of that period.

In the post-Exilic Era the terms—Judah, Israel, and Jews—are used interchangeably in referring to the people descended from

Abraham through Isaac and Jacob. We see the same use of the names in the New Testament.

In view of all the facts—both biblical and secular—I correctly use the terms, Jews and Israelites, in referring to the people scattered among the nations and known today as Jews.

The Jewish nation began in a miracle, it has been sustained by the miracle-working power of God, has been protected by His almighty hand, and will yet be used in the future in bringing world-wide blessing to humanity. The history of this people can be accounted for upon no principle other than that of divine miraculous preservation and purpose. Israel's history is one of the outstanding miracles of all times.

C. *Prophecy a Miracle*

Under section A we saw that the Bible is a miracle. Within the Bible are prophecies of various and sundry types. Those utterances constitute proof of inspiration. The prophets of God, hundreds of years before the events, often foretold with minute detail the misfortunes and calamities that would come upon nations and cities. A visit to Bible Lands, an examination of ancient sites, and a careful study of archaeological investigations confirm this position. If the reader will only procure the volume by John Urquhart entitled, *The Wonders of Prophecy,* he will see that the prophets foretold the destiny of cities and people hundreds of years before. Their utterances were indeed miracles of the first order in that it took the omniscience of God to reveal to His servants what would come to pass in the distant future—viewed from their standpoint.

The prophets foretold the coming of the Messiah and His rejection. They spoke of this period of grace in which we are now living. Moreover, our Lord in Matthew, chapter 13—the Parables of the Kingdom—outlined church history as it has developed through these nineteen centuries. Each of these parables sets forth characteristics of the various periods into which church history naturally falls. Omniscience lies behind that marvelous forecast of the course of events through the centuries.

Daniel especially foretold the four types of world government from his day until the coming of the Messiah. History has followed the course that was foretold by that prophet. There were to be but four world empires. There have been but four. The fourth one is still in existence and will continue until the Ancient of Days takes His throne and passes judgment upon this last empire (Dan.,

chap. 7). (For a full discussion of this subject see my volume *The World's Greatest Library Graphically Illustrated.)*

The prophets of the Old Testament, and the apostles of the New especially, foretold the situation that will exist in the end of the present dispensation. An examination of present world conditions proves conclusively that their predictions have been fulfilled to the very letter.

There is but one sane, sound, reasonable explanation regarding these prophecies. When men looked across centuries, yea, even millenniums, and delineated with exactness the conditions that would exist, there is but one thing that we can say about them and that is that they spoke by the infallible inspiration of the Spirit of God. Prophecy therefore is a miracle—an outstanding, irrefutable miracle.

D. *Jesus of Nazareth, the Christ, Messiah of the Jews, is a Miracle*

Moses and the prophets foretold His coming. They announced that He would be of the tribe of Judah, of the house of David, and of the city of Bethlehem. They also made known the very year when He would be executed. They foretold the reception which would be accorded Him and how eventually He would be executed by being crucified (Ps. 22:1-21). They forecast His death, burial, and resurrection. They foretold His return to heaven and His session at the right hand of the throne of God during the present age.

Every sacrifice offered upon Jewish altars was a prophecy of some phase of His life's work. An examination therefore of all these predictions and of the typical significance of Israel's worship points to one only—Jesus of Nazareth, the King of the Jews.

We have four records of His life, given by Matthew, Mark, Luke, and John. Whereas the prophets foretold His coming and His life, the evangelists record in detail His life and deeds. When He had accomplished His work upon earth, He returned to heaven. He launched, however, the greatest movement known among men —Christianity—which has changed the entire course of history. This fact every informed person must admit.

Notwithstanding the plain facts as they appear in prophecy and in the Gospel Records, there are those who are still disposed to discount Him and to reduce Him to the level of a mere man. With their critical apparatus they eliminate this section and that portion of the Sacred Records in order to remove all miraculous elements

from the gospel and try to reduce the Lord Jesus to the stature of an ordinary man. Such a procedure, let me say, is thoroughly unscientific and only those who have some preconceptions or theories to support will attempt to eliminate any sections of the record. Even after those miraculous portions have been eliminated, Jesus of Nazareth stands out a unique character upon the historic scene. Someone has truly said that it would take a Jesus to produce the record of His life. After the rationalistic critics have done all that they can to delete the records of all miraculous elements, as we shall see in discussing the subject of the atonement, Jesus of Nazareth still stands there in His majesty and glory, the sinless, perfect man, who was none other than God manifest in the flesh.

If one wishes to see the type of the record of the life of Christ which uninspired men would write, let one read the apocryphal gospels which are on a plane infinitely lower than that on which the four canonical Gospels have stood, are standing, and shall continue to stand.

In view of all the facts regarding Jesus of Nazareth, one is forced to bow before Him and acknowledge that He is Lord of lords, King of kings, and Saviour of the penitent believer.

E. *Christian Experience a Miracle*

As stated before, Jesus Christ launched a new movement in the world which is now called Christianity. The whole course of history has been turned in a different direction by it. Lives by the millions have been transformed. Myriads today will testify to the saving power of Jesus Christ. It is true that there are many hypocrites among the believers as there are in other groups. But the lives and the testimonies of innumerable people prove absolutely that there is such a thing as a miracle. There are hundreds of volumes which present the testimony, unimpeachable and unquestionable, of myriads of outstanding men who have influenced the world and who have testified that there was a miracle wrought in their souls when they accepted Jesus of Nazareth as their personal Saviour and Lord.

I wish to testify concerning my own experience with Him. When I came to Him and accepted Him as my personal Saviour, there was a joy that came into my heart and a satisfaction that I had never experienced. Up to the very day of my conversion I had a definite plan which I intended to pursue in life. But when the miracle of regeneration took place, this cherished hope faded into

insignificance and there came into my heart an insatiable desire to go out and tell others about the miracle that had been wrought in my life and to teach the Word of God to others and thus live for my fellow-man.

The person who has had such an experience with Jesus Christ as I have had knows that miracles are possible, for one has been wrought in his own life.

The number of people who have and who would testify concerning the miracle of regeneration in their own hearts is legion. It is true that some might be deceived, but it is utterly impossible for the vast multitudes who have had this definite experience to be mistaken.

My friend, I earnestly appeal to you. If you have never accepted Jesus Christ as your Saviour, come to Him in faith, doubting nothing, forsaking your sins, and let Him work this miracle in your own heart and life. The Psalmist David pleaded with men, saying, "Oh taste and see that Jehovah is good: Blessed is the man that taketh refuge in him" (Ps. 34:8). This is an invitation to one and all to come. He who comes to Jesus will in nowise be cast out (John 6:37). Christ will regenerate the heart and will give a new life, a new hope, and a new joy such as a person prior to his acceptance of Christ has never experienced. Christian experience is a reality. It is a miracle.

In concluding this discussion, which has been very brief because of lack of space, I wish to show that miracles are not, as is often supposed, contrary to the laws of nature. To do this, let me call attention to the aeroplane. There are thousands of principles—natural laws—that have been utilized, combined, and manipulated in the manufacture of the various parts that enter into the construction of such a machine. By the utilization of these many laws, the manufacturer of a plane brings about results that nature unaided could not accomplish. When one reads about and listens over the radio to reports of those giant aircraft that carry the super-block-buster bombs weighing eight tons, great distances, one sees that there is something which nature cannot produce. Men with intelligence take advantage of the combination of the various laws governing the different materials entering into the construction of the plane and bring about such miraculous results.

The plane manufacturer, the pilots, and those operating the plane do not for one moment set aside any law of nature. Every

one involved is operative in the whole process; and yet, that which is, from the standpoint of nature, impossible is accomplished. A miracle from the standpoint of nature has been wrought.

If men, by thus combining and utilizing the various laws, can produce this miracle of the air, cannot the omniscient, omnipotent God—the author of all the so-called laws of nature—combine and manipulate and bring into action laws of which we know nothing and bring about results for definite, specific, spiritual, and eternal purposes, if He chooses to do so? Every rational thinking person, if he is willing to face the issue, must admit that miracles are possible. But I have called attention to the five outstanding miracles of the ages. May God open our eyes to see that the Eternal God, the Creator of the universe, is interested in us, that He is working in our behalf and that He will continue to do so during time and eternity.

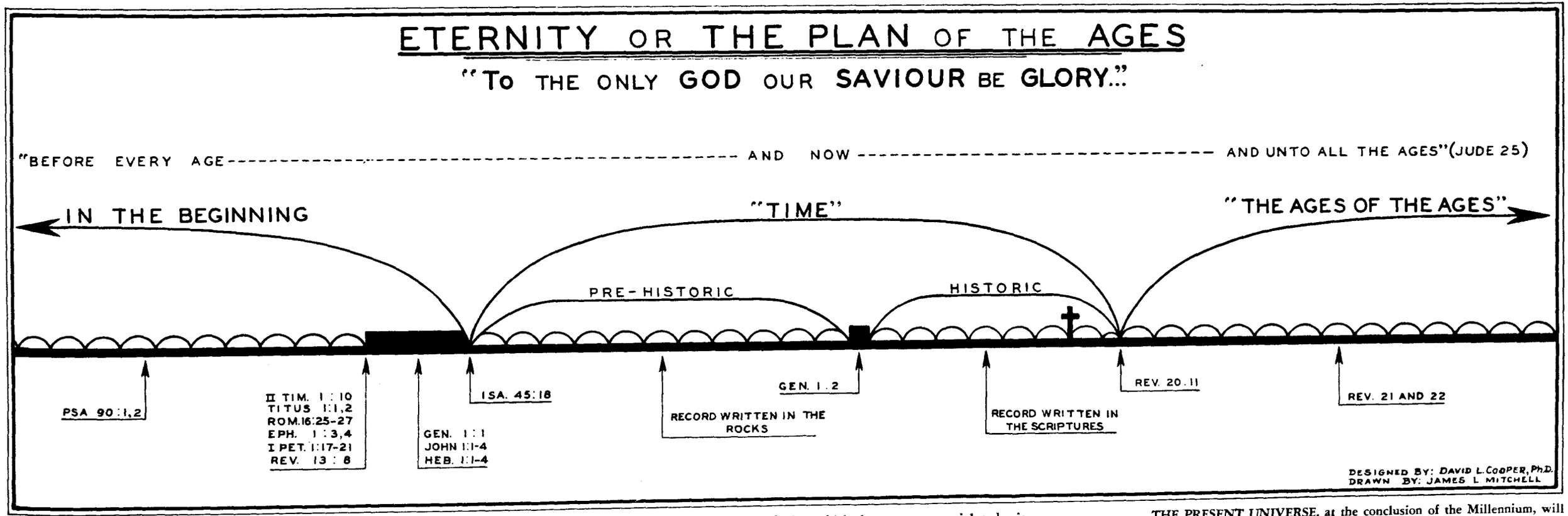
Chapter VI

ETERNITY, OR THE PLAN OF THE AGES

THE thinking person who will go out under the great dome of heaven and in a meditative mood will observe the physical phenomena round about him—in the heavens above and on the earth beneath—will have his soul flooded with emotions and ideas. Numerous questions will come into his mind, one of the foremost of which is, Are the things which I observe eternal or was there a time in the past when they came into existence? The physical universe is either eternal in nature or it had a beginning some time in the past. As we have already seen in Chapter I, we know that there are two classifications of existence—mind and matter. What we have already seen leads us to the conclusion that mind antedates matter. In view of all the phenomena we cannot avoid this conclusion. The great mind, whom we call the Almighty, has existed throughout eternity of the past, or He had a beginning. The contemplative soul cannot believe that there was a time in the past when there was no mind. Although a person cannot understand with his finite powers how the Supreme Intelligent Being could exist throughout all eternity, it is more in keeping with reason and sound judgment to accept His everlasting existence as a postulate rather than to attempt to rest in the agnostic position of doubt or in that of denial regarding His existence.

Moreover, as we face the future, we cannot avoid the conclusion that there will come a period when time shall cease and all matter constituting the present universe will be swallowed up into oblivion, forgetfulness, and nothingness. Scientists however tell us of the indestructibility of physical phenomena. It is true that things change their form and combinations but, as far as man knows, the material universe is indestructible. But, since God declares that the heavens and earth shall pass away, we shall believe Him rather than men. The very craving of the soul of man for continued existence argues for a never-ceasing eternity. It is impossible to eradicate from his innermost being this innate conception of the future concerning which the Scriptures speak abundantly.

Thus from contemplation of the world in which we live, the thinking person comes to the conclusion that the present is but a passing phase of existence. Time and events march onward. Of



ETERNITY—past, present, and future—is graphically portrayed in the diagram above. The heavy line represents all eternity. There was a time when God alone existed—that portion of eternity which antedated the creation of the universe. That segment of eternity is indicated by the large arrow pointing to the left on which appears the phrase, "In the beginning."

The extra heavy bar to the left of the position where this arrow starts signifies the time during which the universe was created. We do not know whether it was a long or short period.

Eternity prior to the creation was subdivided into ages, as indicated by the small arcs upon the heavy line.

TIME—that period of eternity during which the present material order is in existence—is indicated by an arc upon which the word, Time, is written. This period is subdivided into two sections: Prehistoric and Historic.

PREHISTORIC TIMES were likewise subdivided into separate ages, indicated by the small segments of circles. This period is implied but passed over in the Genesis record; it is, however, referred to in certain other passages of Scripture. In other words, this long period of time historically intervenes between Genesis 1:1 and 1:2.

HISTORIC TIMES began with the reconstruction period described in Genesis, chapter 1, and will continue to the end of the Millennial Age. This period is subdivided into seven dispensations as shown by the small segments of circles on the chart.

THE PRESENT UNIVERSE, at the conclusion of the Millennium, will pass out of existence in fulfillment of our Lord's prediction, "Heaven and earth shall pass away, but my words shall not pass away" (Matt. 24:35). After the vanishing of the present material universe, God will create a new order—the eternal heavens and earth—where the redeemed of all ages will live forever.

This new order is described in Chapter XV of this volume. The new Jerusalem—which Jesus our Lord has gone to prepare (John 14:1-6)—will come down out of the eternal heavens and rest upon the eternal earth. This city will be the capital of the earth. The Apostles constantly spoke of the "ages of the ages" as constituting the eternity of the future.

course, we know more about our own day than we do of the past or of the future. This situation is natural. We are convinced in our innermost souls that there is a *whence* and a *whither* to all things.

Turning now from the observation of nature and contemplative thought to the revelation which is found in the Bible, we see evidence that what we call "time" was, speaking in a figure, projected infinitely into the past—without any beginning. Moreover, from its sacred pages we learn that, after the material heavens and earth pass away, there will be the eternal universe which will continue throughout the "ages of the ages." A superficial study of the Scriptures has led to countless mistakes and great confusion regarding eternity in both the past and in the future; but a thorough and scientific investigation of the Word causes these errors, that are misleading many people of our day, to vanish. It likewise brings into bold relief the true, scriptural teaching upon this most important subject.

I. THE MEANING OF THE WORD IN THE ORIGINAL LANGUAGES RENDERED "FOREVER"

From Genesis to Revelation one reads in the Scriptures of various things that endure or last "forever." In many instances, however, an examination of the facts of each context shows most conclusively that the word thus rendered does not connote eternal existence or unceasing action, but, since in our version the word "forever" appears, the student untrained in biblical literature immediately becomes confused. From the nature of the data presented in many contexts, he sees that the meaning which it has in the popular mind often clashes with the facts.

In the Hebrew Bible there are two words which are almost universally translated by the English word "forever." Such a rendering is made regardless of the facts of the various contexts. The translators unfortunately seem to have forgotten, in many instances, that these words had different shades of meanings. Anyone who will look at an English dictionary or at a lexicon of any other language can instantly see that words, as a rule, have different meanings and shades of ideas. In order to ascertain the significance of a certain word in any context, one must note the facts of each setting; but to select a certain definite meaning—even though it be the inherent, fundamental idea of the root word—and to apply this in every instance is to do violence to the language.

One must always remember the Golden Rule of Interpretation which is, "When the plain sense of Scripture makes common sense, seek no other sense; therefore, take every word at its primary, ordinary, usual, literal meaning unless the facts of the immediate context, studied in the light of related passages and axiomatic and fundamental truths, indicate clearly otherwise." When the literal, primary meaning does not make good sense in a given context, a secondary or figurative meaning must be used. To fail to apply this rule is to introduce confusion into the thought.

An examination of the various contexts in which the two Hebrew words—*'olam* and *'ad*—occur shows that these terms express the idea of *continuity, perpetuity*. The length of time is to be determined by the facts of the context and the things with which they are connected. For instance, in Genesis 21:33 we read of Abraham's calling upon the name of Jehovah, "the Everlasting God." The Almighty had no beginning; neither will He ever pass out of existence. This word when modifying the idea of God signifies eternity in both directions. For example, in Exodus 15:18 we read that "Jehovah shall reign for ever and ever." The evidence shows that God is the supreme ruler who was, who is, and who is to come. It is He who reigns throughout all eternity. Another rendering of this verse, which is correct grammatically, is "Thou, O Jehovah, dost reign for ever and ever." Thus the expression, "for ever and ever," indicates eternity in both directions if we adopt this translation. But if we take the text reading, it indicates eternity in the future. Moses, speaking for God, said, in Deuteronomy 32:40, "For I lift up my hand to heaven, And say, As I live for ever." Here we see that God is speaking of His existence which is throughout all eternity. In order to convey this idea, He uses our word rendered "forever." Hence the facts show that in this instance it connotes all eternity. Once more, we see in Deuteronomy 33:27 that God speaks of Himself as the "eternal God." Without doubt this statement connotes all eternity. In Psalm 33:10 David said that God will bring the plans and the counsels of the nations to naught; in contrast with them, he affirmed that, "The counsel of Jehovah standeth fast for ever." Here we see that "for ever" indicates "throughout all the ceaseless ages of eternity in the future." Solomon, in Proverbs, chapter 8, discussed the question of wisdom and personified it. Continuing his description, he asserted, "I [Wisdom] was set up from everlasting, from the beginning, Before the earth was." Once again, we see that the Prophet Isaiah in

speaking of the Word of God declared that it will stand fast forever (Isa. 40:8)—throughout future ages.

Numerous are the passages which speak of God, of His existence, and of His Word, and of their continuing forever. But these will suffice to show that this word does connote *all eternity*—perpetuity without any limitation—in either or both directions.

On the other hand, we see this same word modifying things connected with this world, which had a definite beginning and which will have a specific ending. In the first verse of Genesis we are told that God created the heavens and the earth "in the beginning." The Apostle John, Revelation 20:11, declared that the material universe will pass out of existence at the end of the Millennium when the great white throne judgment is set. "And I saw a great white throne, and him that sat upon it, from whose face the earth and the heaven fled away; and there was found no place for them." From these facts we see that the material universe had a beginning and will have an end. In view of these facts many of the sacred writers use this word in describing scenes that pertain particularly to this earth. For instance, in Genesis 49:26 Jacob spoke of the hills as being "the everlasting hills." Our word cannot in this connection connote eternity because their duration is limited by the existence of the earth. Again, we see Moses' using this same idiom in Deuteronomy 33:15. Here he spoke of "the everlasting hills." In Genesis 6:4 we read of the *Nephilim,* the fallen ones, who were the sons of God, and of their going in unto the daughters of men. To these unions were born "the mighty men that were of old, the men of renown." Here *'olam* is rendered "of old." Since the writer was speaking of the offspring of those unholy marriages to which he referred and called them men of old, it is evident to everyone that here the word does not connote the idea of eternity. On the other hand, it signifies ancient times. Once again, we read in Genesis 13:14, 15 that God promised the land of Canaan to Abraham and to his seed "for ever." The beginning of the time of their ownership was the date of the promise which looked out into the future. Since it was referring to the land of Palestine which is on this earth and which will pass away at the judgment of the great white throne following the Millennium, it is evident that "for ever" in this instance cannot mean eternity. The facts in the context show that it is limited by the duration of the thing of which it is a part, namely, the earth. The Lord constantly said in the law concerning the various regulations and the ceremonial

services, which were given to Israel at Mount Sinai, that they were to be observed "for ever." Since these instructions pertained to the service of the tabernacle and temple worship which was carried on in Palestine by the Jews, and which will be resumed and observed throughout the glorious Millennial Age—possibly with certain exceptions—it is obvious that *'olam* here does not connote eternity but refers to things pertaining to this earth.

When one thus studies the context where our word occurs, one will see by the facts the exact meaning of the term in a given case.

The general principles which I have enunciated concerning *olam* are true with reference to *ad,* which is likewise translated "for ever" throughout the Old Testament Scriptures. One or two other phrases are sometimes translated by the English word "forever." The same general principles must be observed in the investigation of these terms as in the case of those already studied.

There are certain phrases and combinations of these words which simply lay emphasis upon the idea of continuity. When any of these appear, one must likewise take everything into consideration to determine the specific meaning of a given expression.

In the New Testament the word *aion,* which primarily means an age, and the corresponding adjective *aionios* are in the Greek language what the words discussed above are in the Hebrew tongue. These words indicate *continuity, perpetuity,* but the limit to be placed upon any one passage must be determined by the context in which it appears. For instance, God speaks of Himself in Romans 16:26 as "the eternal God." Here the word *aionios* is used. Sometimes this term is rendered "age-lasting" by certain translators who have a theory to support. If that is its only meaning, God will last only through a given age and then cease to exist. This thought is preposterous. The self-existing, eternal One speaks of Himself as "the eternal God." Paul also speaks of Him who "is blessed for ever" (Rom. 1:25). He uses similar language in referring to Christ in Romans 9:5: ". . . of whom is Christ as concerning the flesh, who is over all, God blessed for ever." To God the Father be glory into all the ages—forever (Rom. 11:36). In the Book of Revelation we see that God and Christ are both spoken of as abiding, or living, forever and ever. We also read of their reigning forever. In these expressions the word which primarily means "age" appears. Since God, Christ (Messiah), and the Holy Spirit live and reign forever and ever, throughout all the

ages of eternity, it is clear that the expression "forever" which translates our word *aion* or a phrase containing this word indicates ceaseless eternity when referring to them.

But we see that sometimes this same word is applied to the earth, which after the Millennium passes out of existence. In such instances it cannot have the meaning of eternity but rather a limited connotation. Sometimes it modifies the present age which terminates with the return of our Lord; on other occasions, it indicates the Millennial Era. In certain contexts it refers to this earth. Such expressions are used metonymically. In this use we speak of the earth in terms of the period of time during which it is in existence.

From a thorough survey of the use of this noun and its derivatives, we see that in each instance the facts of a given context must be studied carefully in order to understand exactly what was meant by the sacred writer. A full sweep of eternity—past, present, and future—appears in the doxology of Jude: "Now unto him that is able to guard you from stumbling, and to set you before the presence of his glory without blemish in exceeding joy, to the only God our Saviour, through Jesus Christ our Lord, *be* glory, majesty, dominion and power, before all time, and now, and for evermore. Amen." A more literal rendering of the phrase, "before all time," is, "before every age." The eternity prior to the creation of the world, according to this literal translation, breaks up into ages. The future, after this world passes out of existence, is likewise divided into ages. The section of eternity called in this doxology "now" also falls into definite periods or dispensations.

A glance at the chart opposite page 160 shows that eternity is divided into three sections: in the beginning, time, and the ages of the ages. It is at this point for us to note the principal events in the unfolding of the ages as represented in this chart, which is based in turn upon the infallibly inspired Word of God.

In Genesis 1:1 we read, "In the beginning God created the heavens and the earth." In John 1:1 we likewise see these words: "In the beginning was the Word, and the Word was with God, and the Word was God." These two passages refer to that portion of eternity which antedated time. This section of eternity goes back and back, finding no beginning. In those past ages the triune God existed, for we are told that "In the beginning Gods created the heavens and the earth" (literal translation).

This portion of eternity designated "In the beginning" was divided into ages. This is seen from the correct rendering of Psalm 90:2: "Before the mountains were brought forth, Or ever thou hadst formed the earth and the world, Even from age to age, thou wast God" (literal translation). An examination of this verse as it appears in our ordinary translations shows that these renderings do not represent the original Hebrew. This fact becomes evident when one realizes that Moses was literally speaking of that part of eternity antedating time. Thus in speaking of God's existence during that time, he could not say that God was from everlasting to everlasting because all eternity cannot be pushed back prior to time. But since the word translated "from everlasting to everlasting" also means "from age to age," we see that the proper rendering in accordance with all the facts of the context is that God existed from age to age during that period of eternity.

II. THE CREATION OF THE HEAVENLY HOSTS

After the ages upon ages of the past eternity had rolled by, God created the heavenly beings. A reference to them is found in Job 38:6, 7: "Whereupon were the foundations thereof [the earth] fastened? Or who laid the corner-stone thereof, When the morning stars sang together, And all the sons of God shouted for joy?" An examination of the first five verses of this chapter shows that the Lord Almighty was speaking of the creation of the universe. Following this statement, He asked Job the question found in this quotation. These morning stars, who are the sons of God, were in existence prior to the creation of the universe. They were intelligent beings who could comprehend, at least in a limited way, the significance of that which was unfolding before their entranced vision by the creative activity of the Lord Almighty. Further light upon these intelligent creatures is thrown by the prologue of the Book of Job—chapters 1 and 2. Here we see the throne of the Lord God Almighty. There come into His presence the sons of God to give an account of their ministrations in their appointed spheres. Among them also appears the great adversary of both God and man, Satan. When all these facts are weighed, it becomes increasingly evident that the sons of God in these chapters are the intelligent beings whom God created prior to His calling the universe into existence.

Another picture of the throne of God in heaven and the assembled angels before Him is found in I Kings 22:13-23. We

catch a glimpse of a similar scene in Psalm 89: 5-8. These sons of God are referred to in the expressions, "assembly of the holy ones," "the sons of the mighty," and "the counsel of the holy ones." Other references are to be found that deal with the hosts of angelic beings that were created before the foundation of the world, but these will suffice to give sufficient light on this momentous question in determining the time of their being created and their identity.

A marvelous paragraph which gives us further insight into the great government of God throughout the universe is found in Psalm 103: 19-22. The heaven of heavens belongs to Jehovah, and His kingdom rules over all. In this kingdom there are cherubim, seraphim, and all ranks and orders of angels. According to this quotation these heavenly beings are mighty in strength and fulfill His word, hearkening to His voice. In other words, they are servants of the Almighty, who carry out His administration throughout the vast universe. Psalm 148 is indeed a hallelujah chorus. In the first six verses the writer is looking into the heavens and calling upon them to render praise and adoration to God their Maker. As his eyes scan the heavens, he calls upon those intelligent beings in the great heights of the vault above to praise God. In the second verse he addresses specifically the angels, designating them as the Lord's hosts and urging them to praise God. Then his eyes focus upon the heavenly bodies, such as the sun, moon, and stars, and the waters that are above the heavens, and he calls upon them as if they were animate beings, charging them likewise to render adoration to the Lord. Thus by the proper functioning of the heavenly bodies as they are controlled by the angelic hosts, glory and honor, praise and adoration are given to the Almighty.

Since there are various ranks and orders of angels, as a study of the different passages relating to them indicate, we naturally suppose that this vast host of celestial beings is organized, similar to that of an army or a government. This idea is further confirmed by the fact that the Lord used the term, host, which was a military expression indicating an organized army under the leadership of some great general. A further study of this most interesting and enlightening subject will lead to marvelous insight into the government of God in both the past and the present. The passage which illuminates this subject especially is Ezekiel, chapter 28. Here we find an oracle from the Almighty addressed by the prophet to the king of Tyre. Ezekiel lived at the time of the Babylonian cap-

tivity. In fact, he was carried to Babylon in the second deputation of exiles from Judah. By the prophetic vision he was projected three centuries into the future and saw the Tyre of the time of Alexander the Great. (One should read Ezekiel, chapters 1, and 26-28, in order to get the full picture.) In the prophet's time Tyre was on the mainland. Nebuchadnezzar for thirteen years besieged it but was never able to conquer it. Finally, he withdrew and gave up the siege as hopeless. The Tyrians, not being willing to be subjected to such ordeals as this harrassing siege, abandoned their city and moved to and fortified an island about a half a mile out in the sea. Here they built one of the strongest fortresses of ancient times. This Phoenician city, in the days of Alexander, was the mistress of the commercial world. In fact, it was the emporium for the three continents—Europe, Asia, and Africa. It was to trade and commerce what New York or London is in the business world today. The king, whom the prophet addressed, no longer thought of himself as a man, but called himself a god, claiming that he was sitting in the seat of God, in the midst of the seas. Such arrogance is not unfamiliar to one who is conversant with ancient history. For instance, the Pharaohs of Egypt of the Middle Kingdom claimed that they were the sons of Amen-Ra, one of the principal gods of the land. The sovereigns of various countries have thought of themselves as the offspring of the gods. But we need not go back to ancient times to find this obsession. The Emperor of Japan speaks of himself as "the son of heaven." His subjects consider him in this light. Such is the representation of the prophet concerning the king of Tyre, against whom the oracle was uttered.

According to Ezekiel 28: 3 the Lord declared that this man was wiser than Daniel, and that there were no secrets (of men in their relations with others) hidden from him. We must bear in mind that God thus spoke of this man. The language is that of soberness and of divine revelation.

Moreover the Lord declared, according to verses 4 and 5, that this man had hoarded riches and had built up a world-trade by his wisdom and understanding and his international commerce and trade. The "deceitfulness of riches" is indeed a reality and proved so in the case of this king. When he was thus successful and had built up his international trade and commerce, his heart was lifted up in arrogance and pride. No intelligent created being can remain in a humble and dependent attitude when riches, honor, glory, and

the adulation of his fellow-creatures are heaped upon him. Pride and a haughty spirit always go before a fall (Prov. 16:18).

The oracle of the Almighty to this man who in his own eyes was so very mighty is this: "Because thou hast set thy heart as the heart of God, therefore, behold, I will bring strangers upon thee, the terrible of the nations; and they shall draw their swords against the beauty of thy wisdom, and they shall defile thy brightness. They shall bring thee down to the pit; and thou shalt die the death of them that are slain, in the heart of the seas. Wilt thou yet say before him that slayeth thee, I am God? but thou art man, and not God, in the hand of him that woundeth thee. Thou shalt die the death of the uncircumcised by the hand of strangers: for I have spoken it, saith the Lord Jehovah" (Ezek. 28:6-10). These words pronouncing doom upon this rich, haughty monarch constitute the sentence of judgment announced against this heathen king by the Lord God Almighty. This threat was carried out and executed by the Lord in His using Alexander the Great to capture the city and to raze it to the ground. The facts regarding the destruction of Tyre may be found in any authentic history of that time.

A careful study of Ezekiel 28:1-10 reveals the fact that the prophet in this section of the chapter was speaking to a literal, historical character who was reigning over Tyre and who was conquered by Alexander the Great.

If one will carefully study verses 11-19 of this chapter, one will recognize instantly the presence of a sinister being, mighty in power, clever in wisdom, and diabolical in character. In these verses we shall see that, though they are addressed to the king of Tyre, they indicate a larger circle than that which was ever traversed by any mortal man. When we recognize this fact, we see that this chapter is an example of what Bible teachers call the "law of double reference." In such passages the description of one person or scene blends imperceptibly into that of another, in both of which there are similarities and at the same time dissimilarities. This principle might be further illustrated by a stereoptican which produces the dissolving effect. At first one picture is thrown upon the screen which gradually fades. At the same time there appears the outline of another one. By the time the first one has completely vanished from the screen, the second one is in full view. Thus in verses 1 to 10 we see only the prince of Tyre, a man puffed up with pride and conceit, claiming that he is a god because of his great insight,

wisdom, and abundant riches. In verses 11 to 19, on the other hand, we recognize a different character—one who sealed up the sum, full of wisdom, and perfect in beauty. This one was in Eden, the garden of God. Moreover he did reside in what we, humanly speaking, might call a crystal palace. Before this time he was "the anointed cherub that covereth." As a matter-of-fact he was "upon the holy mountain of God; thou hast walked up and down in the midst of the stones of fire. Thou wast perfect in thy ways from the day that thou wast created, till unrighteousness was found in thee." This one is such a unique character that it behooves us to study most carefully what God says in regard to him.

Let us note the fact that he was created (vs. 15). He sealed "up the sum, full of wisdom, and perfect in beauty" (vs. 12). From the standpoint of wisdom and perfection of beauty he sealed "up the sum." This language means that he possessed these qualifications in the highest degree possible. When God created him, He made the highest possible creature that He could call into existence. He possessed all his characteristics and capabilities to the nth degree. Deity could not have created a higher personality than this one was.

He was "the anointed cherub that covereth." What is the significance of this language? When this fourteenth verse, in which this statement occurs, is studied carefully, it is seen that this one, as the anointed cherub, was upon the holy mountain of God and was walking up and down in the midst of the stones of fire. The reference to his being in the holy mountain of God is doubtless an echo of that which is found in Isaiah 14:12-14: "How art thou fallen from heaven, O day-star, son of the morning! how art thou cut down to the ground, that didst lay low the nations! And thou saidst in thy heart, I will ascend into heaven, I will exalt my throne above the stars of God; and I will sit upon the mount of congregation, in the uttermost parts of the north; I will ascend above the heights of the clouds; I will make myself like the Most High." The "holy mountain of God" without question is "the mount of congregation, in the uttermost parts of the north" (Isa. 14:13). Moreover he walked up and down in the midst of the stones of fire. When did he do this? Where were these stones of fire? These references are doubtless echoes from the vision of the Almighty which was granted Ezekiel as we see in chapter 1 of his prophecy. In this chapter we get a glimpse of the revelation that was made to the prophet when he was by the river Chebar.

He saw coming out of the north—that is, out of the region of the polar star—"a great cloud, with a fire infolding itself, and a brightness round about it, and out of the midst thereof as it were glowing metal, out of the midst of the fire" (Ezek. 1:4). Out of this fire there came forth four living creatures, each having four faces and four wings. Beside each of them were wheels within a wheel. As the anointed cherub he was in the mount of God and in the midst of the stones of fire (Ezek. 28:16). Obviously the phrase, "the anointed cherub that covereth," refers to his position of being chief of the other cherubs mentioned in the vision. Resting upon these stones of fire was a firmament. This was immediately above the heads and the wings of the cherubims. Upon this firmament was placed a mighty and glorious throne. Seated upon it was the Almighty, Jehovah the God of Israel, the supreme ruler and controller of the universe.

Let us now examine more carefully the information which we have gleaned thus far from Ezekiel, chapters 1 and 28. This being, of whom we are studying, was the *anointed,* the *covering* cherub.

This language indicates that he was what we, in military terms, would call a generalissimo,* the commander-in-chief of a mighty force. The cherubim, it seems from Ezekiel, chapter 1, are the celestial beings who support the firmament upon which the throne of God rests. But this anointed or covering cherub was supreme over all the other cherubim, and we have reason to believe over all the hosts of heaven. Being the highest type of creature that could be brought into existence and being given the dominant authority and power under Deity, he was therefore supreme under God, since there was no creature under Deity who was his equal.

Since this anointed cherub was the highest of all the created beings and was the most powerful, having supreme command, it is easy for us to understand how the other angelic beings would be placed under his authority and power. Thus as chief he was nearest the throne of God and was the one who "wast upon the holy mountain of God; thou hast walked up and down in the midst of the stones of fire." These facts are set forth in Ezekiel 28:14, 15. These verses refer to Satan's original position of authority and power before the creation of the universe. In Genesis 2:1 we read, "And the heavens and the earth were fin-

* Some commentators think that this anointed cherub performed priestly functions. So far as I have been able to determine, I see no evidence for this position, though I shall not be dogmatic.

ished, and all the host of them." Some expositors have suggested that the hosts mentioned in this verse are the angelic beings. This position may be correct. But one cannot be certain. Yet from Job 38:6, 7 we are certain that the "sons of God" were present when He created the universe. Satan, as set forth above, was the great leader of this vast throng.

III. THE CREATION OF THE UNIVERSE

After God created the angelic beings, He brought the material universe into existence. As to how much time intervened between these two events no one knows. All that we can say concerning this matter is that in that portion of eternity which is designated as "in the beginning," God created first the intelligent beings whom we know as cherubim, seraphim, and angels. Later He spoke the material universe into existence. We only know that these two acts of creation occurred "in the beginning."

The Scriptures are silent as to what method or means the Almighty employed in calling the universe into existence. Neither do we know how long He was in creating it. If it were simply a question of power, He could have created it in a split-second of time. Again, He might have occupied long ages in bringing it into existence. In view of our ignorance on these points, it behooves us to be cautious and reticent in our assertions.

The idea that the earth was created in a moment of time approximately six thousand years ago must be abandoned in the light of teachings of both the Scriptures and science. The teachings of the Scriptures, we are often told, are to the effect that God created the universe in six days. Nowhere in the Bible is there such an assertion. The statement appearing in Exodus 20:11—". . . for in six days Jehovah made heaven and earth, the sea, and all that in them is, and rested the seventh day"—is often cited as biblical proof of this position. In reply to this misunderstanding, let me call attention to the fact that the word in the original translated *create,* which appears in Genesis 1:1, is not used in this passage. On the contrary, the word appearing here indicates *to make.* This term connotes labor that is bestowed upon material that is already in existence. There is no intimation in the Word as to the age of the universe or how long God was in bringing it into existence.

There are indications however in the Scriptures that this earth has been standing for long geological ages. For instance, in the

American Revised Version we find the expression *times eternal* in II Timothy 1:9, Titus 1:1, 2, and Romans 16:25-27. In the first two of these passages the apostle was speaking of the grace by which we are saved and of eternal life which was given us in Christ Jesus before the period which is called "times eternal." But in the Common Version this Greek expression is paraphrased "before the foundation of the world." Every Greek scholar knows that the translators of the King James Version did not render the original expression in these passages literally but simply paraphrased the thought, which, in this instance, happened to be true as we shall presently see. By their thus handling the text, they obscured a great truth which, when known, refutes many erroneous ideas. In Romans 16:25-27 we have these words: "To him that is able to establish you according to my gospel and the preaching of Jesus Christ, according to the revelation of the mystery which hath been kept in silence through times eternal, but now is manifested, and by the scriptures of the prophets, according to the commandment of the eternal God, is made known unto all the nations unto obedience of faith: to the only wise God, through Jesus Christ, to whom be the glory forever [into the ages of the ages]. Amen." Here we read of the mystery kept in secret through times eternal but now made manifest and known in the gospel and the preaching of Jesus. Obviously the apostle was speaking of the gospel. Once again, Paul referred to the gospel in the following passage: "We speak wisdom, however, among them that are fullgrown: yet a wisdom not of this world, nor of the rulers of this world, who are coming to nought: but we speak God's wisdom in a mystery, *even* the *wisdom* that hath been hidden, which God foreordained before the worlds unto our glory: which none of the rulers of this world hath known: for had they known it, they would not have crucified the Lord of glory" (I Cor. 2:6-8). In this passage we see that the gospel by which we are saved was foreordained before the ages, was kept in secret during times eternal, but was manifested by the coming of our Lord. In these passages it is very evident that the speakers referred to the gospel of Christ, the grace of God, and the mystery or secret of Christ. These expressions are clearly referring to our salvation in Jesus Christ our Lord. These passages tell us that God's scheme of redemption was devised before *times eternal,* that it was kept in silence during those times, and was finally made manifest by the appearing of the Lord Jesus Christ.

Eternity in the past never had any beginning; neither will it have any ending in the future. In three of the passages Paul speaks of God's planning the scheme of redemption before *times eternal.* Since eternity in the past never had any beginning, nothing could occur before that time. This English translation of the Greek word is obviously erroneous. In our language we have no word whereby we can accurately and literally render the original. I will therefore transliterate the adjective in this expression and thus coin a phrase new to all but those who are familiar with the Greek. The grace by which we are saved was given us before *aionion* periods, or ages. The reader who understands only the English does not know what time is indicated by this expression. Thus far we only know that the plan of redemption was devised before these aionion periods began.

In Ephesians 1:3, 4, we read that God chose us in Christ "before the foundation of the world." These verses then, which speak of the same plan of redemption, affirm that God devised it and elected us before the foundation of the world. The phrase, the foundation of the world, obviously refers to the creation of the earth which was brought into existence at the time of the creation of the entire universe. The Apostle Peter in his first epistle, 1:17-21, spoke of our being purchased with the blood of Christ who was foreknown before the foundation of the world but was manifested in the end of the times. Here again we find the expression, "foundation of the world," which refers to the creation of the earth. In Revelation 13:8 we read of those who dwell on the earth and whose names have not been written in the "book of life of the Lamb that hath been slain" *from the foundation of the world.* Once more the apostle was speaking of the plan of redemption which was provided in Christ *from* the foundation of the world. In all seven of these passages the writers were speaking of redemption and salvation through Christ. In three of them they affirm that this scheme of salvation was planned before *times eternal,* or *aionion ages,* whereas two of them mention the same thing as being done *before the foundation of the world,* and one states definitely that it was *from* the foundation of the earth. When these facts are taken into account, it becomes abundantly clear that our redemption was planned by the Almighty immediately before the creation of the universe. Furthermore He kept this plan secret to Himself through the aionian periods. Only when Satan led Adam to revolt against God, did the Lord announce His intention of redeeming man

through *the* seed of the woman (Gen. 3:15). Thus the times eternal, or *aionion periods* lie between the beginning of the work of creation and the Fall of man. In view of these facts one must reject the rendering of the Revised Version in three of the passages discussed above and must think of the *aionion periods* as coming between the creation of the world and the Fall of man recorded in Genesis, chapter 3.

This conclusion is further strengthened by the proper understanding of Hebrews 9:26: ". . . else must he [Christ] often have suffered since the foundation of the world: but now once at the end of the ages hath he been manifested to put away sin by the sacrifice of himself." The student should read verses 24-28 of this passage to get the connection. For the sake of investigation let us assume that the earth was created six thousand years ago—as is in many quarters believed. Our Lord came to earth after four thousand years of human history and was crucified approximately two thousand years ago. The present Christian Age will be followed by the millennial reign of King Messiah. According to this data the earth, which passes away at the end of the Millennium (Rev. 20:11), stands for seven thousand years. Since there were four thousand years, according to our hypothesis, before the crucifixion of Christ and there are to be three thousand years after His execution, we would say that His crucifixion was only five hundred years past the central date of the seven thousand years. Could Paul have believed that the earth was created only four thousand years before his time and, knowing approximately the length of time that it would continue after that event, still say that the crucifixion occurred "at the end of the ages?" It is preposterous to ask this question. If the earth stands for only seven thousand years, he would have had to speak of the crucifixion as having occurred in the middle of the ages. An inspired man would not make such a mistake as this. When, however, we see that there were long ages designated as the *aionion periods* which intervened between the creation of the universe and the destruction recorded in Genesis 1:2, we see that Paul in speaking of Christ's crucifixion two thousand years ago could correctly and accurately say that that event occurred in the conclusion of the ages—that is, the ages of the existence of the world.

This fact is confirmed by scientists of the conservative, believing group. I am thoroughly aware that the radicals among scientific men, most of whom are unbelievers, indulge in the greatest flights

of imagination in their interpretation of physical phenomena. The conclusion to which we have been led in this study thus far relative to the age of the earth or the time of its creation is confirmed by believing scientists. For the benefit of my readers I wish to quote an article in full which appeared in the *Moody Monthly,* October, 1942, the caption of which is "Science Discovers the Day of Creation," by Peter W. Stoner, M.S., who is a professor in Pasadena Junior College and is a member of the American Scientific Affiliation, an organization of Christian believers who are teachers of science.

"'In the beginning God created the heavens and the earth' (Gen. 1:1). Does 'in the beginning' mean the beginning of God, or the beginning of the physical universe? Is 'in the beginning' a definite fixed time?

"It cannot mean the beginning of God, for He had no beginning. It must therefore refer to the beginning of the heavens and the earth. When was the day of creation of the whole physical universe? 'In the *day* that the Lord God made the earth and the heavens' (Gen. 2:4). Does this word 'day' imply that the earth, the moon, the sun, and the stars were all made at the same period of time, 'in the beginning'? What contribution does science make to the question?

"Consider first the layers of the earth. The ages of the different layers of the earth have been estimated at varying amounts by many scientists for generations. Within the last few years a new method has been developed for determining the age of any igneous rock which contains deposits of uranium. This method seems to be universally accepted by scientists.

"Uranium is a radio active element which changes into a series of other elements, one of which is radium. Radium finally changes into lead. Uranium is unstable; an atom of uranium throws off a part of itself and becomes an atom of a different substance. That atom again throws off a part of itself and changes to a third element, and continues to change until radium is formed. Radium again changes. (It is this radiation from radium which is used for the treatment of diseases in our hospitals.) Radium finally becomes lead, and lead undergoes no further change.

"The important thing about uranium changing to lead is that it changes very slowly and at a definite fixed rate. It changes at this same rate regardless of heat or cold, moisture or dryness, pressure, or anything else. The age of a specimen of uranium crystallized from molten rock may be quite accurately determined by the amount of it that has changed to lead. The lead derived from uranium has a different atomic weight than other lead, so that common lead in the same vicinity need not be confused with the lead derived from uranium.

"The ages of various layers of the earth have thus been determined, the oldest being a little less than two billion years. The earth, of course, is older than the oldest layer so far studied. The earth is, perhaps, not younger than two billion years.

"We think next of the age of meteorites. Meteorites are rocks which come to the earth from outside of our atmosphere. These may be separated into two classes. One class travels with the solar system. These meteorites travel around the sun, just as do the earth and the other planets, and never go out to excessive distances. The other class of meteorites comes to us from extreme distances, far outside of the solar system. (The two groups can easily be distinguished from the velocity at which they enter our atmos-

phere. Those from outer space are traveling too fast for the gravitation of the sun to hold. If they do not strike a member of the solar system they will go on to indefinite distances and forever leave our system.)

"Meteorites from both of these groups have been found containing uranium. The greatest ages found in each group again approaches two billion years. This indicates that the matter of the solar system and the matter of distant stars may both be about two billion years old.

"Another factor of importance is the age of the moon. The moon produces tides on the earth and the earth produces tides on the moon. These tides slow down both the earth and the moon. In the slowing down of the moon it rotates more slowly and moves further from the earth. How long would be required for the moon to reach its present position? This problem has been carefully examined by mathematical physicists. They report that the time required to bring the moon to its present position is, again, about two billion years.

"Lastly we note the age of island universes. The island universes or spiral nebulæ, as they are often called, appear to be traveling at high and measurable rates of speed. The farther away they are the more rapidly are they traveling. If we follow the paths of these universes backward, we discover that they all appear to have come from the same place at the same time, and that time was about two billion years ago.

"It therefore appears that something like two billion years ago, at one time and at one place (the reader will understand that I am not now referring to the beginning of man, but the beginning of the universe), God did indeed create the physical universe and sent each part on its own way. The material of the earth's layers testifies to this early creation date as does every available bit of evidence from all space.

"No wonder 'all the sons of God shouted for joy' at an event of such inconceivable magnitude, when more than two billion separate island universes, each containing some ten billion stars, averaging greater than our sun, came from the hand of God at His command. Indeed, the heavens declare the glory of God.'

"How often when we pray, do we forget that God created this universe and all the life upon it. How often when we pray do we wonder if God is able to hear. How often do we wonder if God has the ability to answer our prayers and grant our requests. How often do we pray for guidance for the day. How often do we pray for the salvation of those who know not this God. How often do we forget to pray." (Reprinted from *Moody Monthly*. Used by permission.)

If this conclusion, which is held by many of the leading scientists of today, is correct with regard to the age of the earth, we can accept it and at the same time maintain our absolute, unswerving faith in the infallibility of the Scriptures. (But of the correctness of this position, I cannot say. I await more positive evidence.) In fact, as has just been shown, the Scriptures teach that this earth is hoary with age.

When the Lord created the earth, it was not a waste (Isa. 45: 18): "For thus saith Jehovah that created the heavens, the God that formed the earth and made it, that established it and created it not a waste, that formed it to be inhabited: I am Jehovah; and there is none else." When He thus brought it into existence, He

planned that it should be inhabited, which fact is also seen in this quotation.

That portion of eternity, which is designated by "In the beginning," was brought to a conclusion by the epoch of the creation of the universe. At that time the second section of eternity, which is shown on the accompanying chart as "time," began. To an investigation of this period we now turn.

IV. TIME

Many scientists, especially those of the radical type, speak of the antiquity of the earth and of the life upon it. Having adopted the false, unproved theory of organic evolution, they think of the time prior to recorded history as prehistoric ages. In this unknown past they believe that man evolved from the lower forms of life and finally developed into the man of historic times. Moreover, they, by their imagination, reconstruct the earliest type of man and civilization. In those far-off eras, according to these rationalistic scientists, man dwelt in caves and employed the rudest type of implements. He lived in this uncultured state for these countless millenniums without leaving any records of his thoughts, deeds, and accomplishments. Moreover these so-called experts tell us that he emerged from this primitive state, still a crude denizen of the holes of the earth and finally evolved a picture type of writing. From then onward to the present he has recorded his thoughts and deeds. This latter period is called historic times.

It is proper to speak of time, which, as we have seen above, began with the creation of the world, and which, as we shall presently see, will end with the passing away of the material universe at the end of the great Millennial Age (Rev. 20:11). The portion of eternity called "time" is properly divided into prehistoric and historic times. In the foregoing discussion we have learned that there lay, between Genesis 1:1 and 1:2, the period of time called by the Apostle Paul "aionion periods." If the scientists are correct in their estimation of the age of the earth, these aionion periods lengthened into approximately two billion years. Let us always be cautious and hold ourselves by a sane reserve before we accept the liberal estimates of scientists regarding the age of the universe. At the same time let us be open and receptive to any new truth, but let us be certain that the data presented justify the conclusions urged upon us. Only by our being eternally vigilant can we avoid error and learn the truth.

Should one ask me what conditions obtained upon the earth and who was here during those ancient eras, I would have to plead great ignorance; because the data in our possession are very meager. Notwithstanding the scantiness of our information, there are certain things about which we have positive knowledge relating to that period and to the earth. From Ezekiel 28, as we have already seen, "the anointed cherub that covereth" dwelt in what we, humanly speaking, have called a crystal palace upon this earth. The specific place where it was located was called Eden, the garden of God. This information is contained in verse 13. The last clause of this verse is very illuminating: ". . . the workmanship of thy tabrets and of thy pipes was in thee; in the day that thou wast created they were prepared." It seems from the entire passage that without question this Eden, the garden of God, was located on the earth; but we have seen that this anointed cherub was created, together with the angelic hosts, prior to the calling into existence of the universe. Notwithstanding this fact we are told that the workmanship of the tabrets and the pipes was in this anointed cherub when he was created. A study of these facts leads one—at least me—to conclude that the meaning is this: God endowed Satan with capacities, abilities, and powers to construct this crystal palace of every precious stone. When the universe was created, the Lord also permitted Satan thus to construct his royal abode and placed him on earth as the prince of this world to govern and control it. If these conclusions are correct, the language of our Lord takes on added significance: ". . . because the prince of this world hath been judged" (John 16:11). Since our Lord was speaking of Satan, we can identify the anointed cherub as the prince of this world, who is the adversary of both God and man. Further confirmation of this position is seen by a closer study of the Ezekiel passage. Notwithstanding the fact that Satan was created a perfect, righteous being—with the power of choice and free will—God thus spoke of him: "By the abundance of thy traffic they filled the midst of thee with violence, and thou hast sinned. . . . By the multitude of thine iniquities, in the unrighteousness of thy traffic, thou hast profaned thy sanctuaries . . ." (Ezekiel 28:16-18). What is meant by the statement that this anointed cherub by his traffic caused this situation: "They filled the midst of thee with violence"? There were certain ones who, according to this passage, by trade and traffic filled the midst "of thee"—that is, the place of his abode.

That such is the meaning of this passage becomes abundantly evident when we see that Ezekiel was drawing a parallel between what the king of Tyre—a literal man who lived at the time of Alexander's conquest—built up in the form of an international trade and made his capital the commercial center of the world—a miniature kingdom modeled after Satan's original one—and what Satan did when he was reigning supreme—under God—over the world during the "aionion times." History reveals the fact that the king of Tyre actually made his little island kingdom the center of the financial and commercial world of his day and time. Ezekiel, in calling attention to that fact and in blending the description of the activities of this earthly monarch with those of Satan in the prehistoric earth, meant for us to understand that the prince of this world had everything to gravitate toward himself in order that he might be "all in all" as far as this earth was concerned.

But what is meant by the statement, "By the abundance of thy traffic they filled the midst of thee with violence"? Evidently the personal pronoun, they, refers to some intelligent beings. Who were they? On this point no one can be dogmatic. It is altogether possible that this pronoun refers to the angels who were placed under Satan's command and authority. Again, it is possible that it might refer to a pre-Adamic race—although we cannot be positive on this point. Those who believe that there was such a race call our attention to the command which God gave to Adam, "Be fruitful, and multiply, and replenish the earth" (Gen. 1:28). The Lord spoke the same words to Noah after the Flood (Gen. 9:1). We know the import of this command as it related to him. The human family had been blotted out by that universal deluge. Noah was urged to re-populate the earth. Hence to replenish the earth meant to him to re-populate the world. If it had the same signification when spoken to Adam that it did when addressed to Noah, there was a pre-Adamic race. But who knows enough to affirm dogmatically that it has the same connotation in both instances? I, personally, do not. We therefore must be very cautious on this point. Should the scientists discover skeletal remains of a primitive race, and should they find indisputable evidence that people lived upon this earth fifty thousand years ago—still we will accept no guessing or speculation but demand absolute proof and facts—I would then say that these bones were of a pre-Adamic race, which had no connection with the present human family descended from Adam and Eve.

Returning directly to the study of Ezekiel 28, I wish to draw a deduction if possible, with reference to the ones referred to by the pronoun "they" in verse 16. The conclusion to which I come is that, if there were a pre-Adamic race here, "they" likely refers to it. If there were not, this pronoun would refer to the angels under Satan. Moreover, if there were such a pre-Adamic race, this word probably included both men and angels whom Satan used for his own enrichment and glorification; for by his traffic he concentrated everything to himself.

A study of the kings of the world shows that with few exceptions this is exactly what they have always done. This general rule applies especially to the rulers of ancient times. Heathen kings often arrogated to themselves the claim that they were the sons of heaven or the sons of the gods and largely exploited the people over whom they reigned. In acting thus, they have done that which the prince of this world did before them. They simply follow in the steps of the one who in a most subtle manner is still controlling them. Of course in making these broad generalizations, I make an exception of those monarchs and rulers who have known God and accepted His Word and His salvation. Especially is this true during the Christian centuries when some noble, Christian rulers have governed in the interests of the people and have refused to exploit their subjects.

Only here and there in the Scriptures are there allusions to prehistoric times. The only record that is preserved to us is found written in the fossil remains of the rocks and deposits—the hieroglyphics of that ancient civilization. It is all right for the scientists to study the alphabet of the fossil remains and tell us what they discover. Let them give us the data regarding their findings—apart from speculative thought; then we can consider these facts for ourselves and draw our own conclusions.

Prehistoric times passed and historic ages began when the earth, which had become a desolation and waste (Gen. 1:2), was reconstructed and prepared for man (Gen., chap. 1). There are a few echoes here and there in the Scriptures of that far-off disaster. For instance, in Job 9: 5-12 we find one such. Another most important one appears in Psalm 74: 12-17.

When a person is familiar with the prophecy of Ezekiel 28 which we have been studying, and when he is acquainted with the facts of the catastrophe of Genesis 1:2, instantly he comes to the conclusion that Satan is the one who caused the wrecking of the

earth at that time. Being puffed up with pride and conceit, and unrighteousness entering into his heart, he led a rebellion against God which resulted in the wrecking of the earth and the contaminating of the entire universe. The Lord then had to restore order and exercise authority throughout His vast domain. This calamity brought to a conclusion prehistoric times.*

Historic times began with the six days of reconstruction during which time God was repairing, to a certain extent, the wreckage which had been wrought by the revolt of Satan. When all the phenomena involved in the discussion of Genesis, chapter 1, are taken into consideration, one is led to believe that those days of reconstruction are to be understood literally. On the sixth day the Lord, after a consultation among the personalities of the Holy Trinity, created man and made him master of this earth, placing him in a garden eastward in Eden (Gen., chaps. 2 and 3). Thus by the authority of God Almighty, man supplanted Satan as the ruler of this earth. Naturally, therefore, the devil became enraged and, figuratively speaking, swore eternal vengeance against him as well as against God.

He brought about the Fall of man which will be discussed in Chapter X. It is he who has caused all the wreckage, sin, destruction, and death that have trailed man through the centuries.

Historic times are divided into dispensations, which are those of Innocence, Conscience, Civil Government, Promise, Law, Grace, and Glory. (For a full discussion of this point see the study, "The Earthly Pilgrimage of Man," in *The World's Greatest Library Graphically Illustrated.)* According to the chronological data found in the Old Testament, the crucifixion occurred in the year 4071 *Anno Hominis.* (This system of dating begins the count of time with the creation of Adam.) It has been approximately nineteen hundred years since the crucifixion of Christ. There will be a thousand years during which our Lord will reign upon the

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* Our attention is sometimes called to seventeen different layers of the earth's strata, (one superimposed in succession upon the others), each of which represents a separate and distinct period of vegetation. From this data it is argued that there were that many calamities that have struck the earth. The evidence for this conclusion is found in the vicinity of Yellowstone National Park. There may have been that many periods of growth of vegetation inundated and submerged in this particular vicinity. Before we can draw the conclusion that there were seventeen universal calamities, we must have similar evidence from various parts of the earth. Since we know so very little about conditions during prehistoric times, we must hold ourselves with a strong reserve and await further light.

earth. The total of these centuries approximates seven thousand years. Historic times therefore will cover practically seven thousand years. This period will be concluded with the passing away of the material heavens and earth in fulfillment of our Lord's prediction (Matt. 24:35) and that of John (Rev. 20:11).

V. THE AGES OF THE AGES

Eternity in the future begins with the dissolution of the earth and the creation of a new order, which will last throughout all the cycles of ceaseless eternity. A description of this new glorious order is found in Revelation, chapters 21 and 22. All the information that we have regarding it is found in these chapters. Since it is not within the scope or the purpose of this book to deal with the eternal ages, the facts just stated will suffice.

Chapter VII

GOD'S MORAL GOVERNMENT OF THE UNIVERSE

IN OUR approach to the subject of God's moral government of the universe, it is necessary for us to take a general review of eternity, because all things throughout the ages are more or less closely connected one with the other.

A glance at the chart in Chapter VI, "Eternity, or the Plan of the Ages," shows that eternity is divided into three sections: in the beginning; time; and the ages of the ages. In the discussion we learned that the part of eternity which antedated time was divided into ages and is so indicated on the chart. Moreover, we learned that there will be ages of the ages throughout all the eternity of the future after this present universe passes out of existence. We also discovered that during time there has been the unfolding of the ages. From the Scriptures we see God's "purpose of the ages," which usually refers to the future. Since there have been ages during the period called time, since there are ages in the future, and since there is a plan which is unfolding now and will continue to do so throughout the ages of the ages, it is a legitimate inference that there have been plans of the Almighty which have been unfolding throughout the eternity of the past—prior to the creation of the world. Especially are we led to this conclusion when we hear the Saviour say: "My Father worketh hitherto and I work."

As to what plans were unfolded in this past eternity, we must be silent. God has not seen fit to reveal any of His activities of those far-off past epochs. In Chapter VI we studied something about prehistoric times and the possible conditions which existed upon earth then. Moreover, we have seen that not only were these prehistoric times divided into ages but that historic times are likewise separated into seven dispensations, between the sixth and seventh of which is the short period called the Tribulation. Moreover, we have learned something of the glorious future which lies ahead of us after the passing away of the present material system and of the creation of the eternal order, during the existence of which there will be the continual unfolding of His everlasting plan.

I. A LONG-RANGE VIEW OF GOD'S PLAN

In view of these vast, stupendous facts and possibilities, the question arises as to why God created the universe and why He is unfolding an infinite plan throughout the ages. What prompted Him to do these things? In searching for answers to such questions, we must be very careful because of our limited knowledge. We must have a "thus saith the Lord" for everything that we say. If possible we should be able to place our finger upon book, chapter, and verse for the things which we believe and teach. Such a rule and practice should govern us generally in regard to all our beliefs.

There are, however, certain general trends of thought which we naturally discover when we study the Scriptures as a whole. For these we cannot always put our finger upon a verse or verses and say, "Here is our authority for taking such a position." In other words, there are certain deductions which we make from clear statements in the Scriptures and which, when placed together and related properly, lead us to take certain positions. In this connection I wish to present the conclusions to which I have come in my general study of the plan of the ages. If these deductions are correct, one should be enabled to see the more clearly the scriptural teaching regarding God's moral or ethical government of the world.

As we shall see, the Almighty is free in every particular, being bound only by His own holy and divine nature. He is the very embodiment of righteousness, truth, justice, and love. He is the unchangeable one. Things temporal change and take on different complexions; but there is no shadow of turning with Him.

As we have already learned, God created the celestial beings with freedom of choice. They were allowed to exercise their liberty in being submissive to Him or in rising in rebellion against Him. One-third of these creatures chose to pit their wills against Him, and under the leadership of Satan they revolted and fell from their high estate. On the other hand, the rest of these celestial beings were satisfied to fit in with God's program and advance His plans and purposes.

As we shall see more fully, God also made man a free moral agent. Being endowed with the power of choice, he has the ability to accept by faith the will of God and to bask in the sunlight of His love. On the contrary, he can and often does set his will in opposition to that of his Maker—as the majority of the human family seems to be doing. Those who accept the will of God and

His special plan for their lives are blessed in time and will be throughout all eternity. Those, however, who refuse to yield their wills and lives to Him and pass into eternity in that state of rebellion miss the real joys of this life and will suffer throughout all eternity—simply because of their rebellion against God. The proof for this proposition will be presented at the proper place.

The position stated above regarding the freedom of both angelic beings and man being true, we see that there will be a portion of the human family which will be saved, but vast hordes of people will be lost and will suffer throughout all eternity in banishment from the presence of God and the glory of His might. How can a holy, righteous, loving, just God, who knows the end from the beginning and who is the sovereign-potentate of the universe, launch such plans that reach throughout eternity, in the center of which man, with his freedom of choice, is placed, knowing all the time that many of His dependent creatures will exercise their God-given power of choice in rebelling against Him and be lost forever and ever? The one who looks at things only superficially cannot believe that a loving, righteous, heavenly Father could consign anyone to everlasting punishment simply because he did not choose to serve the Almighty God during the short span of life. In other words, it appears unreasonable to such a one to think that people will have to suffer throughout all eternity because of a few minor mistakes and sins (as man judges) committed during their brief earthly life. The institution of hell, therefore, to such thinkers, is an unbelievable doctrine.

A deeper study and a more thorough canvass of the facts will lead to an entirely different conclusion. Let us accept the scriptural statements regarding God and the perfections of His character. He gave a portrait of Himself in Exodus 34:6, 7: "And Jehovah passed by before him, and proclaimed, Jehovah, Jehovah, a God merciful and gracious, slow to anger, and abundant in lovingkindness and truth; keeping lovingkindness for thousands, forgiving iniquity and transgression and sin; and that will by no means clear *the guilty,* visiting the iniquity of the fathers upon the children, and upon the children's children, upon the third and upon the fourth generation." As we have seen in Chapter III, God is holy and cannot countenance sin in any form, but He is also a God of love. What His holiness demands His love provides. In Chapter XII we shall see how God maintains His holiness at the

time He redeems man from his sins. By means, therefore, of the atonement He saves those believing in the Redeemer and maintains His perfect moral government.

From what we know of the Almighty, we can easily believe that it is His very nature to engage in activity which will constantly unfold into larger plans and will continue to develop in a vaster way as the ages of eternity roll. This is not an unreasonable belief to one who notes for instance that a human being starts from a single cell and grows into a man with all his capacities, talents, and abilities, who, under normal conditions, delights in achievements and accomplishments. In other words, we may, in observing God's handiwork, see a reflection of His own character in the things which He has made, is doing, and purposes to accomplish.

In order to carry out these plans and purposes, the Almighty needs persons who have certain traits of character, talents, capacities, and abilities. These are to coöperate with Him throughout eternity and to assist Him in the carrying out of His eternal plans.

Those who can thus fit in with the plans of the Almighty are they who have been created free moral agents, who have met certain conditions, have had the opportunity of making God their choice, and have yielded to Him rather than refusing submission to His will. In other words, those who can fit into the plans of the Almighty and assist Him in His purposes are the folk who have exercised their freedom of choice and who have chosen His holy and perfect will for their lives in both time and eternity. The Lord never forces anyone's will. He does use moral suasion and brings to bear upon the individual everything possible in order to influence him for good. For the Almighty to transgress, to cross over the sacred threshold of man's personality, and to force his will would be to thwart His own plans and purposes.

Those who thus accept His plan of redemption and who yield their lives to Him develop certain traits of character that will fit and prepare them for positions of honor, glory, trust, and power throughout all eternity. What we do and the extent to which we enjoy the bliss of eternity will depend upon the spiritual growth and development to which we attain in this life. Of course, it is to be understood that we shall continually grow and increase in capacity throughout eternity, but those who make the greatest progress here will be in advance there of those who make less growth here.

On the other hand, those who refuse to accept God and His salvation and exercise their wills against Him will be lost forever and ever. When however they come before the judgment of the great white throne—before which all the lost will appear to hear their doom (Rev. 20: 11-15)—every one of the lost, together with Satan and all the fallen angels, will see things as they are and every one of them will bow the knee and confess with their tongue that Jesus Christ, the lowly Nazarene, is Lord, to the glory of God the Father (Phil. 2: 9-11). All will acknowledge that God in His wisdom and love could not have acted otherwise than He did in laying His plan of the ages. Each will admit that God created him the highest possible type of being, and that He was just and righteous in giving each the power of choice. They will also acknowledge that to force their submission would have been unrighteous and unjust. Moreover, every fallen angel and every lost person will concede that, in God's consigning them to perdition, He is righteous and just and that He could not act differently. Throughout all eternity, whenever the question arises, they will confess that the Almighty was right in consigning them to that place of misery and torment. Such are the conclusions to which one comes when one takes a long-range view of things. All intelligent beings will bow the knee and confess with their mouth that the plan which God unfolds through the ages, and which is based upon the principles of a moral and spiritual order, is the highest type of government possible, that there has been no injustice to anyone whatsoever at any time, and that all will be to the praise and glory of God throughout all eternity.

9 Wherefore also God highly exalted him, and gave unto him the name which is above every name; 10 that in the name of Jesus every knee should bow, of *things* in heaven and *things* on earth and *things* under the earth, 11 and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father (Phil. 2: 9-11).

II. GOD AN OMNIPOTENT SOVEREIGN WHOSE WORKS ARE DONE IN RIGHTEOUSNESS AND HOLINESS OF TRUTH

19 Jehovah hath established his throne in the heavens;
And his kingdom ruleth over all.
20 Bless Jehovah, ye his angels,
That are mighty in strength, that fulfil his word,
Hearkening unto the voice of his word.
21 Bless Jehovah, all ye his hosts,
Ye ministers of his, that do his pleasure.
22 Bless Jehovah, all ye his works,
In all places of his dominion:
Bless Jehovah, O my soul.

(Ps. 103: 19-22.)

According to the statement above, God's throne is established in the heavens, and His kingdom is ruling over all the universe. There is a special place which is called the "heavens of Jehovah" where God's throne is located (Ps. 115:16). This is a definite area in the vast fields of unlimited space. God's throne is undoubtedly in the north; that is, in a position north from this earth. Such seems to be the teaching of Psalm 75:5-7:

> 5 Lift not up your horn on high;
> Speak not with a stiff neck.
> 6 For neither from the east, nor from the west,
> Nor yet from the south, *cometh* lifting up.
> 7 But God is the judge:
> He putteth down one, and lifteth up another.

Let the reader note that deliverance comes neither from the east, nor from the west, nor yet from the south. On the contrary, God is the judge who puts down one individual and lifts up another. The trend of thought and the inference here is that it comes from God who is in the only other direction—namely, in the north, From this conclusion there can be no escape.

This position is confirmed by a quotation from Isaiah: "How art thou fallen from heaven, O day-star, son of the morning! how art thou cut down to the ground, that didst lay low the nations! And thou saidst in thy heart, I will ascend into heaven, I will exalt my throne above the stars of God; and I will sit upon the mount of congregation, in the uttermost parts of the north; I will ascend above the heights of the clouds; I will make myself like the Most High" (14:12-14). Satan, who was, as we have seen in "Eternity or the Plan of the Ages," the ruler of the primitive earth and whose throne was in "Eden, the garden of God," decided to revolt against the Almighty and to ascend "in the uttermost parts of the north" in order to exalt himself above the Almighty whose throne is in the north.

This position is likewise confirmed by Ezekiel 1:1-4: "Now it came to pass in the thirtieth year, in the fourth *month,* in the fifth *day* of the month, as I was among the captives by the river Chebar, that the heavens were opened, and I saw visions of God. In the fifth *day* of the month, which was the fifth year of king Jehoiachin's captivity, the word of Jehovah came expressly unto Ezekiel the priest, the son of Buzi, in the land of the Chaldeans by the river Chebar; and the hand of Jehovah was there upon him. And I looked, and, behold, a stormy wind came out of the north, a great cloud, with a fire infolding itself, and a brightness round

about it, and out of the midst thereof as it were glowing metal, out of the midst of the fire."

David gives another view of God's throne in Psalm 11:4-7:

4 Jehovah is in his holy temple;
Jehovah, his throne is in heaven;
His eyes behold, his eyelids try, the children of men.
5 Jehovah trieth the righteous;
But the wicked and him that loveth violence his soul hateth.
6 Upon the wicked he will rain snares;
Fire and brimstone and burning wind shall be the portion of their cup.
7 For Jehovah is righteous; he loveth righteousness:
The upright shall behold his face.

Although governments and principalities upon the earth may be overturned, God's throne stands forever. Providentially He is overruling all things. He observes the actions of men and fathoms their purposes. He makes the righteous to pass through those experiences which will refine them as silver and gold are refined in the furnace, but the wicked He will punish. Eventually, in the Tribulation, He will rain down fire and brimstone upon the wicked; but when the tribulation judgments shall have spent their force, the righteous shall behold His face. From this scripture it becomes abundantly evident that God is supreme.

Psalm 135:5-14 also contributes to our understanding of God's sovereignty:

5 For I know that Jehovah is great,
And that our Lord is above all gods.
6 Whatsoever Jehovah pleased, that hath he done,
In heaven and in earth, in the seas and in all deeps;
7 Who causeth the vapors to ascend from the ends of the earth;
Who maketh lightnings for the rain;
Who bringeth forth the wind out of his treasuries;
8 Who smote the first-born of Egypt,
Both of man and beast;
9 Who sent signs and wonders into the midst of thee, O Egypt,
Upon Pharaoh, and upon all his servants;
10 Who smote many nations,
And slew mighty kings,
11 Sihon king of the Amorites,
And Og king of Bashan,
And all the kingdoms of Canaan,
12 And gave their land for a heritage,
A heritage unto Israel his people.
13 Thy name, O Jehovah, *endureth* for ever;
Thy memorial *name*, O Jehovah, throughout all generations.
14 For Jehovah will judge his people,
And repent himself concerning his servants.

In verses 3 and 4 of this psalm the writer calls upon the people of Israel to praise God for three things. In verse 5 he urges them to praise Him because He is great and is above all gods. Then he proceeds to speak of His sovereignty in these words:

> "Whatsoever Jehovah pleased, that hath he done,
> In heaven and in earth, in the seas and in all deeps."

In all conceivable spheres of the universe, declares the psalmist, God does that which He pleases. Of course it is to be understood that He is pleased to do nothing but that which is right, honorable, just, and merciful. Continuing the discussion of the divine sovereignty in verse 7, the writer shows that God is the one who causes the rain to water the earth. In verses 8 to 13 he demonstrates His providential workings in behalf of Israel in that He dispossessed the nations inhabiting Palestine and planted her therein. God is indeed the absolute sovereign of the universe.

Another clear statement of His sovereignty and overruling providence is found in Psalm 146: 5-10:

> 5 Happy is he that hath the God of Jacob for his help,
> Whose hope is in Jehovah his God:
> 6 Who made heaven and earth,
> The sea, and all that in them is;
> Who keepeth truth for ever;
> 7 Who executeth justice for the oppressed;
> Who giveth food to the hungry.
> Jehovah looseth the prisoners;
> 8 Jehovah openeth *the eyes of* the blind;
> Jehovah raiseth up them that are bowed down;
> Jehovah loveth the righteous;
> 9 Jehovah preserveth the sojourners;
> He upholdeth the fatherless and widow;
> But the way of the wicked he turneth upside down.
> 10 Jehovah will reign for ever,
> Thy God, O Zion, unto all generations.
> Praise ye Jehovah.

God is the one who has made the heavens and the earth, the sea, and all that is in them. It is He who has created, who has sustained and guided the world throughout all the past, and will continue to do so during the present and throughout all the ceaseless ages of eternity. Moreover, His compassionate and providential care of His people is emphasized in this scripture. There is no one who can withstand His will or change His plans and purposes. During these turbulent days when dictators have attempted to force

their wills and plans upon the world, men should know the message that is set forth in Psalm 33:8-19:

8 Let all the earth fear Jehovah:
Let all the inhabitants of the world stand in awe of him.
9 For he spake, and it was done;
He commanded, and it stood fast.
10 Jehovah bringeth the counsel of the nations to nought;
He maketh the thoughts of the peoples to be of no effect.
11 The counsel of Jehovah standeth fast for ever,
The thoughts of his heart to all generations.
12 Blessed is the nation whose God is Jehovah,
The people whom he hath chosen for his own inheritance.
13 Jehovah looketh from heaven;
He beholdeth all the sons of men;
14 From the place of his habitation he looketh forth
Upon all the inhabitants of the earth,
15 He that fashioneth the hearts of them all,
That considereth all their works.
16 There is no king saved by the multitude of a host:
A mighty man is not delivered by great strength.
17 A horse is a vain thing for safety;
Neither doth he deliver any by his great power.
18 Behold, the eye of Jehovah is upon them that fear him,
Upon them that hope in his lovingkindness;
19 To deliver their soul from death,
And to keep them alive in famine.

Here is God's call to the entire world to stand in awe of Him because He has created all things. Moreover, He brings the counsel of the nations to naught and makes their thoughts of none effect; on the contrary, His plans and purposes stand fast forever. The one great lesson which the world in its present condition should learn is that Israel is the chosen and blessed nation mentioned in verse 12. He who touches this people touches the apple of His eye. The Lord is looking down from heaven and is considering the hearts and works of all men. He turns the tide of battle and brings deliverance. During supreme crises those who look to Him for deliverance, trusting His mercy and loving kindness, are delivered at the proper time. In this marvelous passage we see therefore the sovereignty and the majesty of Almighty God set forth in a most graphic manner.

As a final passage from the Old Testament in this connection, to which I wish to call attention, I ask the reader to note carefully the following quotation:

12 Who hath measured the waters in the hollow of his hand, and meted out heaven with the span, and comprehended the dust of the earth in a measure, and weighed the mountains in scales, and the hills in a balance?

13 Who hath directed the Spirit of Jehovah, or being his counsellor hath
taught him? 14 With whom took he counsel, and who instructed him, and
taught him in the path of justice, and taught him knowledge, and showed
to him the way of understanding? 15 Behold, the nations are as a drop of a
bucket, and are accounted as the small dust of the balance: behold, he taketh
up the isles as a very little thing. 16 And Lebanon is not sufficient to burn,
nor the beasts thereof sufficient for a burnt-offering. 17 All the nations are
as nothing before him; they are accounted by him as less than nothing, and
vanity (Isaiah 40: 12-17).

Here we see that the Lord God whose coming to earth is to be announced to Israel (vss. 9-11) is the creator of the entire universe, the great architect, and the all-wise chemist. He therefore knew how to create and assemble His materials in order to make an ordered universe. He had no need for anyone to advise or instruct Him in regard to anything. Moreover, the nations of the world, with their proud boast of power, dignity, and majesty, are but a "drop of a bucket" and "are accounted as the small dust of the balance"—that might be blown away with the least breath. This great creator and controller of the universe is such an exalted being that it is impossible for men to offer any adequate sacrifice that would be in keeping with His divine splendor. In this passage therefore we see the unquestioned sovereignty of this God of the universe.

The same teaching relative to His supremacy and unquestioned right and prerogatives is likewise set forth in the New Testament. We are utterly dependent upon Him for our very existence. To the philosophers on the supreme court bench of the Athenian state the Apostle Paul made the following matchless speech:

22 Ye men of Athens, in all things I perceive that ye are very religious.
23 For as I passed along, and observed the objects of your worship, I found
also an altar with this inscription, TO AN UNKNOWN GOD. What therefore
ye worship in ignorance, this I set forth unto you. 24 The God that made
the world and all things therein, he, being Lord of heaven and earth,
dwelleth not in temples made with hands; 25 neither is he served by men's
hands, as though he needed anything, seeing he himself giveth to all life,
and breath, and all things; 26 and he made of one every nation of men to
dwell on all the face of the earth, having determined *their* appointed seasons,
and the bounds of their habitation; 27 that they should seek God, if haply
they might feel after him and find him, though he is not far from each one
of us: 28 for in him we live, and move, and have our being; as certain
even of your own poets have said,
For we are also his offspring.
29 Being then the offspring of God, we ought not to think that the Godhead is like unto gold, or silver, or stone, graven by art and device of man.
30 The times of ignorance therefore God overlooked; but now he commandeth men that they should all everywhere repent: 31 inasmuch as he
hath appointed a day in which he will judge the world in righteousness by

the man whom he hath ordained; whereof he hath given assurance unto all men, in that he hath raised him from the dead (Acts 17:22-31).

Passages that emphasize God's unquestioned authority could be multiplied, but these suffice to establish the proposition under consideration.

III. CREATED BEINGS FREE AGENTS

In this section we shall examine the data relative to created beings—angels of all ranks and men.

A. *The Angelic Hosts*

Numerous are the references which speak of the angelic beings who do the bidding of God. As we have already seen in the discussion of Psalm 103:19f, there are great hosts of angels who assist the Almighty in His administration of the affairs of the universe. In I Kings 22:13-23 we get a glimpse of the throne of God before which are assembled angelic beings. A like vision appears in Psalm 89:5-8. We see ten thousand times ten thousand and thousands of thousands of angelic hosts in the scene of judgment found in Daniel 7:9-12.

We have every reason to believe that all these created angelic beings were confirmed in holiness, but with minds capable of exercising their wills against God or in His favor. That certain of the angels sinned and that they fell from their high estate is set forth in II Peter 2:4: "For if God spared not angels when they sinned, but cast them down to hell, and committed them to pits of darkness, to be reserved unto judgment . . ." From the context we see that Peter was speaking of a host of angels which fell during the days of Noah. Of this contingent we read in Genesis 6:1-8. They are called the *Nephilim* or fallen ones. These beings formed unholy alliances with the daughters of men, and from these unions there sprang a race of giants or "men of renown." We read of these in Jude 6 and 7: "And angels that kept not their own principality, but left their proper habitation, he hath kept in everlasting bonds under darkness unto the judgment of the great day. Even as Sodom and Gomorrah, and the cities about them, having in like manner with these given themselves over to fornication and gone after strange flesh, are set forth as an example, suffering the punishment of eternal fire." Note that these angels "kept not their own principality, but left their proper habitation." Like the inhabitants of Sodom and Gomorrah they went after

strange flesh, committing fornication. This language shows that they did it *voluntarily,* without any compulsion whatsoever. They were not forced to do this; they could have remained in their own place and continued in the favor of God. A third passage which has bearing on this question is Revelation 12:4: "And his tail draweth the third part of the stars of heaven, and did cast them to the earth: and the dragon standeth before the woman that is about to be delivered, that when she is delivered he may devour her child." When this passage is read in the light of the entire context, also when it is illuminated by related passages, it becomes evident that John in this verse was speaking of the original contingent of angels that, under the leadership of Satan, rebelled against God. We have already seen that Satan, "the anointed cherub that covereth," became proud and vain; unrighteousness entered his heart; he therefore rose up in rebellion against the Almighty. It seems quite evident therefore that the angels were created free moral agents. They could choose to be faithful and true to God or, on the other hand, could rebel against Him. It seems that the majority of the heavenly hosts elected to be faithful and true to their Master, whereas the minority rose up in rebellion, pitting their wills against Him.

B. *Man*

As a crowning work of God's creative activities during the six days of reconstruction which followed the terrific catastrophe that is described in Genesis 1:2, the Almighty created man. He did not evolve from some lower order of animal, but was created by the Almighty. According to Genesis 1:26, the three persons of the Godhead consulted together and decreed to make man after their own image, in their likeness. There is a vast gulf between the highest forms of animals and the lowest of human beings.

An examination of the account of the creation of man and of his position in the Garden of Eden yields conclusive proof that man was created a free moral agent. According to the Genesis account, chapters 2 and 3, the Almighty placed in that garden every kind of tree bearing fruit, including in the list the tree of life and the tree of knowledge of good and evil. Man was granted permission by his Creator to partake of every tree—even of the tree of life—except the tree of the knowledge of good and evil. In prohibiting his eating of this particular tree, the Lord warned him that on the very day on which he might partake, "dying thou shalt surely die." According to this Hebrew idiom death would set in the very day

that man disobeyed this prohibition, that is, the forces that bring about death would begin to prey upon his body. Physicians tell us that there are operative in our bodies both the anabolic and the catabolic processes. The former are in the ascendancy in the individual until he reaches middle life. From that time onward until death the catabolic processes are in the ascendancy and finally accomplish his death. Along with physical death came spiritual death—separation from God and His fellowship. Of course, this death which is a present reality will culminate in eternal death to all those who do not make their peace with God through the one and only sacrifice which He has provided for their redemption.

This tree of the knowledge of good and evil was somewhere in the garden in which man was placed. It was not protected by any fence or obstruction; Adam and Eve could walk up to it, reach for and pull its fruit, and commit the tragic act of eating it. That it was thus placed within easy reach of man proved that he was created a free moral agent. The Lord knew that Adam had the power of free choice, either to be submissive to the will of God or to oppose his will against that of his Maker. The entire situation changed upon man's exercising his own free will.

Throughout the Scriptures we read of God's forbidding man's doing certain things, and of His threatening punishment in case of violation of the divine prerogatives. On the other hand, the Lord holds out inducements to men in order to get them to yield their wills to Him—for their good, their blessing, and their eternal happiness. Thus the freedom of man is stamped upon every portion of the Scriptures. That fact is one of the basic teachings of the Word of God. This brief statement of the case will suffice to show that man is a free moral agent and that God will neither force nor restrain any man's will.

IV. THE FOCAL POINTS OF THE UNIVERSE—GOD'S SOVEREIGNTY AND MAN'S FREEDOM OF CHOICE

In the foregoing we have looked at some basic facts which prove beyond a peradventure the proposition that God is sovereign and that man is a free agent. We have reached that stage in the investigation where we must examine more minutely some special phases of the subject involved and then seek a harmony of the facts—if such can be found. If not, we shall accept the facts as they stand and await further light. Theologians, however, have wrestled with the problem of harmonizing these two great central doctrines

of the Scriptures. Thus far all confess their inability to discover perfect agreement.

A. *God's Sovereignty*

To the thoughtful observer who views the movements of the heavenly bodies in connection with the earth, it becomes immediately evident that the Supreme Being has everything under His control, and that each of the material bodies as it moves in space is being directed by His mighty omnipotence. Moreover, it is seen that each contributes its part to the general purpose and movement of the universe. Astronomers tell us that the various nebulæ are moving in certain directions, all of which would seem to indicate an ultimate objective in view. Each of these bodies contributes its part to the whole in the advancement of said purpose. These facts indicate that God is sovereign over the material universe.

An examination of any physical phenomenon reveals that each separate element exhibits certain characteristics. Each acts and reacts in a definite manner when brought into contact with other elements. For instance, water, the chemical formula of which is H_2O, has a certain nature and acts and reacts to other elements in a given definite manner. Who gave the elements their nature? There can be but one answer, which is found in Isaiah 40:12: "Who hath measured the waters in the hollow of his hand, and meted out heaven with the span, and comprehended the dust of the earth in a measure, and weighed the mountains in scales, and the hills in a balance?" God is the great chemist who first created all the elements, who compounded them into certain mixtures, and who gave them their inherent qualities. In doing this, He was not compelled by any external force or power. He alone is sovereign. It was His good pleasure thus to give to each substance its inherent characteristics and nature.

Throughout eternity in the past, during time at the present, and throughout the ages of the ages in the eternity of the future, our sovereign God is directing and overruling all things in order that they might contribute to His own glory and self-manifestation and to the good of His creatures. Numerous passages of Holy Scripture affirm this position. In creation as well as in the directing of the affairs of the universe and guiding them toward a great consummation, God therefore is exercising His sovereignty and His will. The truthfulness of these propositions is not only self-evident, but confirmed by the considerations given above.

B. *Man's Free Will*

That man was created a free agent is clear from the account which we have of his being placed in the Garden of Eden and having full and free access, not only to the tree of life, but to the tree of the knowledge of good and evil. Had God not wanted man to have the privilege of exercising freedom of will, He could have "placed at the east of the garden of Eden the Cherubim, and the flame of a sword which turned every way, to keep the way of the tree of life" prior to the transgression of Adam. It is quite evident that God turned man loose in the garden and told him what he could and could not do. In giving the prohibition regarding the tree of the knowledge of good and evil, He forewarned Adam in unmistakable terms against the rejection of His will.

The Scriptures with unanimous acclaim teach the freedom of man. For instance, note John 3:16, 17: "For God so loved the world, that he gave his only begotten Son, that whosoever believeth on him should not perish, but have eternal life. For God sent not the Son into the world to judge the world; but that the world should be saved through him." God gave His only begotten Son in order that the one *believing* in Him might have everlasting life. God had only one purpose in sending His Son into the world; namely, that everyone might have life. As we shall presently see, it is not the will of God that any should perish, but that all might come to a knowledge of the truth. With this objective in view God sent His Son and offered eternal life to all who believe. These facts show most clearly that man is free to make his own decisions —even when his doing so involves his destiny throughout all eternity. This same freedom of choice is set forth in John 5:24: "Verily, verily, I say unto you, He that heareth my word, and believeth him that sent me, hath eternal life, and cometh not into judgment, but hath passed out of death into life." Thus, he, who wills to listen, to meditate upon the message of life, and to believe God, who sent Christ to make atonement for the race, has eternal life and shall not come into judgment but has passed out of death into life. We see this same teaching set forth in John 5:40: " . . . ye will not come to me, that ye may have life." Obviously the people to whom Jesus spoke could have come to Him if they had so desired and in their coming they could have had eternal life. He would not force them to come, although He willed that they do so. The matter was left to them. Let us look at another

instance. When Jesus went up to Jerusalem at the Feast of the Tabernacles, He spoke in the Temple. The Jews marveled at His ability to teach since He had not been educated in the rabbinical schools of the time. Explaining the situation, our Lord said, "My teaching is not mine, but his that sent me. If any man willeth to do his will, he shall know of the teaching, whether it is of God, or *whether* I speak from myself" (John 7:16, 17). Both an understanding of the source of the teaching of the Lord Jesus Christ and His apostles and a comprehension of the truth taught depend entirely on the will of the individual. If a person *wills* to do His will, God guarantees that He will see that he shall know the source of the teaching of Jesus Christ. When one is convinced that His teaching is from God the Father and is therefore of divine origin, an honest heart will immediately accept and act thereupon. Man's comprehension, therefore, of the divine origin of the Scriptures and their meaning is entirely contingent upon his will—willing to do the will of God.

We learn from the Scriptures that God desires the salvation of every man. As proof of this position let us meditate upon this scripture: "This is good and acceptable in the sight of God our Saviour; who would have all men to be saved, and come to the knowledge of the truth. For there is one God, one mediator also between God and men, *himself* man, Christ Jesus, who gave himself a ransom for all; the testimony *to be borne* in its own times; whereunto I was appointed a preacher and an apostle (I speak the truth, I lie not), a teacher of the Gentiles in faith and truth" (I Tim. 2:3-7). There is but one interpretation that can be placed upon this statement: that it is the perfect desire of the heart of God that all men—regardless of color or race, time or circumstances—come to the knowledge of the truth and be saved. Confirmation of this fact is found in II Peter 3:9: "The Lord is not slack concerning his promise, as some count slackness; but is longsuffering to you-ward, not wishing that any should perish, but that all should come to repentance." Let the reader note especially these words: "but [the Lord] is longsuffering to you-ward, not wishing that any should perish, but that all should come to repentance." We learn most positively God is not willing that anyone should be lost. His hearthrob is that all might be saved. For everyone who accepts the Scriptures as the authoritative Word of God, these statements settle the question. The responsibility

for the lost condition of anyone does not fall back upon God nor does it arise out of the will of God.

Further confirmation of this position is seen in the fact that God sent His Son to suffer and die for man and that Christ tasted of death for every man (Heb. 2:9). Christ underwent death—not only for those who accept, but for those who reject. In keeping with this thought is that expressed in I Timothy 4:10: "For to this end we labor and strive, because we have our hope set on the living God, who is the Saviour of all men, specially of them that believe." In what sense is God the Saviour of all men? In the sense that Christ paid the debt and penalty for every man's redemption, but in a different sense He is the Saviour of only those who believe—those who accept the purchased and offered salvation.

Since it is not the will of God that *any* soul should perish, but that all should come unto repentance—for Christ tasted death for every man and is the Saviour of all men—and since vast hordes of men will be lost, the irresistible conclusion to be drawn is that man, by his own will (by exerting his will against God) is lost. There may be and doubtless are other factors concerning man and his relation to God which enter into the question of his election, but for all practical purposes we are warranted by scriptural testimony in saying that man's refusal to yield his will to God and to accept the salvation offered to him freely is the cause of the condemnation of the lost.

Further light is thrown upon this subject by an investigation of the classic passage found in Romans 8:26-30: "And in like manner the Spirit also helpeth our infirmity: for we know not how to pray as we ought; but the Spirit himself maketh intercession for *us* with groanings which cannot be uttered; and he that searcheth the hearts knoweth what is the mind of the Spirit, because he maketh intercession for the saints according to *the will of* God. And we know that to them that love God all things work together for good, *even* to them that are called according to *his* purpose. For whom he foreknew, he also foreordained *to be* conformed to the image of his Son, that he might be the firstborn among many brethren: and whom he foreordained, them he also called: and whom he called, them he also justified: and whom he justified, them he also glorified." In Romans 5:12—8:39, Paul is discussing the matter of sanctification by faith in the Lord Jesus Christ. The pronouns, "we," "us," and "our," in this section

undoubtedly refer to those who have accepted the redemption which has come through the Lord Jesus Christ. In verses 26 and 27 of Romans 8 he shows that the Holy Spirit makes intercession for the people of God in a most earnest manner and presents our petitions to the Father. We have been redeemed, as we shall see in Chapter XII, by the atonement of the Lord Jesus. The Holy Spirit is deeply concerned about our spiritual growth and development. He therefore makes intercession for us according to the will of God in the most earnest manner. God the Father will not turn a deaf ear to the petition which the Spirit makes. Thus we can be sure that all three personalities constituting the Godhead are laboring in behalf of every born-again person.

In verse 28 Paul makes the statement, in view of the facts which he is discussing here, that all things work together for the good of those who are called according to God's purpose and who love the Almighty. In order to explain his meaning he, figuratively speaking, lays before us a blueprint of the life of everyone who accepts Jesus Christ as Lord and Saviour. According to verses 29 and 30 God foreknew us. How long has He foreknown us? The answer is to be found in such passages as Ephesians 1:3, 4; I Peter 1:17-21; and Revelation 13:8. From these scriptures we see that God foreknew the saved before the foundation of the world. (See chart on "Eternity, or the Plan of the Ages," chap. vi.) What is the meaning of the foreknowledge of God? Simply that God knows a fact or person before the event occurs or the person is born. But foreknowledge must not be confused with predetermination or foreordination. God can foreknow a thing without determining that it shall come to pass in a given way. I might illustrate this principle by a very imperfect example. Knowing my wife as I do, I can in a fairly accurate way tell how she will act or react to certain things; but my being able to arrive at certain conclusions regarding her reactions does not in the least necessarily *determine* her attitude to a given situation. If by my limited knowledge of her, I can forecast fairly accurately her reactions, is it to be thought unreasonable that God—who is omniscient—should know how human beings will act and react to various situations? If we admit the possibility of our forecasting with a fair degree of accuracy the actions of our fellow-men whom we know, it is only reasonable to conclude that God can foreknow and at the same time not predetermine that a thing shall be or that a

person shall act in a given way. These truths are in perfect accord with the statement of Psalm 139:14-16:

14 I will give thanks unto thee; for I am fearfully and wonderfully made:
Wonderful are thy works;
And that my soul knoweth right well.
15 My frame was not hidden from thee,
When I was made in secret,
And curiously wrought in the lowest parts of the earth.
16 Thine eyes did see mine unformed substance;
And in thy book they were all written,
Even the days that were ordained *for me,*
When as yet there was none of them.

How could God foreknow the psalmist before he had any existence? This world and its events comprise an innumerable series of causes and effects. But I hasten to say that while this proposition is true, the freedom of man's will is one of the causes which enters into this interminable procession of causes and effects. In His calculations of the ages the Almighty makes allowances for man's freedom of choice.* The Lord told Jeremiah that He knew him before he was formed in the womb and had appointed him a prophet to the nations (Jer. 1:4, 5). Paul asserted practically the same thing of himself in Galatians 1:15-17. These passages are sufficient authority, for the one who takes the Bible as the infallible Word, that God does foreknow all events and persons—without coercing anyone's will.

According to Romans 8:29, those whom God foreknew He also foreordained to be conformed to the image of His Son that He (Christ) might be the first-born among many brethren. The word foreordained means to order or to determine a thing beforetime. But what is here asserted as having been foreordained? The statement is clear. God foreordained ahead of time that those

* I may illustrate this subject further by calling attention to the problems which face a construction engineer, who builds, for instance, a modern bridge such as the Golden Gate Bridge at San Francisco—one of the greatest feats of engineering skill in the world. Many different raw elements were used in manufacturing the construction materials in this bridge. The engineers had to know the essential qualities of each of these and how each would react to others under all conditions. They could not change the nature of a single element, but they could and did make allowance, in their calculations, for the reaction of each of these elements to the others. Knowing the qualities of each, they made such combinations as were necessary to effect the results desired. In a similar manner the Lord, leaving man free to exercise his will, overrules all things for the advancement of His holy and beneficent plans, which are to bring the greatest blessings to the largest number and in the shortest time.

whom He foreknew should be conformed to the image of the Lord Jesus Christ. In other words, God has determined that everyone whom He foreknew shall be like our blessed Lord (in certain particulars at least) in order that He might be the first-born among many brethren. A similar thought is expressed by the apostle in Philippians 3:20, 21: "For our citizenship is in heaven; whence also we wait for a Saviour, the Lord Jesus Christ: who shall fashion anew the body of our humiliation, *that it may be* conformed to the body of his glory, according to the working whereby he is able even to subject all things unto himself."

Those whom God has foreordained, whose bodies are to be fashioned according to that of the Lord Jesus, He has also called. Paul in I Corinthians 1:21 emphatically stated that it was God's good pleasure through the foolishness of the preaching to save them that believe. To the Thessalonian Christians he declared that they knew their election, "How that our gospel came not unto you in word only, but also in power, and in the Holy Spirit, and *in* much assurance; even as ye know what manner of men we showed ourselves toward you for your sake" (I Thess. 1:5).

According to Romans 10:17, "belief *cometh* of hearing, and hearing by the word of Christ." God has ordained that by the preaching of the gospel men shall believe and be saved. In this manner He calls those whom He has foreordained to be conformed unto the image of His Son.

Those whom He has called—those who accept the call—are justified. As we shall see in Chapter XII, God justifies those who believe on the Lord Jesus Christ and the efficacy of His atoning blood. "And in none other is there salvation: for neither is there any other name under heaven, that is given among men, wherein we must be saved" (Acts 4:12). There is salvation and life only in Jesus Christ. Hence those who accept the call through the gospel are justified.

The word, justify, is a Roman legal term. It signifies the acquittal of the one who is accused of a crime. By a declaration of justification the one on trial stands free of the charge as if he had never committed the crime. Thus those who accept the call of the gospel and receive Jesus Christ as Saviour are justified on the basis of the merits of the shed blood of Christ.

Those who are justified, declared the apostle, are also glorified. Of course they are not glorified yet and will not be until they

receive their redeemed bodies, which event will occur at the rapture of the saints and resurrection of the dead in Christ.

The apostle, in the verses which we have just reviewed, lays before us the blueprint of the life of every one whom the Lord has foreknown. Every one of them will be saved eternally. If a person is foreknown in the sense of this passage, he is foreordained to be conformed to the image of God's Son. If he is thus foreordained, God calls him. If he is called, he is justified; and if justified, he will be glorified. There is not a weak link in this chain. If one is ever called and justified—saved—he will also be glorified.

How may I know that I am one of those whom God has foreknown? The answer is simple: I heard the gospel call; I believed it; I received Jesus Christ as my personal Saviour; He performed the miracle of regeneration in my heart. These facts having taken place, there can be no doubt about my salvation. I *know* that, when I accepted Christ, the miracle of regeneration was wrought in my heart. Moreover, I know that the joy which He put into my soul when I accepted Him has remained through the years. Since I know of a certainty that I was justified and regenerated, there is but one conclusion: I shall be glorified with all the saints and shall enjoy the blessed fellowship of the Holy Trinity and the saved from this earth through all eternity.

V. THE COMPLEXITY OF THE PRESENT WORLD ORDER

From time immemorial thoughtful people have been perplexed about the existence of evil in the world, the occurrences of calamities in the natural sphere, and the inequalities in the social and economic realms. Being unable to solve these problems to their own satisfaction, many have become cynical—even to the point of severely criticizing the Almighty. Others have been perplexed and have been groping their way in the dark. Still others, being unable to see and understand the situation, have accepted conditions as they are and have trusted God to work out the problems of life for their good and His glory. It is for everyone to seek for all the light on this most important subject and to fit his program into that of his Creator. To have an intelligent understanding of this subject will be of inestimable value to anyone as he faces the stern and harsh realities of life.

Asaph, one of the inspired writers of the Psalms, was bothered with this question but could not understand the situation. He became perplexed and confused. After brooding over the matter

and being unable to understand why the wicked prosper, whereas the righteous have difficulties in their struggle for existence, he allowed jealousy and envy to spring up in his heart and to poison his entire life. His view of everything became distorted. In this condition he reached the conclusion that the wicked are the really successful ones in life and are able to meet death without flinching. Furthermore he also came to the conclusion that in vain one cleanses his hands and life in innocency. While he was in this backslidden condition and was cherishing bitter thoughts toward God because of the inequalities of life, the thought came to him that the only wise course which he as an intelligent person should pursue was to go to the house of God and there meditate upon this great problem. As he approached the Lord in sincere worship and adoration, the clouds of uncertainty began to dispel from his mind, and the light of truth in regard to the real situation began to dawn upon his soul. He soon saw that he had been looking at life from the wrong point of view, and that the conclusions which he had drawn when he was in his backslidden condition were erroneous. Instead of the wicked's being established forever and prospering, he saw that the time for God's stroke of judgment to fall upon them might come at any moment, and that the Lord at the proper time would take care of all injustices and inequalities.

In order that my reader may see the full force of what I have just been saying, I am suggesting that he study carefully and prayerfully Psalm 73, which recounts these and many other things that I have just mentioned. I would also recommend in particular the study of the Book of Job for those who are perplexed regarding the problem of evil and associated ideas. The Book of Job, let me say, is as modern and up-to-date as if it had just issued from the press.

Though there are many elements which enter into the complexity of the present world order, I shall, in the brief space which I have, call attention to seven of the most important principles that are involved in our problem.

A. *The Origin of Evil*

From what did evil arise? In Chapter IX we shall study the subject of "Satan, the Kingdom of Darkness, and Sin." There we see that God created the anointed cherub that covereth and gave him supreme power over the vast multitude of angelic beings—seraphim, cherubim, and all ranks and orders of angels. As time

passed, however, this anointed cherub caused everything to gravitate toward himself and he began to be filled with pride—to the extent that unrighteousness arose in his heart. He even came to the conclusion that he could match swords with the Almighty, depose Him, and mount the throne of the universe. He was given the power of free choice. He came to the point where he decided to oppose his will to that of the Almighty. In doing so, he introduced an element foreign at that time to the universe. One-third of the angels followed in his footsteps and rose in rebellion against the Almighty.

Though we may not be certain on this point, it is quite likely that Satan took over some force that was then in the world and perverted it. This power became known as sin which has contaminated the entire physical universe. The exercise of Satan's freedom of choice therefore transmuted some good power into an evil force that has been operative from that day to the present.

Man also was created and given the power of free choice, but he abused this divine endowment and opposed his will to that of the Almighty. Thus, his nature became corrupted by sin, which entered the human family when Adam transgressed (Rom. 5:12, 13). In view of these facts we see that the origin of evil throughout the universe was, on the part of both Satan and man, the improper exercise of the God-given power of free choice.

B. *The Liberties and Limitations of the Powers of Evil*

Though Satan was deposed from his high position which he occupied prior to his rebellion, he has not yet been shorn of all his authority and power. The teaching of the Scriptures leads one to believe that he still has great authority in the earth—though it is not equal to what he exercised before his rebellion. As we have already seen, Michael the archangel (because of Satan's position, authority, and power) refused to enter into a controversy with the devil regarding the body of Moses. On the contrary he referred the entire matter to the Lord Jesus Christ. From this we see that Satan still has mighty power and authority.

We must not, however, conclude that he enjoys the full liberty which he had before the rebellion, but that he does have freedom of action is evident from a study of the Book of Job, chapters 1 and 2. There we learn that he appeared in the presence of God after going to and fro in the earth on an inspection tour. So he

possesses some privileges and can act to a certain extent as he chooses.

On the other hand, from these two chapters we learn that he is limited in his activity, especially toward the children of God. Before he could touch this venerable patriarch and saint, he had to receive permission from the Almighty. In fact, he could not touch any of the vast holdings of Job, even his livestock, without special authority from the Lord. When this permission was granted, he worked mightily, using cruel, unscrupulous people to rob Job of his possessions. He finally employed the elements to complete the destruction of the patriarch's property. Having accomplished this, he again came into the presence of God and requested permission to touch Job's body. His petition granted, he came back to the earth and with one stroke put Job flat on his back; yet he was not permitted to take his life. In his dealings with this servant of God, Satan could go only so far as the Almighty would allow him.

We observe this same freedom and limitation of Satan in the Gospel Records. For instance, in Luke 22:31-34 our Lord told His Apostles that Satan had appeared in the presence of God requesting permission to sift them as wheat. The Lord Jesus knew what had been going on behind the scenes. He therefore made supplication for the disciples that their faith might not fail. In the New Testament times, therefore, Satan still had liberty, not only to traverse the earth, but to go into the presence of the Almighty—and he still enjoys this liberty (Rev. 12:7-12). Before he can touch any of God's saints, however, he must obtain permission. We know, therefore, the limitations of Satan under the present regime of grace.

The same liberties and limitations are reflected in I Corinthians 10:13: "There hath no temptation taken you but such as man can bear: but God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation make also the way of escape, that ye may be able to endure it." From this quotation it is, therefore, clear that the apostle had Satan and the powers of evil specifically in mind. Under certain conditions the Lord gives the devil permission to subject the children of God to temptation; but He always puts a limitation to his activity; he is never allowed to put a temptation before any saint which is too strong for him. On the other hand, whenever the Lord suffers a demon to tempt one of His children, He always opens up a way

of escape in order that His own need not yield in the least but may come off victorious.

An account of our Lord's visit to the country of the Gadarenes is found in Matthew 8:28-34. Upon His arrival, Jesus met a man possessed by demons who cried out, "What have we to do with thee, thou Son of God? art thou come hither to torment us before the time?" Not far from them a herd of swine was feeding. The demons besought Jesus, saying "If thou cast us out, send us away into the herd of swine." Our Lord granted their request, "And he said unto them, Go" (Matt. 8:29-32).

These demons recognized Jesus as the Son of God. They also realized that they were placed under limitations, and that their ultimate doom was a place of torment. Moreover, they knew that they had to get permission from Him before they could enter the swine. From the scriptural facts which we have been studying, we ascertain that the powers of evil under the leadership of Satan are granted certain liberties, but are confined within bounds. They are restricted especially in their approach and their activity toward the saints of God. For this glorious fact we praise God.

Particularly in these days, which are the last of this dispensation, are we thankful that the Lord has put Satan and evil spirits under limitation regarding their activity toward the people of God. We who know God in Christ should in one sense of the term flee from the devil but in another sense should resist him, strong in our faith. He is a conquered foe and cannot prevail against the weakest child of God if the latter will but take his stand upon the Scriptures and trust God for strength to give him victory.

C. *God's Permitting Evil to Run Its Course*

Frequently we are at a loss to understand why wrong conditions continue to exist, and evil, wicked men seemingly are allowed to prosper. We hear many people asking, Why does God permit evil since He is all-powerful and can banish wickedness from the earth with one fell stroke? The answer is that in His moral government He permits evil and wickedness to run their course. Under a moral regime He is forced to do this, otherwise His government would be unethical. In considering this question, let us remember that Satan and the forces of evil under him are endowed with the power of free choice—within the limitations that we have examined in the preceding section. God must of necessity respect this endowment of freedom.

As examples of this principle, let us look at the antediluvians. In Genesis 6: 1-6 we are told that the human family plunged to the depths of sin and became so very corrupt in their nature that the imaginations of their hearts were only evil continually. Their minds had become steeped in evil and immorality; the reflections of their thoughts—the imaginations of their hearts—were only evil continually. When mankind reached this point, evil had run its course, and the world was ripe for judgment. To permit such a wicked stock to propagate its species would have been an unkindness on the part of the Lord to unborn generations, who so coming into the world would only plunge to greater depths of sin in this life and go out into the future without God and without hope in the world. The Lord therefore exterminated that wicked generation as an act of mercy.

When the Lord entered into a covenant with Abraham, He told him that his seed would be sojourners in a country not their own, that they would be afflicted for four hundred years, and that at the conclusion of this period, in the fourth generation, they would return from Egypt to their own land. The reason for their having to wait until that time is stated in these words: ". . . for the iniquity of the Amorite is not yet full" (Gen. 15:16). The Lord knew that the Canaanites were on the toboggan, so to speak, rushing madly to the depths of sin, but that they would not reach the depths until the expiration of the period foretold. In other words, He declared that He would allow evil to take its course and would not exterminate these degenerates until they had filled to overflowing the cup of their iniquity. When men or nations thus take the fatal plunge toward the abyss of sin and iniquity, the Lord allows them to continue until sin has run its course. When they reach the end, the stroke of judgment follows.

This principle will enable us to understand why it is that God allows evil and why wicked nations, as well as individuals, continue in a seeming state of prosperity and peace. In studying the question of the problem of evil, we must bear in mind this important principle, which is always operative under God's moral government.

D. *God's Use of the Nations in Keeping Peace and in Punishing Aggressors*

Immediately after the Flood God authorized the establishment of civil government to punish the wicked and to keep order. This fact is set forth in Genesis 9: 5, 6.

5 And surely your blood, *the blood* of your lives, will I require; at the hand of every beast will I require it: and at the hand of man, even at the hand of every man's brother, will I require the life of man. 6 Whoso sheddeth man's blood, by man shall his blood be shed: for in the image of God made he man.

Paul in Romans, chapter 13, sounded the same note with reference to civil powers and God's using them to punish evildoers.

The Lord also uses one nation to punish another for its sins. This principle is set forth in Isaiah 10: 5-27. Here the prophet in the most dramatic manner addressed the Assyrian, calling him the rod of God's anger, the staff in whose hand was His indignation. He explained his meaning in the following words:

6 I will send him against a profane nation, and against the people of my wrath will I give him a charge, to take the spoil, and to take the prey, and to tread them down like the mire of the streets. 7 Howbeit he meaneth not so, neither doth his heart think so; but it is in his heart to destroy, and to cut off nations not a few.

* * *

12 Wherefore it shall come to pass, that, when the Lord hath performed his whole work upon mount Zion and on Jerusalem, I will punish the fruit of the stout heart of the king of Assyria, and the glory of his high looks (Isa. 10: 6, 7, 12).

The wicked nation was Israel, the chosen people of God. The Assyrian was none other than the cruel, ruthless Sennacherib, king of Assyria, whom God used to punish His disobedient people. According to this prophecy, after God had accomplished His purposes through this ruthless aggressor, He would punish him. In Isaiah 37: 36-38 we find the record of the fulfillment of this threat. The Lord also used Nebuchadnezzar, king of Babylon, in punishing Israel for her sins. In Jeremiah 51: 20 He spoke of Babylon as His "battle-axe and weapons of war."

His using one nation to punish another is again seen in Habakkuk 1: 5-11:

5 Behold ye among the nations, and look, and wonder marvellously; for I am working a work in your days, which ye will not believe though it be told you. 6 For, lo, I raise up the Chaldeans, that bitter and hasty nation, that march through the breadth of the earth, to possess dwelling-places that are not theirs. 7 They are terrible and dreadful; their judgment and their dignity proceed from themselves. 8 Their horses also are swifter than leopards, and are more fierce than the evening wolves; and their horsemen press proudly on: yea, their horsemen come from far; they fly as an eagle that hasteth to devour. 9 They come all of them for violence; the set of their faces is forwards; and they gather captives as the sand. 10 Yea, he scoffeth at kings, and princes are a derision unto him: he derideth every stronghold; for he heapeth up dust, and taketh it. 11 Then shall he sweep by *as* a wind, and shall pass over, and be guilty, *even* he whose might is his god.

The Old Testament is replete with examples of this divine practice, and what God did in Old Testament times, He is still doing today. He fights fire with fire. At the proper time He punishes the nation which He has already used because of its own sins.

E. *The Contribution of Evil to Man's Good and God's Glory*

God rules the universe—He is sovereign. Man, too, is sovereign in the little sphere of his individual being. God rules and overrules. Man proposes; God disposes. "The lot is cast into the lap; But the whole disposing thereof is of Jehovah" (Prov. 16:33). Many men seek—in their own striving and conniving—to reach certain objectives by winning the favor of others who are in places of influence and importance. One who understands the real principle involved will never attempt to do this, in view of Solomon's statement found in Proverbs 29:26: "Many seek the ruler's favor; But a man's judgment *cometh* from Jehovah." Why does the Almighty thus overrule the free acts of both righteous and wicked men. He is making all things contribute to the good of His people and to His own glory. Even man's wickedness contributes ultimately to the advancement of God's purpose. "Surely the wrath of man shall praise thee: The residue of wrath shalt thou gird upon thee" (Ps. 76:10). "Jehovah hath made everything for its own end; Yea, even the wicked for the day of evil" (Prov. 16:4).

The teaching of these quotations, studied in the light of Romans 8:28—"And we know that to them that love God all things work together for good, *even* to them that are called according to *his* purpose"—is to the effect that God is overruling all the wicked acts of evil men and is making them contribute to the advantage of His saints and to the advancement of His personal glory. Ultimately, when we shall see and know fully even as we are known, we shall understand that even the wickedness of Satan and men, in the economy of God, have been potent factors in the accomplishment of His eternal plans and purposes. When a person sees this sublime truth, he can no longer be critical. On the other hand, knowing that God is protecting him and is making all things contribute to his good, he will rejoice in the decisions which God makes relative to evil and its touching his life.

F. *The Delay in the Execution of Judgment*

Another fundamental principle which renders the present situation more complex is that of God's delaying the execution of

His wrath upon sinners. This principle is set forth in different ways.

1. IN THE CASE OF THE CHILDREN OF GOD

The Lord in His prenatal state, together with two angels, appeared as a man to Abraham (Gen., chaps. 18, 19). After the departure of the angels for Sodom, the Lord remained behind and conversed with Abraham, divulging to him His plan for the overthrow of Sodom and Gomorrah. Abraham immediately began to plead with Him to spare the cities of the Plain, especially Sodom, because of the presence of certain righteous individuals in it. Finally the Lord promised that He would spare the city if ten righteous people could be found therein. The facts, as they were, showed that there were not even ten; hence the city had to be destroyed. Had there been but ten righteous citizens, judgment would have been stayed and evil would have been permitted to continue.

The same principle is operative in II Peter 3:9, 10: "The Lord is not slack concerning his promise, as some count slackness; but is longsuffering to you-ward, not wishing that any should perish, but that all should come to repentance" (vs. 9). An examination of the context shows that the Apostle Peter was speaking of the Tribulation Period, when God's judgments will fall upon the earth and purge the world of wicked, evil characters. In the verse just quoted the apostle urged the brethren to consider that a delay in bringing punishment upon evildoers is evidence of His long-suffering. Postponement of summary judgment upon the world is an indication that God is endeavoring to reach as many people as possible with the gospel, for it is not His wish "that any should perish, but that all should come to repentance."

Another illustration of delaying judgment upon wickedness because of the presence of the children of God is the parable of the tares and wheat (Matt. 13:24-30, 36-43). The servants asked their overlord if they should weed out the tares from among the wheat. His reply was in the negative, lest in the removal of the tares the wheat would be injured. Both were therefore allowed to grow together until the time of harvest. At that season the wheat would be gathered together into the garner, but the tares would be cast into the fire and burned. By this parable our Lord meant to teach that for good and sufficient reasons He allows the wicked to live along with the righteous. Life is so very complex

that to uproot them would bring injury to the godly. Jesus enunciates this as one of the principles governing the present order and explains the presence of evil in the world today. At the close of this age, however, the Lord will purge out all the wicked, and the righteous shall shine forth as the sun in the kingdom of the Father—the millennial reign of the Messiah.

2. IN THE CASE OF ISRAEL

Why has Israel suffered as she has? Her history is written in blood. Why must she endure these unprecedented persecutions of the present day? Why does a righteous God permit the anti-Semites to triumph over His chosen, beloved people? The answer is found in the following quotation:

> 18 And therefore will Jehovah wait, that he may be gracious unto you; and therefore will he be exalted, that he may have mercy upon you: for Jehovah is a God of justice; blessed are all they that wait for him. 19 For the people shall dwell in Zion at Jerusalem; thou shalt weep no more; he will surely be gracious unto thee at the voice of thy cry; when he shall hear, he will answer thee (Isa. 30:18, 19).

The Lord God of Israel would like graciously to deliver her at this very moment, but under His moral government—which is the only one possible—He cannot. He must therefore wait, as He declares in this passage. What is the hindering cause? This: ". . . and therefore will he be exalted, that he may have mercy upon you [Israel]." God wants to be gracious; He desires to deliver His people; He longs to extend mercy to her like a flowing stream; but He cannot because she has not exalted Him. When, however, she realizes her sins, comes back to Him, enthrones Him in her praises, and accepts her rejected Redeemer, He will then most graciously and immediately bring the longed-for deliverance.

According to the prophetic word, she will see her mistake, will confess her national sin, and will accept her long-rejected Messiah. Seeing her penitentially thus exalting the Lord, Isaiah in a vision most dramatically uttered this heart-thrilling prediction:

> 17 Awake, awake, stand up, O Jerusalem, that hast drunk at the hand of Jehovah the cup of his wrath; thou hast drunken the bowl of the cup of staggering, and drained it. 18 There is none to guide her among all the sons whom she hath brought forth; neither is there any that taketh her by the hand among all the sons that she hath brought up. 19 These two things are befallen thee; who shall bemoan thee? desolation and destruction, and the famine and the sword; how shall I comfort thee? 20 Thy sons have fainted, they lie at the head of all the streets, as an antelope in a net; they are full of the wrath of Jehovah, the rebuke of thy God.

21 Therefore hear now this, thou afflicted, and drunken, but not with wine:
22 Thus saith thy Lord Jehovah, and thy God that pleadeth the cause of his
people, Behold, I have taken out of thy hand the cup of staggering, even the
bowl of the cup of my wrath; thou shalt no more drink it again: 23 and
I will put it into the hand of them that afflict thee, that have said to thy
soul, Bow down, that we may go over; and thou hast laid thy back as the
ground, and as the street, to them that go over (Isa. 51:17-23).

In this prophecy Israel lies prostrate, having drunk of the cup of Jehovah's wrath. In this helpless condition, the prophet hears Jehovah speaking gently to her, telling her that He has taken out of her hand the "cup of staggering" even the "bowl of the cup" of His wrath and that He is putting it into the hands of her enemies, who shall drink, to the dregs, His indignation and wrath. In this pictorial manner the prophet saw the time when God will deliver Israel and let the thunderbolts of His judgment fall in deadly accuracy upon the enemies of His people. The word of God with reference to Israel will be fulfilled, and she will yet be delivered.

In His moral government God, respecting the freedom of choice, with which He endowed His creatures, is forced to allow evil to continue, and at times even to predominate over the righteous —until His people take the right attitude and permit Him to bring summary judgment upon the wicked. We should therefore endeavor to maintain our proper relationship and attitude toward our blessed Lord and toward the wicked, awaiting the time when He will deal with the problems of evil and purge the world of all sin.

G. *Final Expulsion of Satan and Evil from the World*

According to Isaiah 24:21-23 the Lord will, at the end of the Tribulation, incarcerate the hosts of "the high ones on high"—Satan and all his evil forces—together with the kings of the earth, consigning them to the pit of the abyss where they will remain for "many days"—the thousand years of the reign of our Lord. During this period the inhabitants of the world will not suffer any attacks from them. The reign of righteousness will be the order of the day. There will be no disorders in the realm of nature. All disputes between individuals and nations will be settled by Jehovah and His saints, who will reign with Him over this earth. The world's Golden Era is yet before us.

At the end of the millennial reign Satan will be unloosed in the earth for a short season and will attempt to deceive the nations. After that brief period the judgment of the great white

throne will be set. Satan and all the wicked will be consigned to their eternal abode, the lake of fire which is the second death (Rev. 20: 10-15). At that time the present material universe will pass out of existence (Rev. 20: 11).

After that event, God will create the eternal order. All things will be new. Nothing from the present contaminated universe will enter into the construction of that new and everlasting creation.

At that time the problem of evil will have been solved—once and for all. The Lord will have worked out the perplexing question of His permitting evil in His universe. Throughout the numberless ages in the future His plans will continually unfold, will prove an eternal blessing to saved humanity, and will be a demonstration of His holiness, righteousness, love, and mercy.

Chapter VIII

MAN CREATED IN THE IMAGE OF GOD

IN CHAPTER II we saw from conclusive evidence that the Bible—the Old and New Testaments—is the very word of the Living God. It is the revelation of God to man. It does not give, as some suppose, a record of man's quest for the Almighty; on the contrary, it is an historical account of God revealing Himself in His quest for man. With the firm conviction that the Bible is the infallibly inspired Word of the Almighty, in whom we live, move, and have our being, and to whom we are responsible for our lives and actions, we turn to its pages to see what light it gives upon the various subjects which constitute the theme of this volume.

According to estimates, which are doubtless based upon reasonably reliable statistics, there are approximately two billion people in the world today. Whence came they? Did they evolve, as some tell us, from the lower forms of life? or were they created by an immediate, direct act of the Almighty? What is the testimony of the Scriptures?

I. Man a Child of God by Direct Creation

"And God created man in his own image, in the image of God created he him; male and female created he them. . . . And Jehovah God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul" (Gen. 1:27; 2:7). In the first of these quotations we are told that God created man in His image, after His likeness. The word rendered *create* is בָּרָא *barah.* It occurs some fifty-odd times in the Hebrew Scriptures. Wherever it appears in the *active* voice, God is the subject. The reason for this literary phenomenon is that God alone can perform the act that is expressed by this term. This word occurs in Genesis 1:1 and refers to the creation of the universe. There was a time when God alone existed. He put forth the creative act, the result of which was the bringing into existence of the material universe. This earth, as we have already seen, suffered under a catastrophic disaster and was reduced to a state of desolation and waste. Following this wreckage, there were six days during which the Lord Almighty *repaired*

to a certain extent the damage wrought, and *remodeled* the earth for the reception of man whom He purposed to create, and whom He did bring forth on the sixth day of this period of reconstruction. On the fifth day, however, according to Genesis 1:20, He created the fowls of the air and the sea monsters. This type of life was new, for the Lord stepped forward in His plan and brought forth that form of existence which had not been prior to that time. This fact is set forth by the word *created*. As a crowning work of His labors, on the sixth day, He *created* man in His image, after His likeness (Gen. 1:26). The personalities constituting the one true and living God held a conference and decreed that they would make man in their image after their likeness. In doing this, they brought forth a new type of life—something different from that which had been created. We cannot avoid this conclusion when we realize that the word *create* means to bring into existence that which had no prior form or substance. Man was thus patterned in the image of God. According to Genesis 2:7 the Lord formed man's body of the dust of the earth, breathed into his nostrils the breath of life, and man became a living soul. Since it is evident that God is represented in the Scriptures as being a Spirit, He does not have a physical or material body. For example, in Isaiah 31:3 the Lord declared that the Egyptians were men and not God and followed this statement by a parallel one in which He said that their horses were flesh and not Spirit. In this couplet of Hebrew poetry *men* in the first line corresponds to *flesh* in the second; and *God* in the first, to *spirit* in the second. In perfect conformity to this representation is the statement in John 4:23, 24, which declares that God is a Spirit and they that worship Him must worship Him in spirit and in truth. When the Scriptures therefore declare that man was made in the image of God, after His likeness, it is evident that his spiritual nature is the thing under consideration. The Apostle Paul, in Hebrews 12:9, spoke of God as "the Father of spirits." In Numbers 16:22 Moses and Aaron, having fallen upon their faces, said, "O God, the God of the spirits of all flesh, shall one man sin, and wilt thou be wroth with all the congregation?" These and other passages lay emphasis upon the fact that God is a Spirit and that He is the Father of the spirits of men. From these facts we conclude that man is a child of God by a direct creative act of the Almighty.

This conclusion is confirmed by a further study of the word rendered *create*. God alone existed in that portion of eternity which in the Book of Genesis is called "In the beginning." He put forth an act which is expressed by the word *create*, the result of which was the coming into existence of the material universe. As we have already seen, on the fifth day mentioned in Genesis, chapter 1, He stepped forward in His activity and brought into existence animal life—both fowls and marine animals: He brought into being that which had no prior existence. By this statement I mean that there had not been any animal life upon the earth after the disaster mentioned in Genesis 1 : 2 until the fifth day when God created the fowls and the fishes. As stated above, the Almighty, after a consultation in the Godhead, brought into existence man, who was created after His likeness and in His image. These are the facts as they are gleaned from the scriptural statements referred to and from others that might be mentioned.

Confirmation of the position that man did not evolve from some lower form of life, but was the product of God's creative activity, is found in the vast gulf separating man from animal life. We frequently hear people speak of the "missing link" between man and the animals. This statement assumes that there is a very narrow chasm between them; the facts show that there is a vast expanse separating them.

Dr. A. H. Strong in his *Systematic Theology* shows that in eight outstanding ways man is differentiated from the animals and is occupying a much higher position. To these let us give special attention.

The brute is conscious, but is not self-conscious. For instance, a dog cannot say, "I am a dog." He does not differentiate between himself and his sensations. He perceives things, but unlike man he does not have apperception; that is, "perception accompanied by reference of it to the self to which it belongs."

In the second place, the animal has percepts—he sees and in a limited way comprehends what comes before him, but he does not have concepts. Abstractions are foreign to his limited way of thinking. The brute remembers things and persons, but does not give any evidence of remembering certain thoughts or abstract ideas. Man alone possesses this power.

In the third place, beasts do not have language, in the strict sense of the term. Language is the vehicle of thought. Words are simply symbols of ideas or concepts. Where there are no

concepts, there can be no language. The parrot's being able to learn a few words or short sentences can in no wise be considered as its possessing language. Since language consisting of words is the symbol of ideas, the brutes that are unable to interpret these signs are incapable of language.

In the fourth place, animals are incapable of expressing judgments. For instance, they cannot say in a categorical way, This is that, or this is the thing which I have mentioned. There is no evidence that the animals associate ideas of a similar nature. Man alone possesses this capacity.

In the fifth place, animals have little or no reasoning power. They know nothing about the law of causation—the relation between antecedents and consequences. It is true that there are associations of such ideas with others on the part of the brute creation, but never is there evidence of an intelligent judgment. Man alone possesses this capability.

In the sixth place, animals have no general ideas of space, time, substance, right, wrong. They cannot reason from the specific to the general; there can be therefore no progress or advancement. Observation of the various animals reveals that they do certain things simply by instinct. For instance, the bird's first nest is as perfect as the last one it builds. The same is true with reference to the beaver, the honey bee, or any other animal or insect. It is not thus with man. He is able to form judgments, to make generalizations, to recognize the law of causation, and to make certain combinations of abstract or general ideas. Thereupon he puts these into practice and makes advancement. The animal can see the printed page of the newspaper or a book, but he can never understand the significance of the words—symbols of ideas. Man sees these words and reads the message. He thus goes from one state to another and makes progress.

In the seventh place, let us note that animals have determination, but no self-determination. There is no evidence of a conscious planning or movement toward some desirable objective. Dr. Strong has called our attention to the fact that the donkey, for instance, has determination, but no self-determination. He is the victim of heredity and environment. "Man, though implicated in nature through his bodily organization, is in his personality supernatural; the brute is wholly submerged in nature. . . . Man is like a ship in the sea—in it, yet above it—guiding his course, by observing the heavens, even against wind and current. A brute

has no such power; it is in nature like a balloon, wholly immersed in air, and driven about by its current, with no power of steering." —Harris, in *Philosophical Basis of Theism,* as quoted by Strong.

In the eighth and last place, let me call attention to the fact that the beast does not have a conscious nor a religious nature. For instance, a dog might bite a person; he does not give any evidence of being sorry for his act. The cat, which jumps upon the table and takes some food, running away with it, does not give any evidence of compunctions of conscience. Someone has said, "The aspen trembles without fear, and dogs skulk without guilt." Animals tremble and manifest fear in the presence of danger, but never act in such a way as to show any reverence for the Almighty, the reason being that they do not have a religious nature.

From the above considerations it is quite evident to the candid truth seeker that there is a vast gulf which separates man from even the highest of the brute creation. John Burroughs in *Ways of Nature* has put the situation thus: "Animal life parallels human life at many points, but it is in another plane. Something guides the lower animals, but it is not thought; something restrains them, but it is not judgment; they are provident without prudence; they are active without industry; they are skillful without practice; they are wise without knowledge; they are rational without reason; they are deceptive without guile. . . . When they are joyful, they sing or play; when they are distressed, they mourn or they cry; . . . and yet I do not suppose they experience the emotion of joy or sorrow, of anger or love, as we do, because these feelings in them do not involve reflection, memory, and what we call the higher nature, as with us." The animal looks inward, whereas man looks outward and upward. Though it is true that man shares with the brute animal life, man possesses an intellectual and spiritual nature which is conspicuously absent from the animal creation. The animal has a capacity only for those things which pertain to the fleshly nature; man, on the contrary, has a capacity for spiritual things and a yearning for his Creator; therefore he is a special creation and a child of God in that sense. These facts differentiate men from the animals.

Man does occupy a place of dignity—even now—in the great economy of God. In our thinking of the great honor conferred upon us by our Creator, let none of us arrive at the false conclusion that there is a spark of divinity in the breast of each of us, and that we are by our own efforts and intelligence to develop into

supermen or demigods; for such is contrary to the revealed revelation of God in the Scriptures.

God is the self-existing one, the omnipotent, omnipresent, and omniscient one. He is the one in whom we live and move and have our continual being. By His grace, mercy, and love we are permitted to live upon this earth and to enjoy the good things which He confers upon us—even though we may not recognize the fact nor acknowledge it. I wish it were in my power to deliver the speech to all men which was given by the Apostle Paul at Lystra: "Sirs, why do ye these things? We also are men of like passions with you, and bring you good tidings, that ye should turn from these vain things unto a living God, who made the heaven and the earth and the sea, and all that in them is: who in the generations gone by suffered all the nations to walk in their own ways. And yet he left not himself without witness, in that he did good and gave you from heaven rains and fruitful seasons, filling your hearts with food and gladness. And with these sayings scarce restrained they the multitudes from doing sacrifice unto them" (Acts 14: 15-18).

II. THE UNITY OF THE HUMAN RACE

The Scriptures teach that God created Adam in His own image after His likeness and that out of a rib removed from man's side He built woman. According to the Scriptures, Adam and Eve were the first couple upon the earth—after the catastrophe of Genesis 1:2. According to the Apostle Paul God "made of one every nation of men to dwell on all the face of the earth, having determined *their* appointed seasons, and the bounds of their habitation; that they should seek God, if haply they might feel after him and find him, though he is not far from each one of us: for in him we live, and move, and have our being; as certain even of your own poets have said, For we are also his offspring" (Acts 17:26-28).

In keeping with the Genesis account that the human family sprang from the first couple, Adam and Eve, is the statement concerning the sinfulness of the race which is traced back by the Apostle Paul to the one transgression of our foreparents in Eden. (See Romans 5:12-21.)

The scriptural account of the beginning of the human race in the Tigris-Euphrates Valley (Gen., chap. 2) is confirmed by leading ethnologists and archæologists who concede that the oldest civili-

zations have been found in both the Tigris-Euphrates and the Nile Valleys. The most recent excavations, however, point to that of the Tigris-Euphrates Valley as being the older. From this center the early tribes and groups of men migrated to various parts of the face of the globe. In this connection it is well for us to note certain scriptural statements relative to the one original continent.

In Genesis 1:9, we are told, "And God said, Let the waters under the heavens be gathered together unto one place, and let the dry land appear: and it was so." According to this verse there was but one original continent and one sea. This position is confirmed by II Peter 3:5-7. But we have five major continents. What is the explanation? It is found in Genesis 10:25. Here we are told that the earth was divided in the days of Peleg—the original continent was split up into the present land distribution. Of course, there have been various disturbances on the face of the globe from time to time, which have changed the boundaries of certain lands; but before this major disaster, both animals and men scattered out over this one original continent.

According to the biblical account, before the disruption of the earth, God at Babel confounded the language of the people. At that time He likewise could have given them their several racial characteristics, which are in evidence at the present day. This position, however, cannot be proved. I am simply throwing out the suggestion as a possibility to account for these racial peculiarities. As is well known, climate, environment, and personal habits do, to a certain extent, affect the general appearance of certain peoples. Thus archæology and history confirm the biblical account in pointing to one origin for all races.

When the languages of the various nations are studied and compared carefully, one discovers evidence pointing backward to earlier groups of tongues. By comparative philology these family groups are traced back into the distant past. The farther back the investigator goes, the fewer the languages and basic root forms. The evidence therefore points back to a few original languages—small in number in comparison with those which now exist. This evidence is corroborative of the biblical account which traces the various languages to the judgment which fell upon the human family at Babel. Moreover, it points to the unity of the race.

A study of the human family from the psychological point of view brings one to the conclusion that there is a kinship of races and peoples. The mental habits and moral characteristics, together

with tendencies and capacities, all indicate a kinship of the peoples of the earth. When their traditions are examined and their philosophies studied, additional proof is afforded for the unity of the human race.

Moreover, the evidence thus far adduced is strengthened from the physiological standpoint. Comparative physiology proves beyond peradventure that all tribes and races are from the one species—man. The cranial and osteological and dental characteristics of all races argue for kinship. Moreover, the fertility of union of any and all races prove the oneness of the species. Thus the evidence brought to us by science proves conclusively the unity of the human race as it is presented to us in the Scriptures.

III. THE NATURE OF MAN'S BEING

We are told that God made man of the dust of the earth and that He "breathed into his nostrils the breath of life; and man became a living soul" (Gen. 2:7). The word rendered *soul* is also often used with respect to the animals. God created them and gave them life or a soul. When, however, He created man, He did something which was not performed at the creation of the animals; namely, He breathed into man's nostrils the breath of *lives* (literally rendered) and man became a living soul. As we have already seen, the animals have a soul or life. But man has something more, according to the biblical account, than they have. The animals have a limited intellect. On the contrary, man has an intellectual and spiritual nature that is capable of great development and advancement. This fact man has demonstrated to his satisfaction.

What is meant by the soul* of man? An examination of a few passages of Scripture will give us a very definite idea. According to Numbers 16:22 God is "the God of the spirits of all flesh." According to Zechariah 12:1 Jehovah God formed "the spirit of man within him." In keeping with this statement is one by the Apostle Paul which speaks of "the spirit of the man, which is in him" (I Cor. 2:11). From these passages it is clear that man has a spirit and that it is differentiated from the Spirit of God. But in such passages as Genesis 35:18, we read of the death of Rachel, concerning whom it is said, "And it came to pass, as her soul was

* I am perfectly aware of various theories concerning the soul, which are built upon a materialistic conception of man. The facts of everyday experience disprove them. Hence I pass them by without further consideration.

departing (for she died) . . ." Here we are told that Rachel's soul departed from her body. In I Kings 17:21 we find Elijah praying to God that the soul of the widow's son might return into his body: "O Jehovah my God, I pray thee, let this child's soul come into him again." James, in speaking of a person, says, ". . . the body apart from the spirit is dead" (James 2:26). The first of the passages cited above differentiates the spirit of man from the Spirit of God. The other quotations emphasize the spiritual nature of the soul and distinguish it from the material body.

The terms, soul and spirit, are used interchangeably in the Scriptures. For instance, in Genesis 41:8 we are told that Pharaoh's "spirit was troubled; and he sent and called for all the magicians of Egypt, and all the wise men thereof" in order that they might interpret his dream. But in Psalm 42:6 the writer declares, "My soul is cast down within me." In the first passage Moses spoke of the spirit of Pharaoh and its being troubled, but the psalmist mentioned his soul and its being cast down. To what did he refer? It is quite evident that he was speaking of his spirit. Nevertheless he called it his soul. The Lord Jesus likewise spoke of His disquietude by saying, "Now is my soul troubled." Of course He was using the Greek language. The word is properly rendered *soul*. Nevertheless, we know that He was speaking of His spirit. On the other hand, in John 13:21, we are told, "When Jesus had thus said, he was troubled in the spirit . . ." In the first instance John says that Jesus was troubled in His soul, but in the second one He was troubled in His spirit. The trouble was the same in each case. It is clear from these quotations that Christ's spiritual nature was in one instance called His soul and in the other His spirit. According to Matthew 20:28 the Lord Jesus came to "give his life a ransom for many." The term rendered life is the word soul. The emphasis is laid upon the spiritual sacrifice which the Lord Jesus made in His redemption of the human family. Regarding our Lord's death, Matthew declared that He "yielded up his spirit" (Matt. 27:50). From these and many other passages it is quite evident that soul and spirit are used synonymously in the Scriptures in referring to the spiritual nature of man. Additional proof of this proposition may be seen from the phrase, "spirits of just men made perfect" (Heb. 12:23). From the context it is quite clear that the author was speaking of saved people who will have received their spiritual bodies at the time foreseen in the vision. In speaking of these, he

called them spirits of just men. John, in Revelation, declared that he "saw underneath the altar the souls of them that had been slain for the word of God" (Rev. 6:9). Soul, here, means the spirit. Many are the additional instances which might be cited and which show that the two terms are used interchangeably.

Additional light on man's constitution may be seen from such statements as Matthew 10:28. There the Lord Jesus warned His disciples, "And be not afraid of them that kill the body, but are not able to kill the soul: but rather fear him who is able to destroy both soul and body in hell" (Cf. Luke 12:4, 5). In these passages the Lord Jesus spoke of man as consisting of body and spirit. The Apostle Paul spoke of himself as having a body and a spirit: "For I verily, being absent in body but present in spirit, have already as though I were present judged him that hath so wrought this thing . . ." (I Cor. 5:3).

Further confirmation that the soul and the spirit are the same is seen by reference to such a passage as Amos 6:8 in which the prophet declared, "The Lord Jehovah hath sworn by himself, saith Jehovah, the God of hosts." In the original the word rendered *himself* is *soul.* Isaiah, in impersonating the Lord Jehovah, declared: "Behold, my servant, whom I uphold; my chosen, in whom my soul delighteth: I have put my Spirit upon him; he will bring forth justice to the Gentiles" (Isa. 42:1). Here God speaks of His soul's delighting in His Servant, the Messiah. Speaking through Jeremiah, God said, "Shall I not visit them for these things? saith Jehovah; shall not my soul be avenged on such a nation as this?" (Jer. 9:9). Concerning one who shrinks back and is not willing to go forward, the Lord declared in Hebrews 10:38: "But my righteous one shall live by faith: And if he shrink back, my soul hath no pleasure in him." From these and other scriptures it is clear that God speaks of His spirit as His soul.

It is clear that Jesus, in referring to man's spiritual nature, called it his soul, in Mark 12:29, 30: "The first [commandment] is, Hear, O Israel; The Lord our God, the Lord is one: and thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength." Here the highest functions of the human spirit are spoken of as being performed by the soul. The Virgin Mary in her jubilation praised God and said, "My soul doth magnify the Lord, And my spirit hath rejoiced in God my Saviour." According to Hebrew parallelism, soul in the first line corresponds to spirit in the second and iden-

tifies them as one and the same thing. The conclusion is strengthened by the fact that this is a reference to worship, which is rendered by the soul. As a final citation, I wish to call attention to Mark 8:36, 37: "For what doth it profit a man, to gain the whole world, and forfeit his life? For what should a man give in exchange for his life [Greek word is *soul*]?" From this passage it is abundantly evident that soul here refers to man's spiritual nature which, if he loses, he loses everything.

Our attention sometimes is called to such passages as I Thessalonians 5:23: "And the God of peace himself sanctify you wholly; and may your spirit and soul and body be preserved entire, without blame at the coming of our Lord Jesus Christ." From this passage it is assumed that man is a threefold being, consisting of body, soul, and spirit. This passage must be interpreted in the light of other facts that have already been brought out regarding man's spiritual and corporeal nature. We have seen that man consists of soul and body or spirit and body. Moreover, we see that spirit and soul are used synonymously in the passages already cited and in many others that might be brought forth. According to the Lord Jesus, Israel was commanded: ". . . thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength." Our Lord here uses four nouns: heart, soul, mind, and strength. Are we to infer from this statement that man is a fivefold being, the argument being based upon these four nouns plus his fleshly nature? No one ever comes to this conclusion. An examination of all the passages in which these various words occur shows that the first three of them are used synonymously. In this citation, however, the fourth one, strength, is used as a synonym of the first three. In the same way we are not to conclude that man has a threefold nature from Paul's use of spirit, body, and soul in I Thessalonians 5:23.

Another passage that is sometimes interpreted as proof of this position is Hebrews 4:12: "For the word of God is living, and active, and sharper than any two-edged sword, and piercing even to the dividing of soul and spirit, of both joints and marrow, and quick to discern the thoughts and intents of the heart." From the context we see that the writer of this passage was referring to Christ, the living Word, who, as he asserts, is "sharper than any two-edged sword, and piercing even to the dividing of soul and spirit, of joints and marrow." On this passage Dr. A. H. Strong makes the following comment: "'Piercing even to the dividing

of soul and spirit, of both joints and marrow,' equal not the dividing of soul *from* spirit or of joints *from* marrow, but rather the piercing of the soul and of the spirit, even to their very joints and marrow; i. e., *to the very depths of the spiritual nature.*" On this passage Bishop Moule makes the following comment: "Soul equals spirit organized, inseparably linked with the body; spirit equals man's inner being considered as God's gift. Soul equals man's inner being viewed as his own; spirit equals man's inner being viewed as from God. They are not separate elements." Since soul and spirit are used synonymously in the Scriptures, and since the word rendered soul in various connections shows a most intimate connection with the body, taking everything into consideration a logical thinker reaches the conclusion that the word soul is applied to the spirit when it is thought of in connection with the body, but that spirit is used to refer to the same identical nature of man viewed in relation to God, who is pure Spirit.

The understanding of this most important subject enables one to avoid many serious and grave errors and heresies which grow out of a forced interpretation of I Thessalonians 5:23, 24 and Hebrews 4:12.

IV. WHENCE THE SOUL OR SPIRIT OF MAN?

There are three leading theories regarding this question.

A. *The Hypothesis of Pre-existence*

This theory was held by some of the outstanding Greek philosophers, such as Plato. Philo the Jew, and Origen—one of the great Church Fathers in the early Christian centuries—likewise espoused this view. Kant, Julius Mueller, and Edward Beecher in modern times accepted this position.

Plato and those of his school of thought believed in the great archetype of all things. To them there was the great world of ideas that was the pattern after which material things were shaped. This philosophical contention lay at the base of the doctrine of the transmigration of the soul or its pre-existence. Some modern philosophers think that our intuitions are due to experiences in a former state. Some modern poets have expressed the same views. There is nothing in the Scriptures to support such fantastic ideas. In fact, the Bible is positively against this position. As we have already seen, it affirms that God created man in His image. Paul traced man's present condition back to Adam's sin. To assert the

pre-existence of the soul is simply to throw back the question of transgression into a former state and to charge God with allowing the soul to be placed in the flesh under different circumstances which are most unfavorable to his development and advancement. The theory explains nothing; it simply befogs the entire issue. We shall therefore dismiss it as unscientific.

B. *The Creation Hypothesis*

Aristotle, among Greek philosophers, and such men as Jerome of the early Latin Church Fathers, together with some Roman Catholic and Reformed theologians, held to this view, which asserts that there is a pure soul created directly by the Almighty and is placed in the body of the child either at conception, at birth, or between those two events. Those seeking support of this contention from the Scriptures call attention to certain passages which speak of God and of His being the Father of spirits, of the one who formed the spirit of man within him. Such expressions do not prove that which is claimed. God is said to form the body of man. For instance, in Psalm 139:13, 14 this fact is asserted. The Almighty spoke to Jeremiah and said that he formed his body in the womb (Jer. 1:5). Does He create by such an act the body of each individual? The facts prove exactly the opposite. Animals propagate their kind both as to body and the limited intellect that they have. To assert that man propagates the fleshly part of his being, but that God creates a spirit for each person thus begotten is to place the brute creation on a higher plane than man. Such a thought as this is inconceivable. Other and more serious objections can be brought against this hypothesis, but this discussion must suffice.

C. *The Traducianist Hypothesis*

Tertullian advocated this position. It was implied in the teaching of Augustine and seems to be held by the leading theologians of the present day.

This theory holds that God directly created Adam, soul and body, and that he and Eve were given the power to propagate their species. This position is taught in Genesis 1:27, 28; 2:7; 4:1; and in other places. When one looks at the vegetable and animal kingdoms, and notes that they reproduce after their own kind, it is only reasonable to suppose that man has the same powers of reproduction—to produce after his own kind. This position is further

confirmed by observations innumerable. The offspring usually reflects—in both soul and body—the characteristics of the parents and ancestors. The Mendelian ratio seems to govern in all particulars the offspring. When all the facts are taken into consideration, we are justified in believing that the offspring is begotten—both body and spirit—by the parents. The Mendelian ratio will account for all the celebrities* and distinguished ones in various lines of activity and also the subnormals.

V. MAN IN THE IMAGE OF GOD

An examination of our data shows that man was made in the image of God in a twofold manner: first, in the natural likeness of His Creator—personality; second, in the moral image of God—holiness. It is of the greatest importance that we distinguish between the elements of these two sides of his spiritual nature. By reason of his being in the natural image of God he possesses certain faculties: intellect, sensibility, will. By reason of his being in the moral image of the Almighty he possesses certain right tendencies: bent, proclivity, inclination, disposition. Because he has intellect, affections, and will, he has certain definite powers. Because of bent, proclivity, inclination, and disposition, he moves in a certain definite direction. Because he was created in this twofold manner in the image of God, he had a moral nature and a holy character.

A. *The Natural Image of God*

As we have already seen, man's personality differentiates him from the animal creation and places him upon the highest plane of beings inhabiting the earth. By virtue of his personality he knows the self from the non-self. He therefore has self-consciousness. Moreover, he has world-consciousness, recognizing the material universe external to himself. Furthermore, he has a God-consciousness and may move toward moral ends.

Man's natural likeness to God is an inalienable characteristic.

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*While the Mendelian ratio accounts for such unique characters as Hammurabi, Cyrus, Alexander, Caesar, Napoleon, Shakespeare, et al., it cannot give a scientific explanation of such men as Isaac whose birth, according to the Torah, was the result of a biological miracle which was performed by the Almighty upon the bodies of Abraham and Sarah when they were past the age of parenthood (Gen., chap. 21). The same thing was true with regard to John the Baptist, of whom we read in the New Testament records. Moreover, Jesus of Nazareth cannot be accounted for upon biological principles, but solely upon the activity of God in fulfillment of Old Testament predictions.

When the Lord authorized human government (Gen. 9:6), He instituted capital punishment for all murderers. No man has a right to take the life of his fellow-man, because his victim is made in the image of God—even though he now is in a fallen state. According to I Corinthians 11:7, man in general is in the image of God. James deplores the fact that men with their mouths curse others "who are made after the likeness of God" (James 3:9). From these and many other passages which could be quoted, we learn that man is still in the image of God and should be considered in this light. It is true that he is not at present in the perfect image of God because he is a finite being and because, as we shall later see, this image has been marred by the Fall. Nevertheless, he is still in this image, possessing the natural likeness of God's spiritual image—personality. Regardless of man's condition intellectually, socially, and morally, he is still in this image and should be respected because of this fact alone.

Polish, culture, and education do not make the man. They are not essentials of personality but only incidental. The real personality lies in his intellectual and spiritual endowments which, as we have already suggested, are the very essence of his make-up. Men should therefore treat their fellow-beings with the utmost consideration, realizing that they are upon the same level and are placed in the same category notwithstanding the circumstances which may outwardly differentiate them.

B. *The Moral Image of God—Holiness*

In addition to the powers inhering in man's personal nature, there was that proclivity or inclination of his affections and will which inclined him toward God and gave him a bent in the direction of holiness. Since holiness is one of the attributes of God, and since man was created in the image of his Maker, naturally he possessed holiness of character when he was created. It is not a matter of speculation that man originally possessed this holiness, for we are told in Ecclesiastes 7:29 that "God made man upright; but they have sought out many inventions." This statement gives us an insight into the righteousness of holiness which characterized man when he was created.

The Apostle Paul urged the Christians at Ephesus to lay aside their former manner of life which was according to the old man and to "put on the new man, that after God hath been created in righteousness and holiness of truth" (Eph. 4:24). From this

passage we learn that man who is regenerated upon his acceptance of Jesus Christ as his personal Saviour is after God created in righteousness and holiness of truth. This passage has reference to man's being re-created in the image of God. If laid beside the account in Genesis which asserts that man was created in the image of God, it becomes very luminous and in turn sheds much light on the original statement. In both instances God was the pattern after which man was first created or is now re-created. What is the full significance of the phrase, "after God"? This same idiom occurs in Galatians 4:28: "Now we, brethren, as Isaac was, are children of promise." The Greek, rendered literally, says: "After or according to Isaac." Just as Isaac was a child of promise so are we who are born again, argues the Apostle Paul. God is a spiritual being. Man was created in His image. Hence he as a spiritual being has a spiritual nature. God is infinite and independent; man is finite and utterly dependent upon his Maker.

When man is made after God at the time of his regeneration, he is created in righteousness and holiness of truth. We logically infer from this fact that man originally was created in the moral image of God, with the righteousness of his Maker stamped upon his very being. The impression is heightened by the addition of the phrase, "holiness of truth." From this scripture we see that man was thus created in the moral image of God and was in possession of pure righteousness and holiness.

In Colossians 3:10 appears the following statement: "And have put on the new man, that is being renewed unto knowledge after the image of him that created him." Man's new nature which he receives at the time of accepting Christ, when he is regenerated, is renewed unto knowledge after the image of God who created him. One who is thus born again—regenerated, saved—is brought into a new relationship to God in which he can walk by faith with Him and thus be renewed unto a more perfect knowledge of the Almighty. Thus we can see and understand that man originally was created with a capacity and an aptness to learn more and more about his Creator as he had fellowship and communion with Him. As we learn in Genesis, chapter 3, such occasions were afforded man when his Maker visited him in the Garden of Eden.

In our belief that man possessed this original righteousness—being made in the image of God—we are not to conclude that this holiness was a part of his real substance and essence; because, if this were true, when man sinned, he would have ceased to exist;

for at that time he lost his original righteousness and holiness. Neither was this righteousness or holiness a gift that was conferred upon him at the time of his creation or by a subsequent bestowal. But it was a bent or inclination of the soul toward God and a delighting in doing His will. Had Adam remained in fellowship with Him, he would have transmitted this original righteousness to his offspring who were begotten after his likeness. But when he sinned, he lost this original righteousness, and the children born to him afterward were begotten in the likeness of their fallen father. So have all men since been begotten in the likeness of the depraved nature of their parents.

In view of these amazing facts we can only say regarding man that which Dr. A. H. Strong proclaims: "The dignity of human nature consists, not so much in what man is, as in what God meant him to be, and in what God means him yet to become, when the lost image of God is restored by the union of man's soul with Christ. Because of his future possibilities, the meanest of mankind is sacred. The great sin of the second tablet of the Decalogue is the sin of despising our fellow-man. To cherish contempt for others can have its roots only in idolatry of self and rebellion against God. Abraham Lincoln said well that 'God must have liked common people—else He would not have made so many of them.' Regard for the image of God in man leads also to kind and reverent treatment even of those lower animals in which so many human characteristics are foreshadowed."

As has been seen, man was made in the natural and moral image of God. Since there was complete accord between man's spirit and the body into which the perfect spirit was breathed (Gen. 2:7), we might properly conclude that man's natural image likewise reflected the splendor and the glory of God. Some have concluded that man's physical body was after the image of God from the fact that God in the cool of the evening (Gen., chap. 3) visited man and conversed with him. Such a belief is erroneous and farfetched.

Man's bodily nature was under the control of his spirit. As suggested above, there was no conflict between body and soul, but there seems to have been room for growth and development. This seems to be implied in the temptation which Satan placed before Eve in his saying that her eyes would be opened and that she would become as God, knowing good and evil, if she would only partake of the fruit of the tree of which she was forbidden. After the transgression the Lord God said that "the man is become as

one of us, to know good and evil." From these facts we undoubtedly see that man was capable of growth and development—even though he was perfect, having been created in the image and likeness of God.

Man being the highest of God's earthly creatures, the Lord gave him authority and dominion over the fowls of the air, the beasts of the fields, and the fishes of the sea. Being of the nature that he was, man was in a position to control the lower animals. This authority he lost; but, as we shall learn in a later chapter, this same authority will be given back to him in the great Kingdom Age of the future.

Being in the image of God, man had blessed communion and fellowship with the Lord who paid frequent visits and conversed with him—doubtless for his spiritual growth and development. Created in the image of his Maker, man was placed in the Garden of Eden, which was a most suitable location calculated to contribute to his happiness, contentment, and joy. Here he was to grow and develop. Though he was holy and righteous, he was not confirmed in holiness but was rather in the state of innocence with a life of testing and temptation lying before him. Only one prohibition was placed before him. If he had resisted the temptation and had obeyed God, that fact would have strengthened him and he could have continued to grow and develop.

It seems that in this condition he was nevertheless in a mortal state, for the natural precedes the spiritual and eternal (I Cor. 15: 45, 49). If, on the other hand, Adam had maintained his integrity, it is altogether possible that his body might have been transfigured as those of the saints will be at the second coming of our Lord. But he did not do this. Although he was in a state of holiness, he substituted his will for God's and brought wreck and ruin upon himself and his descendants. But this phase of his history we shall investigate later.

Chapter IX

SATAN, THE KINGDOM OF DARKNESS, AND SIN

ONE looks about and sees evidence of beauty, symmetry, order, and design throughout the entire realm of nature. At the same time one observes much distortion, disorder, disarrangement, decay, and corruption. These two sets of facts must be accounted for adequately and scientifically. We have already seen that the evidence in the world points to the fact that there is a Supreme Mind or Intelligence who brought into existence and who has preserved to the present day the great material universe and all things contained therein. Being the character that He is, He is doubtless the author of this symmetry, order, and beauty. But is He likewise the cause of all the disorder and corruption? Our answer must be an emphatic No! It is inconceivable! If He did not produce this disorder, *who did?* The philosophers through the centuries have been seeking an answer to the question, What is the origin of evil? This information can be found only in the Scriptures. To them we must now turn.

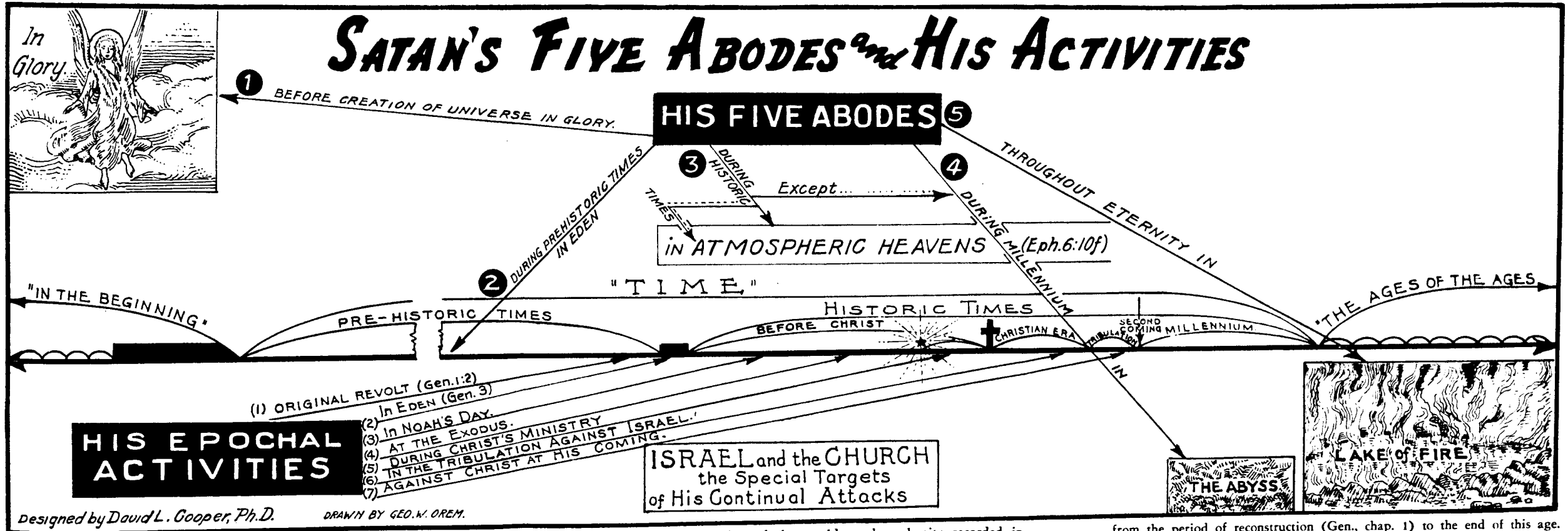
I. Satan

From what we see of Satan and his work through the centuries, we are led to the irresistible conclusion that he has caused all the wreckage and ruin observable everywhere. Only such a powerful being, as we know him to be, could accomplish this devastation.

A. *Satan as Presented in Ezekiel 28: 1-19*

In Ezekiel, chapters 26–28, we find an oracle directed to the king of Tyre. This prediction is such an important one that it behooves every Bible student to study it most carefully in order to get its full import. We shall have to investigate more fully the being, character, and works of Satan as presented in Ezekiel, chapter 28, although we did, to a certain extent, investigate this phase of our theme in Chapter VI. I trust that the reader will bear with me because of the necessary repetition.

Ezekiel prophesied in Babylon during the Exile. He was a contemporary of Jeremiah who remained in Jerusalem throughout the terrible days of the siege under Nebuchadnezzar and who finally was taken to Egypt.



Satan was the anointed cherub who was associated with God's throne and government prior to the creation of the universe—in the beginning.

During prehistoric times he was the sole ruler, under the Almighty, of the earth—from the creation of the world to the calamity recorded in Genesis 1: 2.

During historic times he has been the prince of the powers of the air—from the period of reconstruction (Gen., chap. 1) to the end of this age.

During the Millennium he will be confined in the pit of the abyss.

Throughout all eternity he will be in the lake of fire.

1. THE KING OF TYRE

28 The word of Jehovah came again unto me, saying, 2 Son of man, say
unto the prince of Tyre, Thus saith the Lord Jehovah: Because thy heart
is lifted up, and thou hast said, I am a god, I sit in the seat of God, in the
midst of the seas; yet thou art man, and not God, though thou didst set thy
heart as the heart of God;—3 behold, thou art wiser than Daniel; there is
no secret that is hidden from thee; 4 by thy wisdom and by thine under-
standing thou hast gotten thee riches, and hast gotten gold and silver into
thy treasures; 5 by thy great wisdom *and* by thy traffic hast thou increased
thy riches, and thy heart is lifted up because of thy riches;—6 therefore thus
saith the Lord Jehovah: Because thou hast set thy heart as the heart of God,
7 therefore, behold, I will bring strangers upon thee, the terrible of the na-
tions; and they shall draw their swords against the beauty of thy wisdom,
and they shall defile thy brightness. 8 They shall bring thee down to the
pit; and thou shalt die the death of them that are slain, in the heart of the
seas. 9 Wilt thou yet say before him that slayeth thee, I am God? but thou
art man, and not God, in the hand of him that woundeth thee. 10 Thou shalt
die the death of the uncircumcised by the hand of strangers: for I have
spoken it, saith the Lord Jehovah (Ezek. 28:1-10).

According to verses 1 and 2 the prophet was to address an oracle to "the prince of Tyre." In these lines we learn much about the personal habits and the attitude of this heathen monarch.

a. *His Blasphemous Claims*

In the beginning of the oracle, the Lord stated that the king's blasphemous attitude was the reason for the pronouncement of the impending judgment: "Because thy heart is lifted up, and thou hast said, I am a god, I sit in the seat of God, in the midst of the seas . . ." This man was indeed conceited; he was puffed up with pride. No longer did he consider himself as an ordinary human being. On the contrary, he believed and asserted that he was a god and that he was sitting in the seat of God.

It is difficult for us to understand how a man could become so very warped in his thinking as to believe that he is actually a god. Nevertheless, various monarchs, both in antiquity and at the present time, have become obsessed with this idea. Such exalted opinions can be only the result of the blinding of the mind on the part of evil powers and an exalted, exaggerated estimate of one's own worth and merit.

b. *His Wisdom and Knowledge*

To this prince of Tyre the Lord made the following statement: "Behold, thou art wiser than Daniel; there is no secret that is hidden from thee." Daniel indeed was a wise, discreet, and prudent man. He was also very pious and godly. It appears to have

been his daily habit to read the Word of God which makes men wise and gives them understanding. Moses assured Israel that by her studying the revelation given her, by teaching it to her children, and by observing it, she would become a nation recognized for great wisdom, possessing an understanding far above that of the nations round about her (Deut. 4:5, 6). This partly accounts for her superior intellectual endowments. Notwithstanding the fact that Daniel was one of the wisest men in the world, the prince of Tyre was wiser than he. Doubtless this man was an educated and cultured gentleman. In all probability he studied, as did Moses, the arts and the wisdom of the Egyptians (Acts 7:22), as well as the arts and sciences of other nations. In addition to his acquired wisdom and learning, he probably received special insight into the affairs of life by the aid of evil spirits, that were called demons by the Greeks. There were oracles through the priests and priestesses of which demons worked and to which the Greeks and other peoples resorted for advanced information regarding coming events. All heathenism is backed up by demonism, as one can see in Psalm 106:34-38:

34 They did not destroy the peoples,
As Jehovah commanded them,
35 But mingled themselves with the nations,
And learned their works,
36 And served their idols,
Which became a snare unto them.
37 Yea, they sacrificed their sons and their daughters unto demons,
38 And shed innocent blood,
Even the blood of their sons and of their daughters,
Whom they sacrificed unto the idols of Canaan;
And the land was polluted with blood.

Everyone who is acquainted with the occult world knows that there are those who are in touch with demons today and who can get much information from them. This should be no surprise to anyone who knows the Scriptures, for the Apostle Paul in I Timothy 4:1-3 warned Timothy that these demons would engage in extensive activity in the latter days. Though there is such a thing as one's being in league with demons, let us not believe that everyone who makes claims to being able to foretell the future has such a connection with the powers of darkness and can reveal coming events. Of course no Christian, well-informed with regard to scriptural teaching, will ever consult anyone who dabbles in the occult. God hates spiritism—it is an abomination to Him. Our

attitude should be the same. (See Isa. 8: 19-22; 47: 12-15, I Tim. 4: 1-3.)

19 And when they shall say unto you, Seek unto them that have familiar spirits and unto the wizards, that chirp and that mutter: should not a people seek unto their God? on behalf of the living *should they seek* unto the dead? 20 To the law and to the testimony! if they speak not according to this word, surely there is no morning for them. 21 And they shall pass through it, sore distressed and hungry; and it shall come to pass that, when they shall be hungry, they shall fret themselves, and curse by their king and by their God, and turn their faces upward: 22 and they shall look unto the earth, and, behold, distress and darkness, the gloom of anguish; and into thick darkness *they shall be* driven away (Isa. 8: 19-22).

c. *His Wealth*

By his wisdom and understanding, the prince of Tyre was able to build up a very extensive trade with the nations surrounding him. Eventually it became international in its scope and Tyre became the dominant emporium—in fact, the mart of the ancient world. It was by his wisdom and understanding that this prince was able to manipulate affairs and become the commercial czar of his day. Of course everything turned to his advantage, and he heaped to himself enormous riches and untold wealth. This fact is seen in verses 4 and 5 of Ezekiel 28.

d. *The Threat of a Stroke of Judgment*

Because of the arrogance of this king, and because of his wisdom and great wealth, prestige, and power, the Lord hurled a threat at him, found in verses 6-10 of our quotation. First He called his attention to his having set his heart "as the heart of God." He no longer thought of himself as being a mortal. On the contrary, he had climbed upon a self-built pedestal and thought of himself as God, assuming an attitude of infinite superiority to all men.

The sentence of judgment because of this arrogance was ". . . therefore, behold, I will bring strangers upon thee, the terrible of the nations; and they shall draw their swords against the beauty of thy wisdom, and they shall defile thy brightness." From all the circumstances we know that Ezekiel was carried by the Spirit of God something like two and a half centuries into the future and that he saw the king of Tyre who was on the throne at the time of the conquests of Alexander the Great. Thus the strangers, who are spoken of as being terrible, were none other than the invincible phalanxes of Alexander. We are told in verse 8

that they would bring this prince down to the pit; that is, they would slay him and he would be one of the slain "in the heart of the seas." In the days of Nebuchadnezzar, the Babylonians besieged Tyre for thirteen years, but were unable to conquer it. After that great ordeal the Tyrians moved their city to an island about half a mile from the shore and there built the strongest and most impregnable fortress of that day. Notwithstanding its great strength, the Lord declared that this king would die in the heart of the seas—in his island empire.

Continuing this line of thought as he addressed the prince, the prophet asked, "Wilt thou yet say before him that slayeth thee, I am God?" If he were a god, of course he could not be slain by men. The fact that these armies and conquerors would slay him would prove that he was not what he claimed to be. The guarantee that this prophecy would be fulfilled is: ". . . for I have spoken it, saith the Lord Jehovah" (vs. 10).

From the history of the conquests of Alexander the Great we can see that this prediction was literally fulfilled. God watches over His word to perform it. "Moreover the word of Jehovah came unto me, saying, Jeremiah, what seest thou? And I said, I see a rod of an almond-tree. Then said Jehovah unto me, Thou hast well seen: for I watch* over my word to perform it" (Jer. 1: 11, 12).

God will redeem and make good every promise that He has made and will carry out every threat that He has hurled against unrepentant sinners. It therefore behooves every one to seek the will of the Lord and in faith and loving obedience to conform his life thereto.

2. THE ANOINTED CHERUB

11 Moreover the word of Jehovah came unto me, saying, 12 Son of man, take up a lamentation over the king of Tyre, and say unto him, Thus saith the Lord Jehovah: Thou sealest up the sum, full of wisdom, and perfect in beauty. 13 Thou wast in Eden, the garden of God; every precious stone was thy covering, the sardius, the topaz, and the diamond, the beryl, the onyx, and the jasper, the sapphire, the emerald, and the carbuncle, and gold: the workmanship of thy tabrets and of thy pipes was in thee; in the day that thou wast created they were prepared. 14 Thou wast the anointed cherub that covereth: and I set thee, *so that* thou wast upon the holy mountain of God; thou hast walked up and down in the midst of the stones of

* The meaning of the word in the original translated almond-tree is "watcher." When the prophet pronounced this word, the Lord immediately, by a play on the word, declared that He watches over His Word to perform it. History proves the accuracy of this statement.

fire. 15 Thou wast perfect in thy ways from the day that thou wast created, till unrighteousness was found in thee. 16 By the abundance of thy traffic they filled the midst of thee with violence, and thou hast sinned: therefore have I cast thee as profane out of the mountain of God; and I have destroyed thee, O covering cherub, from the midst of the stones of fire. 17 Thy heart was lifted up because of thy beauty; thou hast corrupted thy wisdom by reason of thy brightness: I have cast thee to the ground; I have laid thee before kings, that they may behold thee. 18 By the multitude of thine iniquities, in the unrighteousness of thy traffic, thou hast profaned thy sanctuaries; therefore have I brought forth a fire from the midst of thee; it hath devoured thee, and I have turned thee to ashes upon the earth in the sight of all them that behold thee. 19 All they that know thee among the peoples shall be astonished at thee: thou art become a terror, and thou shalt nevermore have any being (Ezek. 28:11-19).

a. *The Uniqueness of the Character Portrayed in This Passage*

In verse 12 the prophet was still addressing the king of Tyre. Notwithstanding this fact, he spoke of many things and experiences which far transcend anything that pertains to mortal man. For instance, in verses 13 and 15 this one is said to have been *created:* ". . . in the day that thou wast created they were prepared . . . Thou wast perfect in thy ways from the day that thou wast created. . . ."

He was in Eden, the garden of God (vs. 13). This Eden must be differentiated from the one of which we read in Genesis, chapters 2 and 3. Adam was created and placed in this latter Eden, which was simply of the vegetable kingdom. But in the former Eden there was what might be called a "crystal palace," built of "every precious stone" (vs. 13), in which this mighty cherub resided.

He was the perfection of beauty and full of wisdom (vs. 12). This statement could not be made in regard to any mortal man. He is also called "the anointed cherub that covereth" and is said to have "walked up and down in the midst of the stones of fire." Certainly this statement could not be made of the king of Tyre of Alexander's day. This language far transcends all human experiences.

Moreover, this individual was perfect in all his ways from the day that he was created until unrighteousness entered into his heart. This statement could not be said of the king of Tyre, nor of any other mortal man since Adam's fall. The facts just stated prove conclusively that, although the prophet addressed this unique being as the king of Tyre, he was not speaking to a literal king, but to a *created* being who was associated with the throne of God and who was perfect at the beginning of his career.

b. *The Creation of the Anointed Cherub*

The word *create* in the Hebrew means to bring into existence that which has had no prior form or substance. As we have already seen in a former chapter, God alone can perform the act of creation. There was a time when *this one* was not. God put forth the creative act, the result of which was his coming into existence. In verse 12 we learn that this one "sealest up the sum." The marginal reading of *sum* is *measure* or *pattern*. In the original it literally means measurement, proportion. These ideas fundamentally mean that this one was perfect when he was created.

In Job 40:15-24 we read of *behemoth*. This word is rendered *hippopotamus* in the marginal reading of verse 15. He is called, in verse 19, "the chief of the ways of God." The word translated "chief" also means head or first. This one then was the first one whom God created. In view of this statement we can see that the Lord was not thinking of a literal hippopotamus or some earthly monster, but was speaking of the first creature whom He brought into existence and was representing him under the symbolism of a terrible monster. Again, in chapter 41 God spoke of *leviathan*. Though the description seems to be that of a huge sea monster, the last verse of this chapter shows that we are not to take the description literally as referring to such a monster, but are to understand that the Almighty was referring to someone who was and is king over those who are designated "the sons of pride." It seems quite obvious that in both of these chapters God was speaking of the same being although two different symbols were used. As we have just seen, this one was the beginning of the ways of God. When these passages are studied in the light of Ezekiel, chapter 28, it seems obvious that the same individual is under consideration in the three chapters. It appears therefore that this one was the first created being whom God brought into existence.

c. *The Perfection of the Anointed Cherub*

"Thou sealest up the sum [or measure], full of wisdom, and perfect in beauty." This one was created perfect, since he filled up the full measurement of perfection. Moreover, he was the very quintessence of wisdom and prudence. In addition to this qualification he was perfect in beauty. The statement refers to his entire being and appearance (vs. 12). Being thus created, he was perfect in all his ways. No mistakes, no misjudgments, no errors, and no sin could at that time be found in anything that he thought, said, or did. Thus he was perfect in his entire being and in all his ways.

d. *The Abode of the Anointed Cherub*

"Every precious stone was thy covering, the sardius, the topaz, and the diamond, the beryl, the onyx, and the jasper, the sapphire, the emerald, and the carbuncle, and gold: the workmanship of thy tabrets and of thy pipes was in thee; in the day that thou wast created they were prepared" (Ezek. 28:13). The word rendered *covering* is in the plural and means booths or abodes. This form of the word is kindred to the one that is regularly rendered booths and refers to the structures erected by Israel at the Feast of Tabernacles. Its use in this connection shows that the prophet was speaking about the abodes of this anointed cherub which were in Eden, the garden of God. These dwelling places or palaces were constructed of every precious stone (nine of which are mentioned) and gold.

This Eden, as has already been suggested, must not be confounded with that one mentioned in Genesis, chapters 2 and 3. It existed during prehistoric times (the reader is urged to glance again at the chart in Chapter VI). These palaces were indeed mansions which defy description by mortal tongue—yes, they surpassed our wildest imagination.

"The workmanship of thy tabrets and of thy pipes was in thee." This statement means that Satan was created with the ability of a master musician, a designer and architect, and that he built these magnificent crystal palaces.

From the above data we know that this anointed cherub was not only in Eden, the garden of God, here upon this earth during prehistoric times, but that he was also in the very presence of God in heaven. The position which was entrusted to him when he was created, and which he occupied until the creation of the universe, was still held by him. He only accepted greater and larger responsibilities when he was given the lordship over this earth. When, however, he sinned, as we shall see presently, he lost both of these positions.

e. *The Position of the Anointed Cherub*

"Thou wast the anointed cherub that covereth: and I set thee, *so that* thou wast upon the holy mountain of God; thou hast walked up and down in the midst of the stones of fire." This cherub is called the "anointed" one "that covereth." The word rendered "covereth" has a little different shade of meaning from that appearing in verse 13. It is true that the root form of the verb from which these terms come—the first a noun, the second

a participle—are closely related. Nevertheless, the one appearing in verse 14 has a different shade of idea. It literally means *to overshadow, to screen,* or *to cover.* It sometimes refers to a panoply or a canopy over some dignitary. Light may be thrown upon this passage by referring to the ark of the covenant in the Tabernacle and the cherubim that covered the mercy seat. The Shekinah of glory rested upon the mercy seat. It is altogether possible that this anointed cherub occupied a position with reference to the throne of God analogous to that of the cherubim over the mercy seat. But on this point I shall not be dogmatic. Nevertheless, we can see from this quotation that the anointed cherub occupied a very high position with respect to the throne of God and His government. In this connection one would do well to read Ezekiel, chapter 1.

Another statement in this passage is, ". . . and I set thee, *so that* thou wast upon the holy mountain of God." What is meant by "the holy mountain of God"? A reference to it is found in Isaiah 14:13, 14: "And thou saidst in thy heart, I will ascend into heaven, I will exalt my throne above the stars of God; and I will sit upon the mount of congregation, in the uttermost parts of the north; 14 I will ascend above the heights of the clouds; I will make myself like the Most High." As has already been seen, the heaven of the heavens where God has His throne is in a position north from this earth. It is a very definite and specific locality in the universe. We can accept the Bible teaching on this point and at the same time believe that God is omnipresent—everywhere in the universe. We may not be able to understand how we can localize God in heaven and at the same time believe that He is everywhere; nevertheless, such is the biblical teaching which we most enthusiastically accept as true. Is this a literal mountain? Of course no one can be dogmatic in answering this question. One may draw an inference, however, from the statement found in Ezekiel 40:2: "In the visions of God brought he me into the land of Israel, and set me down upon a very high mountain, whereon was as it were the frame of a city on the south." This mountain here referred to can be none other than Jerusalem in the Millennial Age where the God of Jacob will reside as He reigns over the earth (Isa. 2:1-4; Mic. 4:1-8). It may be that there is likewise something which at least corresponds to a mountain in the heavenly region where God's throne is located. We know that the Tabernacle and later the Temple were patterned after the spiritual real-

ities in the heavenly region. (See Hebrews 8:1-5.) John caught a glimpse of this Temple of God in heaven (Rev. 11:19). Since the things on earth authorized by the Lord seem to be a replica of the things in heaven, and since during the Millennial Age the place where Christ will have His centralized government will be in this great high mountain in Palestine (Jerusalem in its beauty and glory), it is altogether possible that the mountain in Ezekiel may refer to some exalted place of eminence where the Almighty sits enthroned in glory and sovereignty.

If however "mountain" is not to be taken literally, it must be interpreted symbolically. When it is thus used, it signifies a government, as we see in Jeremiah 51:25. In this case the high mountain of God referred to by Ezekiel would indicate the government of the Almighty. This cherub would then occupy a very high position in the administration of the Almighty.

One is led to infer that this cherub was the highest type of being that could be created; for, as we have already learned, he sealed up the measure of completion or perfection, was full of wisdom, and was perfect in beauty. This language can mean nothing other than that he was the highest type of creature who was placed over all other beings whom God brought into existence. He was the one who was next to God. Of course his life was derived from the Lord, and it was in Him that he lived and moved and had his being. Concerning the dignity, power, and authority which were given to him, we have a hint in the Book of Jude. Upon the death of Moses there was a dispute between Michael the archangel and this cherub—"the devil" as he later is called. Michael would not challenge the right and prerogatives of Satan, but turned the matter over to the Lord Jesus Christ to handle. Who did this? None other than *the archangel,* the highest in authority among the good angels at the present time. The fact that he would not challenge the authority of Satan probably implies that the latter had even greater authority and power than did the archangel.

He was given this authority and power when he was created. There was no being in all the universe, with the exception of Deity, who could successfully challenge him. It became necessary therefore that Michael turn the matter in discussion over to the Lord Jesus, who, being one of the Holy Trinity, could deal adequately with him. We must always remember this high position, might, and unquestioned power that were granted to Satan in order that we might evaluate some of the most fundamental principles of the

Word of God. The correct understanding of this teaching paves the way for the proper comprehension of the necessity of the incarnation, the death, burial, resurrection, and atonement of the Lord Jesus Christ. Moreover, this doctrine will throw a flood of light upon almost every fundamental teaching of the Word of God. Thus we cannot have it too firmly fixed in our minds that Satan doubtless was created the most powerful and authoritative being of God's creatures.

f. *The Sin of the Anointed Cherub*

"Thou wast perfect in thy ways from the day that thou wast created, till unrighteousness was found in thee." From these statements we see that this anointed cherub was perfect in every part of his being. He sealed up perfection. He was full of wisdom, was perfect in beauty, and was perfect in all his ways until unrighteousness was found in him. Whatever God does is perfect. On the contrary, what fallen man does is imperfect and marred with blemishes. When the Lord created this anointed cherub, he was a powerful, holy, righteous, just, loving, loyal creature. Notwithstanding these facts, unrighteousness was found in him and he sinned. How was it possible for such a holy, consecrated, loyal subject to commit sin and engage in unrighteousness? The answer to this question reaches the very heart of the age-old problem of the origin of evil and sin. Philosophers and theologians have speculated and guessed in regard to this matter. Many strange, weird, and unreasonable arguments have been advanced for the various positions taken by thinkers, but the proper understanding of this case will, in my judgment, give the answer.

This anointed cherub was a being, possessing the attributes or characteristics of personality, which are intellect, sensibility, and free will. As stated above, he was a holy being, with his affections and loyalties directed to his Maker. The bent of his soul and mind, his inclinations, his sentiments, his loyalties were all definitely focused upon the Almighty, His plans, and His purposes. Blessed fellowship and communion existed between them. It was his will to do the will of God. Doubtless the following motto expressed the very sentiment of his heart: "God's will; nothing more, nothing less, nothing else." This position is demanded by the fact that he sealed up the measure, completion, proportion and was full of wisdom and perfect in beauty. Nevertheless, he sinned and unrighteousness was found in him.

How could such a being like him sin, and how could unrighteousness be found in him? This question is answered in the following quotation:

16 By the abundance of thy traffic they filled the midst of thee with violence, and thou hast sinned: therefore have I cast thee as profane out of the mountain of God; and I have destroyed thee, O covering cherub, from the midst of the stones of fire. 17 Thy heart was lifted up because of thy beauty; thou hast corrupted thy wisdom by reason of thy brightness: I have cast thee to the ground; I have laid thee before kings, that they may behold thee (Ezek. 28:16, 17).

The reader should notice carefully the statement, "By the abundance of thy traffic they filled the midst of thee with violence, and thou hast sinned . . . Thy heart was lifted up because of thy beauty; thou hast corrupted thy wisdom by reason of thy brightness." It was by the abundance of the traffic of this cherub that "they" filled the midst of "thee" with violence. What is meant by *traffic* in this verse, and the *abundance* of this traffic? This meaning can be ascertained when we realize the parallel which is drawn between the actual king of Tyre, an adumbration of Satan, on the one hand, and this anointed cherub when he was the god of this world, living and reigning in Eden, the garden of God, during prehistoric times.

Who are the ones referred to by "they"? There are two possible answers. One theory is that this pronoun refers to the angels who were working under this cherub and serving him. The other is that there was a pre-Adamic race upon the earth. We have already seen the possibility of such a primitive people, though I would not affirm their existence. If, however, there was such an early race, it is altogether possible that reference is made to it. Then again, the pronoun, they, may refer to both the angels and also to the pre-Adamic race—if there were such.

The creatures thus referred to were used by Satan in the abundance of traffic to fill his capital with violence. By the abundance of the trade carried on by the historic king of Tyre, he increased his riches, his heart was lifted up, and he set himself up as a god. In his doing this, he was simply following in the footsteps of the anointed cherub. The analogy thus drawn forces us to the position that there was some type of trade and traffic that was carried on by the inhabitants of the earth during prehistoric times under the management and authority of the anointed cherub. The traffic was abundant. Everything gravitated toward him and the gratification of his own desires and purposes.

By the increase and abundance of the traffic the very heart of this anointed cherub was filled with violence; that is, those subservient spirits did the bidding and will of the anointed cherub to such an extent that thoughts of violence and a desire to be worshiped finally sprang into being in his very heart. These thoughts grew and became overpowering in his very soul. The result of this heart condition was that he sinned. Confirmation of this position is found in Job 41:34: "He beholdeth everything that is high: He is king over all the sons of pride." We have already seen that these passages (Job, chapters 40 and 41) are veiled references to this anointed cherub after his rebellion against God. Those who were serving him are called "the sons of pride." These doubtless were the angels who rebelled against God and who are mentioned in Revelation 12:4. Here they are called "the stars of heaven." A third of them fell from their high estate in this original revolt against God, being led by the dragon, the old serpent, the devil (Rev. 12:9). That Satan's disloyalty to God and his rebellion were the cause of his sin seems to be hinted at in I Timothy 3:6. In this passage Paul gave Timothy the qualifications of those who should be appointed as bishops (elders) in the church of God. In describing possible candidates for the eldership, he declared that a novice should not be appointed "lest being puffed up he fall into the condemnation of the devil." It was pride and a haughty spirit that caused Satan's downfall, together with the praise and adulation of those who were under him. This supposition is likewise strengthened by the analogy which Paul draws between Satan and the man who is appointed to the eldership without the qualifications necessary to that office. Should some man without these qualifications be thus appointed, he would be open to the temptation of pride engendered by the adulation and praise of those over whom he presided in the church of God. "Pride *goeth* before destruction, and a haughty spirit before a fall" (Prov. 16:18). From the facts just seen, one may be absolutely positive that the cause of Satan's rebellion was his manipulation of the traffic throughout his realm and his making it contribute to his glory and praise in the sight of those under his jurisdiction.

The constant, continual heaping up of praise and adoration upon this anointed cherub led him to lose sight of his first love—devotion and loyalty to God—and caused him to have too high and exalted opinion regarding himself. We may infer from his being "the king of all the sons of pride" that these servile spirits ren-

dered homage, praise, and worship to him rather than to the Creator. The fact that he accepted the adulation, worship, and praise of these subordinate spirits is evidence that he substituted his own wishes, desires, and will for those of the Almighty. As is well known, the substitution of the will of the creature for that of the Creator is the essence of sin. Satan exercised his own free choice. He deliberately took the step of his choosing, substituted his own will for that of the Almighty, and received the worship of the creatures, which was due to God alone. To this conclusion all the data bearing upon this subject in the Scriptures point.

Another factor contributing to Satan's substitution of his will for that of his Maker was his beauty and brightness. These things gripped the souls of his admirers. Men are attracted to those who have good personalities and who have unusual mental and spiritual endowments along with an imposing, pleasing appearance. In the light of human experience we can readily see how these facts contributed to Satan's rebellion and downfall. It was this act of substitution of his will for the will of God, which brought about the wreckage and the ruin seen throughout the entire universe today.

3. THE SIGNIFICANCE OF EZEKIEL 28:18, 19

"By the multitude of thine iniquities, in the unrighteousness of thy traffic, thou hast profaned thy sanctuaries; therefore have I brought forth a fire from the midst of thee; it hath devoured thee, and I have turned thee to ashes upon the earth in the sight of all them that behold thee. 19 All they that know thee among the peoples shall be astonished at thee: thou art become a terror, and thou shalt nevermore have any being" (Ezek. 28:18, 19).

What is the significance of these verses? It is altogether possible that they refer to this anointed cherub who by his sin and rebellion was cast from his high place of responsibility and power. If this interpretation is correct, they refer to the wreckage that was wrought upon the primeval earth. That era of bliss and happiness was brought to a close by Satan's rebellion. As the unchallenged ruler of the earth, he ceased to be. Such would be the implication of the clause in verse 19: ". . . and thou shalt nevermore have any being." If these verses refer to Satan, we must accept this as the significance of these words; because we know from other passages (see Rev. 20:10) that this diabolical spirit will live forever and ever in the place to which he will be assigned.

It is altogether possible that a new paragraph should begin with verse 18 and that this and the following one should be interpreted as referring to the king of Tyre of Alexander's day. If it refers to him, these verses then foretell the complete destruction of the kingdom of Tyre as it was accomplished by Alexander the Great. That civilization was destroyed and passed away, and the king who claimed that he was God had no more being as an earthly monarch.

As to which of the above-mentioned interpretations is the exact one, I cannot say. The latter, however, seems to be the more probable. Let us continue to study this question and seek for further light on it.

4. EARTHLY MONARCHS WHO WALK IN THE FOOTSTEPS OF SATAN

As we have seen in the preceding discussion, what the king of Tyre of Alexander's day did was nothing more than to follow in the footsteps of Satan, who by the abundance of his traffic, which was conducted by his subjects for his benefit, was filled with violence and sin. Thus we see that material riches together with the praise, adulation, and worship of subordinates contributed most powerfully to the undoing of Satan.

The same thing will bring about the downfall of anyone who follows in Satan's footsteps. A survey of the kings of the earth throughout the centuries reveals that in most instances human sovereigns have followed closely in the footsteps of Satan in his plunge from the heights of glory to the depths of sin, rebellion, condemnation, and judgment. History shows that as a rule kings and earthly monarchs heap to themselves material wealth, prestige, and power. They consider the great masses of men only as their servants who are to labor and toil largely for their own fleshly aggrandizement, pleasure, prestige, and power. For example, look at the ancient Pharaohs, especially those who built the pyramids and the great temples at Karnak and Luxor. The common people lived practically in slavery, the fruits of the toil of their hands being seized by the government in order that the reigning sovereign might have everything for which his heart yearned. The pyramids, as we know, were the tombs of the kings. They laid great emphasis upon the future life which, according to their superstition, depended largely upon the preservation of the body. These monarchs were not interested in a future life for their subjects. They were looking out for their own selfish interests and cared practically nothing for the welfare of the masses. According to

them their subjects lived solely for contributing to the pleasure and enjoyment of royalty. What was true of many of the Pharaohs was also true of the Assyrians, the Babylonians, the Hittites, and the rulers of the ancient world. Even since the beginning of the Christian Era unfortunately all too many sovereigns have considered their subjects as nothing more than chattel and have ground them down by extreme taxation in order that they themselves might have all which they desired. The masses were therefore little more than slaves in the eyes of the monarchs.

In carrying out such plans and in sponsoring trade, commerce, and traffic, these sovereigns have simply been duplicating—on a small scale—what Satan did to a practically unlimited degree in prehistoric days prior to the time when he openly, of his free will and choice, rebelled against God.

We know that there will be yet one more world sovereign—the Antichrist—who will enact the rôle of Satan even to a far greater extent than any king or ruler in the past has ever done. This man will come to believe that *he* is God, will oppose all that is called God, and will demand that all men render praise and adoration to him as God. This fact is not to be an occasion of amazement to us. As we learn in the Book of Revelation, he will be energized and possessed by Satan himself, who will give to him all his authority and power. Hence in the Tribulation will be completed the cycle which was begun by Satan in his arrogance, pride, haughtiness, and rebellion against the Almighty, which has been carried on by many kings and rulers since, and which will be terminated by the awful reign of the Antichrist. We, however, who know the Scriptures, rejoice in the knowledge that the reign of the Antichrist completes the circle of Satan's diabolical machinations against God and will bring to a close his deceptive double-dealings, which have marred man's pilgrimage through this life.

B. *Satan as Presented in Genesis, Chapter 3*

In the foregoing discussion we have been learning of Satan and his career from the time of his creation to that of his rebellion and fall. In the present section we shall study his first appearance upon the historic scene when he approached our foreparents, Adam and Eve. The account of this epoch-making event is recorded in Genesis, chapter 3.

As we have already seen, man was created in the image and likeness of the Almighty—the natural and moral image of the Creator.

He possessed the powers of personality—intellect, sensibility, and will. He was, as we learned in Genesis, chapter 2, placed in the beautiful Garden of Eden, which was located between the Tigris and Euphrates rivers. (As has already been emphasized, this Eden is entirely different from the one about which we have been studying in Section A of this chapter. This latter Eden was in existence during *prehistoric* times, whereas the one which we are now to examine was in existence during *historic* times—at the beginning of the human race.)

Man was placed in the Garden of Eden and was allowed access to all the trees growing therein, with the exception of "the tree of the knowledge of good and evil." He had access to the tree of life, the fruit of which seemed to be for the health and vigor of man's physical nature. But regarding the tree of the knowledge of good and evil the Lord exhorted man not to eat thereof, warning him that the day on which he should eat of it he would die—"dying, thou shalt surely die" (literal translation).

The serpent, which was the most subtle of all the beasts, came to Eve and planted a doubt in her mind regarding God's character and His goodness toward her and her husband. "And he said unto the woman, Yea, hath God said, Ye shall not eat of any tree of the garden?" (Gen. 3:1). To this query the woman replied, "Of the fruit of the trees of the garden we may eat: but of the fruit of the tree which is in the midst of the garden, God hath said, Ye shall not eat of it, neither shall ye touch it, lest ye die." Notice the deadly poison of doubt which biased Eve's heart immediately and caused her to add to what God had said, ". . . neither shall ye touch it, lest ye die." To this the serpent replied, "Ye shall not surely die: for God doth know that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as God, knowing good and evil." This last statement did its deadly work in Eve's heart, for we are told: "And when the woman saw that the tree was good for food, and that it was a delight to the eyes, and that the tree was to be desired to make one wise, she took of the fruit thereof, and did eat; and she gave also unto her husband with her, and he did eat. 7 And the eyes of them both were opened, and they knew that they were naked; and they sewed fig-leaves together, and made themselves aprons. 8 And they heard the voice of Jehovah God walking in the garden in the cool of the day: and the man and his wife hid themselves from the presence of Jehovah

God amongst the trees of the garden" (Gen. 3:6-8). Satan made his approach to Eve in a psychological manner—through the lust of the flesh, and the lust of the eyes, and the vainglory of life (I John 2:16). Though Eve was deceived, Adam was not (I Tim. 2:13-15).

When Adam and Eve thus partook of the forbidden fruit, their eyes were opened and they experienced feelings, emotions, and desires such as they had never known prior to that time. God had forewarned that on the day on which they violated that one prohibition, "dying, thou shalt surely die" (literal translation). He carried out this threat to the very letter. Man began to die on that day. As we shall see presently, death, in this warning, includes both the spiritual and physical, the former of which will, if one does not receive the Redeemer, terminate in the eternal death of Revelation 20:14, 15.

The Lord then asked Eve what she had done. She threw the responsibility upon the serpent. Turning to it, He pronounced a curse upon it and at the same time gave the promise of the world's Redeemer: ". . . and I will put enmity between thee and the woman, and between thy seed and her seed: he shall bruise thy head, and thou shalt bruise his heel" (Gen. 3:15). Then to the woman he pronounced the special penalty for her sin, which found its fulfillment in the sorrows connected with conception and pain of childbirth. Next, turning to the man, He delivered a sentence of judgment upon him, informing him of the penalty that would come to him because of his transgression. The outstanding thing connected with this pronouncement was that man must labor, toil, and gain his food by the sweat of his face.

After the Lord had declared these judgments upon Adam and Eve, He sent them forth from the Garden of Eden lest they might put forth their hands and partake of the tree of life and thereby live forever in their fallen state.

In Genesis, chapter 3, we are told that the serpent, which was one of the beasts of the field, wiser than any of the rest, beguiled Eve into disobeying God. We must therefore conclude that this serpent was an actual animal. But was he simply an ordinary creature, even though he was more subtle than the rest? The Apostle Paul said that the serpent beguiled Eve (II Cor. 11:3). Through the Apostle John was given a vision of the woman clothed with the sun (Israel in the time of the Tribulation), the man-child (the mystical Christ—Christ the head; and the church, the body),

and the great red dragon. The dragon is interpreted as being "the old serpent, he that is called the Devil and Satan, the deceiver of the whole world" (Rev. 12:9). From these passages and others we see that there was another present with the serpent in the Garden of Eden who used the latter for carrying out his sinister purpose of deceiving man. Thus in Revelation 12:9 the adversary of man is called the old serpent, the devil, and the deceiver of the world. It was he who, working through the serpent, beguiled man and led him into transgression. Satan is very crafty and cunning. He uses camouflage whenever possible. His methods are always those of indirection, suggestion, insinuation. He always poses as a friend and if possible works through friends rather than enemies, "for even Satan fashioneth himself into an angel of light" (II Cor. 11:14).

C. *Satan as Presented in Various Passages*

The Book of Job is one of the oldest in the Bible. It is the greatest drama ever written. In the prologue we see Satan, the great adversary of God and man. In a vision of the presence of God we see the sons of God appearing before the Almighty to give an account of their ministrations. Among them Satan appears. To the question asked by the Lord regarding his activities, Satan answered that he had been "going to and fro in the earth" and "walking up and down in it." Of course he knew of Job. In the course of the conversation, the Lord agreed to permit Satan to come to earth and subject Job to a series of severe tests. Each time, however, he had to stay within the limits prescribed by the Lord. From the information given in the Book of Job, we see that Satan is still motivated by the same purposes, and that he employs the same methods as he did in the Garden of Eden with Adam and Eve, as well as often calling into play the forces of nature. In the case of Job, he could not, however, go beyond the permission granted him. But we recognize him as the same diabolical, sinister, crafty, conniving spirit which beguiled Eve.

In the Book of Zechariah we see this same evil personage as he opposes Joshua the high priest of the Jewish nation at the time of the restoration from the Babylonian captivity. He hates Israel with a venom and does all within his power to persecute her. He cannot, however, turn the Lord against His chosen servants. They are beloved for the fathers' sake—Abraham, Isaac, and Jacob

(Rom. 11:28). Again, we see Satan, this enemy of both God and man, in his attempt to lead Jesus of Nazareth, the Son of God, into sin (Matt. 4:1-11; Luke 4:1-13).

Notwithstanding efforts on the part of rationalistic critics to do away with the objectivity of the temptations of Jesus, the evidence is all in favor of our interpreting the accounts just as they are written. There is this personal, evil, malignant, sinister spirit known as Satan, the devil, the deceiver of the brethren, who came to the Lord Jesus Christ and endeavored to lead Him into a path of rebellion against God. The temptations were actual, real, and literal. They were very subtle and powerful. The devil approached the Lord Jesus as He did Eve in Eden through the serpent. He appealed to the lust of the flesh, the lust of the eye, and the vainglory of life.

Today Satan, "like a roaring lion," goes throughout the world seeking whom he may devour. He has sworn eternal vengeance against the human family, as well as against the Almighty. He is enraged especially at man because the latter is destined to rule the world (Ps. 8; Heb. 2:5-8). Thus man will succeed Satan in his rulership of this earth. This fact may explain one of the reasons why Satan has sworn eternal vengeance against the human family.

A careful study of the Scriptures suggests the presence and activity of Satan in all the major crises of the world. Not only does he precipitate wars and disorders which affect the great masses, but he also attacks every individual over whom he hopes to gain a victory. Though he is very powerful—it is impossible for us to estimate adequately his strength, authority, and might—it is indeed gratifying to know that he is not *all*-powerful. Moreover, he is limited in his activity and can never put forth his hand against any of the saints except as the Lord permits him to do so. For instance, he could touch neither Job nor his property without special permission from the Almighty. This same restriction is seen in Luke 22:31-34. Jesus revealed to Simon Peter that Satan had gone into the presence of God and had requested permission to sift the Apostles as wheat. But the Lord made intercession for them that their faith might not fail when thus subjected to trial. It is also a great comfort to know that the Lord will not allow any of His children to be tempted above that which they are able to bear, but will with every temptation make a way of escape that

they may be able to endure any ordeal through which they are called to pass (I Cor. 10:13).

The believer can look forward to the time when this infernal, diabolical spirit will be cast into the lake of fire where he will be forever and ever (Rev. 20:10). Nevermore will he be able to touch the world nor influence men for evil. Then, and only then, will the great, glorious future dawn when the will of God shall be done throughout the whole realm of nature.

II. THE KINGDOM OF DARKNESS

In the preceding section we have seen the origin of the anointed cherub, his high position, his sinless character and nature, and finally his rebellion against the Almighty, which was the occasion of his downfall. Of this sinister spirit we read in Genesis, chapter 3; I Chronicles 21:1; Job, chapters 1 and 2; Ezekiel 28:11-19; and Zechariah 3:1-3. We also see him in the New Testament at the time of the temptation of the Lord Jesus Christ (Matt. 4:1-11), his being cast out of heaven in the middle of the Tribulation (Rev. 12:7-12), his final doom, and his being cast into the lake of fire at the end of the Millennium. Of course in both the Old and New Testaments there are many allusions to his workings and connivings, but these are the special passages where one may get rather full glimpses of this diabolical character.

Men must know that there is such a character as Satan, that he has a kingdom, that he and it vitally touch them and affect them on every side. To be unaware of the existence of Satan and this kingdom of darkness is to invite defeat, sorrow, and disappointment on every hand. Logically in our study of this subject we next take up the origin of this kingdom of darkness.

A. *The Origin of the Kingdom of Darkness*

A concise statement regarding the origin of the kingdom of darkness is that it is a split from the great and vast kingdom of God. He, as we have already learned, was the creator of all things and is the preserver of them to the present moment; for it is in Him that we live, and move, and have our continual being. That His kingdom is throughout the entire universe may be seen from the following quotation:

> 19 Jehovah hath established his throne in the heavens;
> And his kingdom ruleth over all.
> 20 Bless Jehovah, ye his angels,
> That are mighty in strength, that fulfil his word,
> Hearkening unto the voice of his word.

21 Bless Jehovah, all ye his hosts,
Ye ministers of his, that do his pleasure.
22 Bless Jehovah, all ye his works,
In all places of his dominion:
Bless Jehovah, O my soul.

(Ps. 103: 19-22).

In this passage we see that God's throne is established in the heavens and that His kingdom is ruling over all. In this kingdom and under Him are the innumerable ranks and orders of angels. Some of them are indeed mighty in strength. It is their good pleasure to fulfill His will at all times.

This sinister spirit whom we know as the serpent, the dragon, the devil, as we have seen, was the anointed cherub into whose heart there arose unrighteousness and rebellion against the Almighty. When he thus sinned, he was cast out of the presence of God and lost his original righteousness and his high position. Since then, as we shall learn a little later, he is "the prince of the powers of the air, the spirit that worketh now in the sons of disobedience." Although Satan has been deposed from his exalted state, and although his habitat is in connection especially with this earth and our planetary system, he still has access to the throne of God and goes at times into His presence. This may be seen from a careful study of Job, chapters 1 and 2. He appeared with the sons of God. These sons of God are none other than the angels who went into the presence of the Almighty to give in their report regarding their ministrations. Satan went along with them. He made the journey from earth to heaven. After conversation with the Almighty he was granted permission to test God's faithful servant Job.

Once again, as we have already seen, we catch a glimpse of the throne of God in I Kings 22: 13-23. On the occasion which is discussed in this chapter, the Lord God Almighty took His seat upon the throne, and the hosts of heaven were standing at attention. The Lord asked if there was anyone who would go to the earth and entice King Ahab to battle. Instantly an evil spirit offered his services, which were accepted. Thus with dispatch he left the presence of the Almighty, returned to the earth, entered the prophets of Baal, and caused them to predict success for Ahab and his enterprise in his war against the Ammonites. From this passage it is quite evident that this evil spirit went into the presence of God and also returned to the earth and entered the bodies of evil men.

We catch another glimpse of the throne of the Almighty. This

time it appears in Psalm 89:5-18. Here one does not see any evil angels present. All those standing by seem to be obedient, faithful servants of the Lord. Nevertheless, we do well in looking at this scene, because it adds to our knowledge of the great kingdom of God which embraces all.

When we study Revelation 12:1-5 carefully, we see that Satan revolted against God and led in rebellion one-third "of the stars of heaven." This expression, when studied in the light of the facts of the immediate context and parallel passages, shows that these stars of heaven were none other than the angels of God whom Satan led into rebellion. According to this statement one-third of the angels must have revolted against the Lord. Since he led the rebellion and is the most powerful of all created beings, Satan remains the dictator of these servile spirits. Thus it was his original rebellion that brought into existence this kingdom of evil which is diametrically opposed to God and all His plans and purposes.

B. *God Judging Among the Evil Spirits*

82 God standeth in the congregation of God;
He judgeth among the gods.
2 How long will ye judge unjustly,
And respect the persons of the wicked?
3 Judge the poor and fatherless:
Do justice to the afflicted and destitute.
4 Rescue the poor and needy:
Deliver them out of the hand of the wicked.
5 They know not, neither do they understand;
They walk to and fro in darkness:
All the foundations of the earth are shaken.
6 I said, Ye are gods,
And all of you sons of the Most High.
7 Nevertheless ye shall die like men,
And fall like one of the princes.
8 Arise, O God, judge the earth;
For thou shalt inherit all the nations.

(Ps. 82).

From this psalm we learn that God stands in the congregation of God and that He is judging among the gods. The question immediately arises, Who are these called gods? The word thus rendered has various shades of meaning. Sometimes it refers to the Almighty. In fact this is the regular word which indicates the Holy Trinity. At other times it signifies false gods or idols. In other instances, according to the facts of the context, it can mean only angels, and still at other times it refers to judges of Israel. Each context must be investigated carefully to ascertain the meaning in a given case. In this psalm those constituting the congre-

gation of God are called gods. But who are they? These are certainly not idols, for idols are made of stocks and stones—they are dead matter, without life (Ps. 135:15-18). This passage cannot refer to judges because in verse 6 they are again called gods. These are also called the "sons of the Most High." This phrase is equivalent to "sons of God," which occurs several times in the Old Testament and which always indicates angels. See, for instance, Genesis 6:1-4; Job, chapters 1 and 2; and 38:6, 7. We must accept this definition as its meaning in our passage, unless the facts of the context indicate differently. A thorough study of the entire psalm does not show any evidence to the contrary. We therefore shall accept the meaning which this phrase has in other portions of the Old Testament. Confirmation of this position is found in the statement that, though they are addressed as gods, they should "die like men." If they are men, they will die. But these are gods who will meet a fate similar to that of men. This fact shows that they are not men. These can be none but angels and, according to Old Testament usage, are called sons of God. This testimony leads one to the conclusion that those in this assembly or congregation of God are none other than angels.*

* Some have understood that Psalm 82 does not refer to the fallen angels but to the Jewish people to whom God gave His Word. The reason for this interpretation is found in a misunderstanding of John 10:34-36. In this latter passage Jesus claimed to be the Son of God in the special sense of Psalm 82 and to be one with the Father. The Jews understood Him properly and picked up stones to kill Him. In His conversation with them Jesus justified Himself and His calling Himself the Son of God by quoting from our psalm: "Jesus answered them, Is it not written in your law, I said, Ye are gods? 35 If he called them gods, unto whom the word of God came (and the scripture cannot be broken), 36 say ye of him, whom the Father sanctified and sent into the world, Thou blasphemest; because I said, I am *the* Son of God?" (John 10:34-36). It is assumed that those to whom the word of God came, as indicated in this passage, are the Jewish people. The Lord did not say that they were the ones referred to, neither did He say that He meant the rulers. He spoke to those to whom He addressed His words and called them gods and sons of the Most High. The Jews had no objection to that. If God called those sons of the Most High—the angels—to whom the word of God came, was He, reasoned our Lord, guilty of blasphemy in His saying that He was the Son of God? Then, argued the Master, He was not guilty of blasphemy, even though He did make this high claim for Himself. God had called the angels "sons of the Most High." In the original of the quotation from Jesus—"I am Son of God"—the article "the" does not appear. Technically and literally Jesus did not in this statement make a greater claim than that which was said to the angels. That is, on this occasion He did not make any special claim for Himself other than that which was spoken to the angels. But on other occasions He did claim a special and unique relationship with God the Father—one that was not enjoyed by any other being throughout the universe. The Jews were therefore illogical in their opposition to Him because of His statement on this occasion.

Having ascertained who are the ones constituting this congregation, we are now ready to analyze the passage. In the first four verses we see the Lord standing in the midst of this congregation and judging them, reprimanding them for dereliction of duty and urging them to do the right. Verse 5 gives the inspired comment of the writer Asaph in explaining why these sons of God act as they do, and do not carry out the will of God. This verse is parenthetical because in verses 6 and 7 the Lord resumes His address. The psalm concludes with a prayer to the Lord for Him to come and judge the earth, because He shall inherit all the nations.

Since the one who is thus addressing the gods is to judge the nations and to inherit them, we know that this one can be none other than the second person of the Holy Trinity, the Lord Jesus Christ, whose right it is to reign upon this earth. (Gen. 49:10; Ezek. 21:27; Ps. 2:7-9.) We may infer from the trend of the thought that this divine personality, the Messiah of Israel, who is urged to come and judge the earth is also the one who is standing in the midst of the congregation and reproving His auditors for their failure of duty.

Asaph in vision sees, probably, all the sons of God—good and bad angels—gathered together in one mighty concourse. God the Son arises and addresses the audience and judges among them. As stated above, verses 2, 3, 4, 6, and 7 give the speech in its entirety as it is here revealed. In verse 2 He asks how long they will judge unjustly and respect the persons of the wicked. Instantly we can see that He is directing His remarks to those who are unrighteous and unjust, namely, the fallen sons of God or fallen angels. Of this we may be certain, for good angels would never fail to do their duty. On the contrary, upon all occasions they discharge justly and impartially the responsibilities resting upon them.

In verses 3 and 4, however, the Lord urges those addressed to judge the poor and the fatherless, to execute justice for the afflicted and the destitute, to rescue the poor and needy, and to deliver the oppressed out of the hand of the wicked.

Some commentators have assumed from these verses that here is an offer of repentance to those fallen angels who will rectify their wrongs, turn, and do the will of God. They arrive at this conclusion by an inference drawn from the various facts presented in these verses. They are reprimanded for failure in doing their duty and are then urged to perform it. These Bible students see in these exhortations an inference that the fallen angels can be saved if

only they will turn to God. This is by no means a necessary conclusion. In fact, there is no evidence in the passage that would even suggest such a thing. When we look at the entire connection, realizing that verse 5 is only a parenthesis which interrupts the flow of the address, we cannot come to the conclusion that there is any promise of redemption to these fallen angels. This position becomes immediately apparent when we see that the Lord follows these injunctions with the statement: "I said, Ye are gods, And all of you sons of the Most High. Nevertheless ye shall die like men, And fall like one of the princes." In these verses He condemns them and foretells that, notwithstanding the fact that they are sons of the Most High, they shall die like men and fall like one of the princes. Since angels do not have corporeal bodies, can they die as men? Yes, in the sense of Genesis 2: 16, 17. There are three aspects to death when it applies to man: spiritual, physical, and final or eternal. Since angels do not have physical bodies, they cannot die physically. These fallen angels have already died spiritually in that they have been deprived of communion and fellowship with God as Adam and Eve were when they were driven forth from Eden. Ultimately, as here foretold, they shall die like men in that they will be consigned to the lake of fire and brimstone with the devil, where they will be forever and ever. "Then shall he say also unto them on the left hand, Depart from me, ye cursed, into the eternal fire which is prepared for the devil and his angels. . . ." (Matt. 25:41). "And the devil that deceived them was cast into the lake of fire and brimstone, where are also the beast and the false prophet; and they shall be tormented day and night for ever and ever" (Rev. 20:10). This statement is to be taken at its face value. These fallen, disobedient rebels will share the eternal judgment of their leader whom they followed in the revolt against the Almighty.

As stated above, verse 5 is a parenthetical expression interposed in the speech of the Almighty by the inspired writer Asaph. Here the psalmist explains why it is that these angels in their daily ministrations are partial and unjust, failing to do their duty. He informs us that they do not know, neither do they understand. They walk to and fro throughout the earth. The foundations are shaken. What is the meaning of this expression? The very foundations—the basic principles of righteousness, justice, truth, mercy, love, holiness—are all shaken by the revolt of Satan and his emissaries. By their rebellion all of these angels become spiritually blinded, and they do not understand the full import of that which they do.

There is one inference which we may draw from the reprimand and the injunction laid upon these fallen angels (vss. 2-4). They have a certain margin for the exercise of their free wills. At the same time there are limits beyond which they cannot go in their activities. This is in perfect agreement with that which we learn in Job, chapters 1 and 2. Satan, though free, is bound to act within certain prescribed and stated limits. He had to get permission from the Almighty to do certain things in regard to the Lord's servant Job. When he did a certain thing which was granted him, he had to ask permission to go further. We see the same thing with reference to his attack on the Apostles. He requested the Almighty to allow him to sift them as wheat. The inference is that he could not do this until he first obtained permission. This is indeed a glorious consolation. He must first obtain authority from the Lord before he can touch a saint of God. He is allowed by the divine will to go just so far and no farther.

We may be certain that these evil angels do affect men and control their movements within certain limits. But of this we may also be certain: God will never allow either Satan or any of his lieutenants to force the will of any of His faithful, trusting children. When, however, men refuse to do the will of God and harden their hearts, they lay themselves open to deception on the part of these evil spirits and to their bringing pressure—powerful influences—upon their lives.

"Arise, O God, judge the earth; For thou shalt inherit all the nations" (Ps. 82:8). With the psalmist, we can pray from the depths of our hearts that God in the person of the Hebrew Messiah, Jesus Christ—whose right it is to judge the world—will speedily do so. When we read this verse in the light of John 5:26, 27, we know that He who inherits the nations is none other than Jesus, the Judge of all men. We too can pray for Him to come back to this earth, inherit the nations, and establish His throne over the peoples of earth. This world will never be free from war, want, trouble, and disaster until He whose right alone it is to rule mounts His throne and establishes His reign of righteousness upon the earth. May that day speedily come!

C. *Glimpses in the Old Testament of the Kingdom of Darkness*

As Saul, the king of Israel, was approaching the final crisis in his life, he went to the witch of Endor, requesting that she communicate with the Prophet Samuel who had already died. While

he was insisting, the Lord brought Samuel up from Sheol, who pronounced judgment upon Saul. This was actually Samuel the prophet who reappeared after death. I am calling attention to this witch, not because of this special occasion, but because of her being in touch with the occult world. She had established a reputation of being in touch with the other world, that of the dead. When she saw Samuel, she was frightened. His appearance was different from that of those with whom she was accustomed to communicate. She did not bring Samuel back from the dead. God did that. The thing which she was in the habit of doing was to get in touch with demons who impersonated the dead. When one passes out of this life—be he saint or sinner—he cannot return. *No spiritist, no witch, nor any other person can bring the dead back to life.* God alone can do this, as He did in the case of Samuel. This is seen in the statement of our Lord regarding the rich man and Lazarus who died and went to the nether world. Neither could come back. (See Luke 16: 19-31.) Of course God did use certain of His servants to raise the dead. This is indeed another matter.

There are those people today who sincerely believe that they receive communications from the dead. They are deceived. The phenomena which they observe are nothing but the impersonations on the part of evil spirits of different ones.

That there are such powers or such a kingdom of darkness may be seen from an examination of II Kings, chapter 6. Elisha, with his assistant, was in the little city of Dothan, which was being besieged by the Syrians. His young attendant was terrified by the appearance of a force of chariots besieging the city. In order to quiet the fears of this young man, Elisha revealed to him this most assuring fact: "Fear not; for they that are with us are more than they that are with them" (II Kings 6: 16). Then Elisha prayed to the Lord that He would open the young man's eyes in order that he might see the angels who were actually present. "And Jehovah opened the eyes of the young man; and he saw: and, behold, the mountain was full of horses and chariots of fire round about Elisha" (II Kings 6: 17). The besieging army was without the city. The inhabitants of the city were within its walls. There were then two groups of people—the Syrians and the Israelites. Elisha informed the young man that those who were with them, the Israelites, were more and stronger than those who were with the Syrians. When he was given a vision of the situation, he saw the spiritual hosts of God that were present, though invisible to

mortal eyes, to assist them in their fight against the Syrians, who were, on the contrary, backed by the evil powers of darkness which were with them.

We get another glimpse of this kingdom of darkness in Isaiah 8:19-22. This passage was uttered at the time of the danger threatened by the Assyrian incursions into the west land. The people of Israel became frantic. They wanted to know what the future held for them. They therefore went to those who had familiar spirits in their quest for knowledge regarding impending events. Isaiah condemned this practice and told them that they should resort to the law and the testimony, warning them, "if they speak not according to this word, surely there is no morning for them" (Isa. 8:20). All kinds of fortunetelling, necromancy, and the like are the result of this kingdom of darkness and are bitterly condemned by the God of heaven. Of course, there are those who make bogus claims as to ability to foretell the future. They make a financial racket out of the gullibility of the unsuspecting public. At the same time there are those who are actually in touch with demonic powers and who can really, in a limited way, reveal the future. Such persons are actually in touch with the kingdom of darkness over which Satan reigns. God condemned man's resorting to those with familiar spirits and said that, if the people wanted to know anything, they should go to the law of God—the Bible.

Once more, in the Old Testament we come into touch with this kingdom of darkness. This time it appears in Daniel, chapter 10. In answer to the prophet's prayer God dispatched an angel to Daniel in order that he might make a further revelation to him. As this angel was speeding through space, he was stopped and hindered for twenty-one days by the prince of the kingdom of Persia. He was not permitted to resume his journey until Michael, the archangel, came to his rescue. Thus being assisted and speeding on his way the angelic messenger appeared to the prophet and delivered his message. He knew what was ahead of him upon his return journey; therefore he said that he would have to fight with the prince of Persia, that evil spirit who under Satan was exercising authority over the Persian Empire. In verse 20 of this chapter we also see another high-ranking fallen spirit who had control over the kingdom of Greece. Though there are other references in the Old Testament to this kingdom of darkness, these will suffice.

D. *Glimpses of the Kingdom of Darkness in the New Testament*

In the gospel records we read of people who were demonized and who were afflicted with various physical diseases and mental disorders, many of which were attributed to demon possession and evil spirits. We need only to call attention to such a passage as Luke 8:26-39 where we read of the Gadarene demoniac. This man was possessed by a legion of demons—six thousand of these evil, fallen spirits. Because of this condition he could not be bound with chains. He had supernatural strength which was imparted to him by these demons. They were actual evil spirits, fallen angels.*

We see instances in the Acts of the Apostles of demon possession and of the activity of these evil spirits. For instance, a man by the name of Simon in Samaria was dabbling in the occult, notwithstanding the fact that he nominally had accepted Christ. According to church history he went to Rome and, like the sow returning to her wallowing in the mire, plunged into the occult. Paul met the same at Philippi (Acts, chap. 16). We see the same thing at Ephesus (Acts, chap. 19).

In Ephesians 2:2 Paul speaks of "the prince of the powers of the air," the spirit that is now working in the sons of disobedience. In Ephesians 6:10f we learn that there is a real spiritual kingdom opposed to the people of God. In this passage the Apostle Paul warns us that our wrestling is not with flesh and blood, but that it is "against the principalities, against the powers, against the world-rulers of this darkness, against the spiritual *hosts* of wickedness in the heavenly *places*." Satan has a thoroughly organized government which is in opposition to all that is good, true, and noble. His united hosts are set against everyone who is endeavoring to do the will of God. This fact explains many of the reverses and the difficulties into which good people are thrown from time to time. Especially will there be demon activity in the time of the end—in our own day. This is set forth in I Timothy 4:1f. In II Peter, chapter 2, and the Epistle of Jude we see state-

* Some scholars make a distinction between the fallen angels and demons. On account of the lack of space I cannot enter into a discussion of this point. It is immaterial to our present study whether or not these demons are the same as evil angels. Of this we may be certain; namely, that they are both of the kingdom of darkness and are afflicting men, bringing them into every type of bondage.

ments regarding these angels who left their own estate and went after strange flesh in the days of Noah. Just as the Sodomites left the natural use of women and went after strange flesh, so these angels before them left their own principality and also went after strange flesh. This is an echo of what was done in the days of Noah—that which precipitated the Flood (Gen. 6:1-3).

Finally, in the Apocalypse, we see demon activity and the powers of darkness revealed very clearly. During the Tribulation, an innumerable host of evil spirits will be turned loose upon the world and will bring untold suffering and sorrow upon men. Their plagues will be all but unbearable (Rev., chap. 9).

E. *Limitations upon and Restrictions to the Kingdom of Darkness*

As has already been stated, neither Satan nor the demons can touch any of the saints of God nor hinder the onward march of the plan of the Almighty except by special permission. The Lord knows His own and understands how to deliver each one from the attacks of the powers of evil. "The angel of Jehovah encampeth round about them that fear him, And delivereth them. Oh taste and see that Jehovah is good: Blessed is the man that taketh refuge in him" (Ps. 34:7, 8). In special crises in the lives of God's saints angels are dispatched, according to this passage, to give assistance and grant deliverance to the besieged servants of the Lord.

Michael the archangel is the representative of the Jewish race and is the one who stands for and protects it. This fact is seen in Daniel 12:1: "And at that time shall Michael stand up, the great prince who standeth for the children of thy people; and there shall be a time of trouble, such as never was since there was a nation even to that same time: and at that time thy people shall be delivered, every one that shall be found written in the book." Doubtless Israel owes her preservation through the centuries to the presence and activity of this mighty angel.

When we come to the New Testament, we see that the angels are ministering spirits sent forth to do service for the sake of those who shall inherit salvation (Heb. 1:14). Doubtless many evils would have befallen all of us who are standing for the right if it had not been for the ministry and the assistance of these angels dispatched at certain times for our assistance and deliverance.

In the Book of Revelation we see that there are good angels who are very active during the Tribulation, notwithstanding the fact that the powers of evil will at that time be turned loose upon the earth. For instance, in Revelation 7:1f we read of the four angels who have control of the winds of the earth. These seem to be faithful and true servants of God who are standing for the right. In Revelation 14:18 we read of the angel who has power over fire. Again, in 16:5 we see the angel of the waters, who executes God's judgment upon the world in giving them blood to drink instead of water. These and other hints show that there are those who are on our side and who know how, under God, to do that which will contribute to the advancement of His cause and to the protection and blessing of the saints of God.

In this short survey of the kingdom of darkness we have learned some very vital facts. To be forewarned is to be forearmed. Let us recognize the existence of Satan and all his diabolical emissaries—this kingdom of darkness—and let us have nothing to do with them whatsoever. Let me warn every believer in God and in the Scriptures against consulting those who claim that they can bring up the dead and can receive messages from them. This is not true, for it is contrary to the teachings of God's Word. The people of God are warned against consulting such individuals. There are, however, those who are in league with demons and who receive messages from diabolical sources but not from a person's departed loved ones. These evil, wicked spirits simply impersonate the dead. This warning is especially necessary at this time because at the conclusion of this war many will seek to receive messages from their departed loved ones, and there will arise a mighty host of spiritists and fortunetellers who will prey upon the credulity of the people, as was the case following World War I.* The admonition of the Apostle Paul to the church at Corinth is especially appropriate for Christians at the present day who wish to serve the Lord Jesus Christ:

14 Be not unequally yoked with unbelievers: for what fellowship have righteousness and iniquity? or what communion hath light with darkness? 15 And what concord hath Christ with Belial? or what portion hath a be-

* Let me further warn the saints against pleading with God for spiritual power which in many instances their bodies are too unholy to contain and which if granted to them would consume them in an instant. Satan many times takes advantage of such an one and counterfeits God's power, giving the seeker an evil power instead. In such an instance one has unwittingly exposed oneself to the torment of demons.

liever with an unbeliever? 16 And what agreement hath a temple of God
with idols? for we are a temple of the living God; even as God said, I will
dwell in them, and walk in them; and I will be their God, and they shall be
my people. 17 Wherefore
Come ye out from among them,
and be ye separate,
saith the Lord,
And touch no unclean thing;
And I will receive you,
18 And will be to you a Father,
And ye shall be to me sons and daughters,
7 saith the Lord Almighty. 1 Having therefore these promises, beloved,
let us cleanse ourselves from all defilement of flesh and spirit, perfecting
holiness in the fear of God (II Cor. 6:14–7:1).

III. SIN

What is *sin?* To this question various and sundry answers are given. The usual one is that it is a transgression of law. This statement is correct, but it by no means includes all that is known as sin. In the Old Testament the word meaning fundamentally *to sin* primarily indicates *to miss the mark*. This basic conception is found in Judges 20:16: "Among all this people there were seven hundred chosen men lefthanded; every one could sling stones at a hair-breadth, and not miss." In a spiritual sense sinning is to miss the mark of absolute and perfect conformity to the will of Almighty God. This conception lies beneath every statement in the Scriptures that refers to man's sinning and doing wrong. We shall have occasion to refer to this more particularly in the next chapter. Here we shall be content to look at some general and fundamental facts regarding sin.

A. *Sin's Existence Before Adam*

In the preceding discussion relative to Ezekiel 28:1-19 we have seen the real origin of evil and wrongdoing. The crux of the entire matter was Satan's substituting his will for the blessed, holy will of God. Thus, in speaking of his disobeying God, we would say that he "missed the mark" and thus sinned. By the substitution of his will for the will of the Almighty, he set in motion a power or force that corrupted or contaminated the entire universe. His rebellion against God and its effect are referred to in Job, chapter 25. It was necessary for the Lord drastically to suppress this insurrection and to restore peace throughout His vast domains. In speaking on this point, Bildad asserted that the moon and the stars are contaminated for none of them are pure in the

eyes of the Almighty. This is not simply poetry but the statement of a sober fact. The disorder, the dislocation, and the disarrangement of things generally throughout the universe are a silent testimony to this mighty rebellion, which set in motion forces and powers that corrupted or rendered impure the physical universe.

The Apostle Paul gives us a very clear idea concerning the existence of sin prior to the creation of Adam:

> 12 Therefore, as through one man sin entered into the world, and death through sin; and so death passed unto all men, for that all sinned:—13 for until the law sin was in the world; but sin is not imputed when there is no law. 14 Nevertheless death reigned from Adam until Moses, even over them that had not sinned after the likeness of Adam's transgression, who is a figure of him that was to come (Rom. 5: 12-14).

Paul is here assuming the reality of sin and of its existence as a force, a power, prior to the creation of Adam. When he sinned and trespassed the one prohibition of the Lord, this sin-power entered into the human family and corrupted man's nature. With it came death to all men. The apostle conceived of sin as a reality before, and apart from, man's transgression—though doing wrong and transgressing God's commandments are sin. Sin was in the world, and its deadly effects were observable throughout the universe; yet it was a force foreign to man prior to his transgression. By man's disobedience he, figuratively speaking, opened the door and this alien power entered the human race, and with it came death, which has passed unto all men, "for that all sinned."

In what sense did all men sin and bring death upon themselves? There are difficulties connected with this subject. Nevertheless, when all facts are taken into consideration, one comes to the conclusion that all sinned in Adam. How could we sin in him, since we had no existence at that time?* The answer is this: God made Adam a perfect creature, with a bias and bent toward holiness and fellowship with Himself—as we have already seen. If He had made you or me, dear friend, He would have made us exactly in the same condition as He did Adam. If we had been in Eden and had been approached by the devil as he was, we would have acted as he did, being of the same nature. But in the trial of Adam humanity was on trial. To be more explicit, you and I were on trial when Adam was tested. You and I sinned when he sinned, because, as just stated, we would have acted exactly as he did, had we been there in person and had we been tested as he was.

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* For further explanation of this point see page 291.

Thus all men truly sinned in the one transgression of Adam. By this transgression the door was opened, and sin with its fatal consequences entered the human family and brought death with it. For this reason physical death passed upon all men in that they in the person of Adam sinned.

According to Genesis, chapter 1, all things having life were to produce after their kind. This statement is the biblical method of expressing the Mendelian ratio. At the Fall, as we have already seen, man's being was corrupted and all nature came under the power of the curse. This law of propagation is still operative—everything produces after its own kind. Adam in his fallen condition "begat *a son* in his own likeness after his image." His son Seth inherited the same fallen nature as that of his father, as did all of Adam's descendants. All people today propagate the species in their fallen nature, since death passed unto all men through Adam's fall. The Lord Jesus knowing this fact declared: "By their fruits ye shall know them. Do *men* gather grapes of thorns, or figs of thistles? 17 Even so every good tree bringeth forth good fruit; but the corrupt tree bringeth forth evil fruit. 18 A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit" (Matt. 7:16-18).

Until the law came, sin was in the world, "but sin is not imputed when there is no law." Sin was in the world from Adam's transgression onward to the giving of the law, and since then to the present time. It will continue to be here until Satan is bound and cast into his eternal abode—the lake of fire (Rev. 20:10). God held people responsible for their sins, wrongdoings, and iniquities during the time from Adam's transgression to the giving of the law. For instance, in the days of Noah the human family had plunged to the depth of sin and degradation so that the very imaginations of the hearts of the people were only evil continually (Gen. 6:1-5). When man reached that point, the Lord by the Flood blotted out that generation. This fact shows that God did hold men responsible for their actions and deeds. But in our quotation we are told that until the law sin was in the world, but that it was not imputed where there was no law. In view of what we have just seen, this statement must be interpreted as meaning that from Adam to Moses there was no specific enactment to which the death penalty was attached for the infraction of said law or legislation. To Adam God said that in the day on which he ate of the fruit of the tree of the knowledge of good and evil he should surely

die. He ate of it, and the judgment immediately fell upon him. There was no such law given after that, with the threat of death attached to its infraction, from Adam to Moses. Nevertheless, death reigned from Adam to Moses over mankind who had not sinned against a single prohibition as did Adam. But men died. The reason was that they in Adam transgressed and that sin with death came into the human family and began to take its horrible toll. As far as we know, there was in this period only one exception to this rule—Enoch, who walked with God and who was taken, without dying, by the Lord to Himself (Gen. 5:21-24).

In Romans 5:15-17 we have a parenthetical discussion of the subject, which interrupts the main argument regarding the entrance of sin into the human family and its effects upon man. A reading of Romans 5:12-21, with the omission of verses 15-17, will show that the continuity of thought dropped in verse 14 is resumed in verse 18:

> So then as through one trespass *the judgment came* unto all men to condemnation; even so through one act of righteousness *the free gift came* unto all men to justification of life. 19 For as through the one man's disobedience the many were made sinners, even so through the obedience of the one shall the many be made righteous. 20 And the law came in besides, that the trespass might abound; but where sin abounded, grace did abound more exceedingly: 21 that, as sin reigned in death, even so might grace reign through righteousness unto eternal life through Jesus Christ our Lord (Rom. 5:18-21).

In verse 12 the apostle began to draw a parallel between the transgression of Adam with its evil effects upon the race and the "one act of righteousness" of the Lord Jesus Christ with its blessed results for the human family. A comparison of verse 12 with verse 18 makes it clear that the apostle resumed in verse 18 the comparison begun in verse 12 but dropped in verse 14. In verse 12 he said, "Therefore, as through one man sin entered into the world . . ."; in verses 18 and 19 he declared, "So then as through one trespass *the judgment came* unto all men to condemnation; even so through one act of righteousness *the free gift came* unto all men to justification of life. 19 For as through the one man's disobedience the many were made sinners, even so through the obedience of the one shall the many be made righteous." Adam's one trespass had far-reaching effects—it brought death and condemnation to all men; the one act of Christ's righteousness brought the free gift unto all men to justification of life. The effect of the one act of Christ's righteousness was coextensive with that of

Adam's transgression. One was as all-inclusive as the other. According to verse 19 all men were made sinners by the one trespass of Adam. Condemnation came unto all men—the peoples of all races—by the one act of Adam's transgression. As stated above, Adam opened the door by his transgression, the power of sin entered the human family and with it came death, and all men were made sinners. On the other hand, by the one act of righteousness of Jesus Christ the free gift came unto all men to justification of life. To how many did the free gift come to justification of life? To as many as condemnation came through Adam's transgression —to all men, the entire human family. How can this be? Will all men be saved? The answer to the first question is that the Lord Jesus Christ tasted death for all men (Heb. 2:9). Christ the righteous died for the unrighteous (I Pet. 3:18). On this point, Dr. John A. Broadus declared, "Christ's atoning death made it compatible with divine justice that all should be saved if they would accept it on that ground; and in that sense He 'gave himself a ransom for all' (I Tim. 2:6), 'tasted death for every man' (Heb. 2:9; comp. I John 2:2); but His death was never expected, nor divinely designed, actually to secure the salvation of all, and so in the sense of specific purpose He came *'to give his life a ransom* for many.'" In answer to the second question, believers only, I reply, will be saved (John 3:16; 5:24).

Continuing his discussion in Romans 5:19, Paul declared, "For as through the one man's disobedience the many were made sinners, even so through the obedience of the one shall the many be made righteous." Does the term, "the many" in this verse have the same broad meaning which it has in verse 15? "But not as the trespass, so also *is* the free gift. For if by the trespass of the one the many died, much more did the grace of God, and the gift by the grace of the one man, Jesus Christ, abound unto the many" (Rom. 5:15). In this quotation the facts of the context make it plain that Paul referred to the entire human family as being affected by both the trespass of Adam and the free gift of Christ. "The many" here embraces all men. But in verse 19 this same expression is limited to those who shall be made righteous—the saved. This point will be taken up and dealt with in Chapter X.

From this passage we learn that all men were constituted sinners by the one act of Adam's transgression. The sin which entered the world when Adam transgressed remained in the human

family from that time and onward. But from Adam to Moses it wrought its deadly work, as seen above, even on all who did not sin in the same way as Adam did.

When the time arrived for God to step forward in His revelation to man, He gave the law to Israel through Moses at Sinai. What was the purpose of the law? The answer is that the exceeding sinfulness of sin might be revealed. Concerning the nature of sin and its deadly work in the human family, let us consider the following quotation:

7 What shall we say then? Is the law sin? God forbid. Howbeit, I had not known sin, except through the law: for I had not known coveting, except the law had said, Thou shalt not covet: 8 but sin, finding occasion, wrought in me through the commandment all manner of coveting: for apart from the law sin *is* dead. 9 And I was alive apart from the law once: but when the commandment came, sin revived, and I died; 10 and the commandment, which *was* unto life, this I found *to be* unto death: 11 for sin, finding occasion, through the commandment beguiled me, and through it slew me. 12 So that the law is holy, and the commandment holy, and righteous, and good. 13 Did then that which is good become death unto me? God forbid. But sin, that it might be shown to be sin, by working death to me through that which is good;—that through the commandment sin might become exceeding sinful. 14 For we know that the law is spiritual: but I am carnal, sold under sin. 15 For that which I do I know not: for not what I would, that do I practise; but what I hate, that I do. 16 But if what I would not, that I do, I consent unto the law that it is good. 17 So now it is no more I that do it, but sin which dwelleth in me. 18 For I know that in me, that is, in my flesh, dwelleth no good thing: for to will is present with me, but to do that which is good *is* not. 19 For the good which I would I do not: but the evil which I would not, that I practise. 20 But if what I would not, that I do, it is no more I that do it, but sin which dwelleth in me. 21 I find then the law, that, to me who would do good, evil is present. 22 For I delight in the law of God after the inward man: 23 but I see a different law in my members, warring against the law of my mind, and bringing me into captivity under the law of sin which is in my members. 24 Wretched man that I am! who shall deliver me out of the body of this death? 25 I thank God through Jesus Christ our Lord. So then I of myself with the mind, indeed, serve the law of God; but with the flesh the law of sin (Rom. 7:7-25).

In this quotation the personal pronoun, *I*, occurs more often than in any other passage of similar length. The Apostle Paul was the writer. Was he speaking of his own personal experiences and declaring that he was being dominated by sin? My answer is, No. The reason is found in verse 9 of this quotation: "And I was alive apart from the law once: but when the commandment came, sin revived, and I died." In round numbers, the law was given fifteen hundred years before Christ. If Paul were speaking of his own personal experiences, he was living fifteen hundred years be-

fore our Lord's birth—back in the days of Moses. If he were speaking of his own experiences, he was indeed the oldest man who ever lived—as far as we have any information. But, since Luke in Acts 7:58 tells us that Paul at the stoning of Stephen was a young man, I know positively that Paul was not alive when the commandment came—when Israel was at Mount Sinai and Moses delivered the law.

If Paul was not relating his own experiences in Romans, chapter 7, why did he use the personal pronouns, *I, me,* and *my?* The answer is this: He was a prophet as well as an apostle and used the prophetic method of speaking. For instance, in Psalm 16 David used the personal pronouns *I, me, my,* and *mine,* throughout. Nevertheless, in the last four verses, it is quite evident that he was not giving his own personal experience, but rather that of the Messiah. This position is confirmed by the fact that the Apostle Peter, on the day of Pentecost, quoted these verses and interpreted them as the language of David concerning the resurrection of the Messiah (Acts 2:25-31). David, being a prophet and knowing that God had sworn to him that of the fruit of his loins He would raise up one to sit upon his throne, foretold in this passage the resurrection of Christ. Nevertheless, he used the personal pronouns *I, me, mine,* and *my.* This is simple. Paul the prophet, the spokesman for God, projected himself backward—prior to the coming of the law—and spoke of himself as if he actually were living at that time. Thus ideally he placed himself in the historic past. He thought of himself as alive when Moses delivered the law. Then he recounted the effect that the law had upon his sinful nature.

Additional proof that Paul was not speaking of his own experience, but was in a figure transferring to himself the universal experience of man is seen in the fact that the apostle in another connection spoke of the victorious life which he was living in Christ: "I have been crucified with Christ; and it is no longer I that live, but Christ liveth in me: and that *life* which I now live in the flesh I live in faith, *the faith* which is in the Son of God, who loved me, and gave himself up for me" (Gal. 2:20). Let us remember that Paul wrote Galatians and Romans at the same time. To the Galatian brethren he asserted that he was living a victorious life in Christ. In fact, he declared that Christ was living His life in him. It is inconceivable to suppose that Paul would make

a statement like this in writing to the Galatians; and then, in the Roman Epistle written at the same time, he would declare that he was living in defeat all the time. Paul was a truthful man and stated facts as they were. Moreover, he spoke the following words to the church at Thessalonica: "Ye are witnesses, and God *also,* how holily and righteously and unblamably we behaved ourselves toward you that believe . . ." (I Thess. 2: 10). These two passages show that Paul was not living a defeated life. On the contrary, they prove that he was being led by Christ in triumph in every place.

How must we interpret the passage from Romans, chapter 7, quoted above? The answer is this: *dispensationally.* Let us remember that Romans 5: 12—8: 39 constitutes a single literary whole, in which the apostle discussed the matter of sanctification by faith in Jesus Christ. In doing this, however, he drew a parallel and at the same time a contrast between Adam and his transgression on the one hand and Christ and His act of righteous obedience on the other. The blessings flowing from the one act of righteousness on the part of Christ not only counteract the evil influences flowing from Adam's sin to those who receive the abundance of grace, but they abound more and more. In Romans 5: 14 the apostle showed that sin, which entered with Adam's transgression, was in the world from Adam to Moses. During that time death took its horrible toll.

When Moses came, he delivered the law to Israel. What was the immediate effect? It brought the knowledge of sin, showing the exceeding sinfulness of sin. The coming of the law was the occasion of sin's becoming more active and displaying its true nature. That we might see and realize the true character of sin, I shall again quote Romans 7: 14-17:

14 For we know that the law is spiritual: but I am carnal, sold under sin. 15 For that which I do I know not: for not what I would, that do I practise; but what I hate, that I do. 16 But if what I would not, that I do, I consent unto the law that it is good. 17 So now it is no more I that do it, but sin which dwelleth in me.

According to this statement the law is spiritual but man is carnal and is in bondage, sold under sin. The reason for this statement is expressed in these words: "For that which I do I know not: for not what I would, that do I practise; but what I hate, that I do." The man who has such an experience certainly is impelled by a power other than that of his own will. But what is

this power? The answer is found in this statement: "So now it is no more I that do it, but sin which dwelleth in me." Sin, then, according to this statement, is a force, a power, a dynamic that drives people and forces them to do things that they would not, apart from it, do under any conditions. Moreover, it has a gripping and impelling force upon them, and at the same time a restraining power, so that it prevents their doing the things that they in their very souls would like to do. "For the good which I would I do not; but the evil which I would not, that I practice" (Rom. 7: 19). The reader should notice carefully that the desiring and the willing to do the right is present, but the ability to perform is lacking. This statement is a most revealing one and must be accepted at its face value. This fact is what was uttered by the old Greek philosopher who said, in substance, that men did not need to be told what to do but needed the power to enable them to do that which they knew was right. Of course, he was in heathen darkness, but he had enough light from Him who lighteth every man coming into the world to realize the fundamental principles of right and wrong. Moreover, he realized that his one great need was ability to do that which he knew positively was right.

The law, then, was the occasion of the sinful nature's asserting itself and showing its diabolical character. It was a mirror into which man could look and see their great sinfulness.

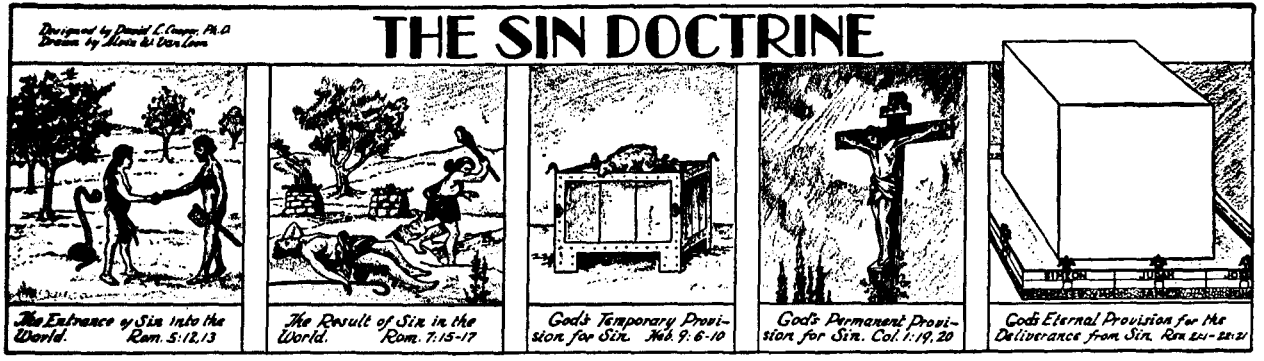
In Romans 7: 7-25, the apostle was discussing man and his condition during the Mosaic Economy. Those having the experience set forth in this passage realize that they are in the bondage of spiritual death (the result of Adam's sin). Paul, impersonating fallen man—still speaking as if it were his own experience, though it was not—cries out, "Wretched man that I am! who shall deliver me out of the body of this death?" Instantly he asserts that this desired deliverance and freedom come through Jesus Christ, our Lord. Man had been in the bondage of sin under the law. It was making him wretched and miserable. He could not obtain deliverance. But now, since Christ has come, has won the victory over the powers of the unseen world, and has brought life and immortality to light through the gospel, He offers deliverance to all who will accept Him. The apostle therefore, answering his own question as to the way in which deliverance will come, shouts, "I thank God, through Jesus Christ our Lord. . . . There is therefore now no condemnation to them that are in Christ Jesus" (Rom. 7:25—8:1).

From this little survey, we can see that the three dispensations are clearly in view: The Patriarchal, from Adam to Moses; The Law Dispensation, from Moses to Christ; and the Christian Dispensation, from Christ onward to His second coming. Thus in our study of this section of Romans, we must keep clearly in mind these facts and realize that the apostle, especially in chapter 7, was speaking dispensationally, and was in a figure transferring to himself the experience of the man under the law, who was in a wretched, miserable condition and living a defeated life.

From the facts which we have gleaned thus far, we see that sin was in existence before the creation of Adam; that by Adam's transgression it entered the human family; that with it came death to all men; that all men became sinners by that act of rebellion; that the law proved a stimulus to arouse into greater activity this sinful nature which was in the soul of man; and that deliverance from this wretched, miserable condition is to be had only through the Lord Jesus Christ.

It is evident from what is here said of sin that it is a force, a power, a dynamic, a principle, that is dominant in the lives of all men, of all races, of all times—since Adam transgressed. It prevents man from doing that which he knows is right and which he wills to do and impels him to do that which he does not want to do, even that which he hates. It might appropriately be compared to the power of gravitation which was stated by Newton. This force was in the world and was a power affecting all material bodies, pulling them toward the center of the earth. But its real nature was never adequately known until Newton made his important, epoch-making discovery. This sin-power entered the human family and corrupted man's nature, but he did not realize the deadly power that it is until the law came. Sin then took on new life. It revived, as the apostle has stated. Sin, therefore, is spiritual gravity, which pulls all men downward toward a life of sin and degradation and prevents their doing the things that they know they should do. It drives them to do things that they hate. While the soul is in an unregenerated state, it is under the power and domination of Satan and sin, "because the mind of the flesh is enmity against God; for it is not subject to the law of God, neither indeed can it be . . ." (Rom. 8:7).

Christians who are really regenerated by the Holy Spirit have access to the power of the Spirit of God which enables them to



Sin is a reality. Sin is a destructive force. Sin is the cause of all the ills of men. Sin has brought about all calamities through the centuries.

Sin entered the world when man transgressed the one prohibition which the Lord placed upon Adam. With it came death.

After its entrance into the human family, its first manifestation came in the form of the murdering of Abel by his brother Cain.

Immediately after the entrance of sin into the world, God made provision for man's escape from the consequences of his rebellion by providing animal sacrifices which were typical of the Lamb of God.

All the sacrifices instituted by the Lord during the Patriarchal Age and that of the Jewish Economy pointed forward to God's permanent remedy for sin in the person of the Lord Jesus Christ.

Finally, upon the basis of the atonement of the Lord Jesus, the Almighty has provided permanent deliverance from the presence and power of sin.

live the victorious life—when they are wholly yielded to Him and are implicitly trusting Him.

Though man in his unregenerate state does have this spiritual evil power in his very being, pulling him downward, we must not forget that he also has that light in his soul, "the *light* which lighteth every man, coming into the world" (John 1:9) and also a conscience which continually urges him toward God and the good (Rom. 7:25). This fact accounts for the moral characters and the philanthropic deeds of so very many people whose hearts have never yet been regenerated by the Holy spirit.

B. *Death the Result of Sin*

The Lord warned man that on the day in which he partook of the forbidden fruit, he should certainly die: "dying, thou shalt surely die" (literal translation). Man actually began to die on that day. The catabolic processes began to tear down his body. On account of his strong nature this destructive force was not able to wear down the anabolic processes (the building-up powers) until Adam reached nine hundred and thirty years. Evidently the forces of death were preying upon his body all the time. They are preying upon the body of each one and finally result in the physical death of every individual. Death is one of the grave results of the entrance of sin into the world.

Physical death was not all that came into the human family by Adam's transgression. Spiritual death was also a result. When Adam transgressed, he was sent forth out of the Garden of Eden. Cherubim were placed there, together with a flaming sword, to prevent man's returning to the tree of life, eating thereof, and becoming crystallized, figuratively speaking, in his sinful condition. Communion and fellowship with his Maker were broken off. His nature became corrupted. There was a great revolution which took place throughout his entire being. His heart became deceitful above all things and desperately wicked (Jer. 17:9). David referred to the sinful condition of the entire race in the following quotation: "Behold, I was brought forth in iniquity; And in sin did my mother conceive me" (Ps. 51:5). The psalmist did not mean for us to understand that his mother was immoral. On the contrary, he was simply stating the fact that his mother, together with all others of the human family, was in the fallen, depraved condition which is the result of sin.

This spiritual condition will culminate in eternal death for all who do not accept the redemption which was wrought for man by the Lord Jesus Christ. The way back to God has been opened since Christ abolished death and brought life and immortality to light through the gospel (II Tim. 1:8-11). All whose names are not written in the Lamb's book of life will be sent into that outer darkness from which they shall never return (Rev. 20:11-15).

> 8 Be not ashamed therefore of the testimony of our Lord, nor of me his prisoner: but suffer hardship with the gospel according to the power of God; 9 who saved us, and called us with a holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before times eternal, 10 but hath now been manifested by the appearing of our Saviour Christ Jesus, who abolished death, and brought life and immortality to light through the gospel, 11 whereunto I was appointed a preacher, and an apostle, and a teacher (II Tim. 1:8-11).

> 11 And I saw a great white throne, and him that sat upon it, from whose face the earth and the heaven fled away; and there was found no place for them. 12 And I saw the dead, the great and the small, standing before the throne; and books were opened: and another book was opened, which is *the book* of life: and the dead were judged out of the things which were written in the books, according to their works. 13 And the sea gave up the dead that were in it; and death and Hades gave up the dead that were in them: and they were judged every man according to their works. 14 And death and Hades were cast into the lake of fire. This is the second death, *even* the lake of fire. 15 And if any was not found written in the book of life, he was cast into the lake of fire (Rev. 20:11-15).

A MIGHTY FORTRESS IS OUR GOD

A Mighty Fortress is our God,
A trusty Shield and Weapon,
He helps us free from every need
That hath us now o'er taken.
The old evil Foe
Now means deadly woe:
Deep guile and great might
Are his dread arms in fight,
On earth is not his equal.

With might of ours can naught be done,
Soon were our loss effected;
But for us fights the Valiant One,
Whom God Himself elected.
Ask ye, Who is this?
Jesus Christ it is,
Of Sabaoth Lord,
And there's none other God,
He holds the field forever.

Though devils all the world should fill,
All eager to devour us,
We tremble not, we fear no ill,
They shall not overpower us.
This world's prince may still
Scowl fierce as he will,
He can harm us none,
He's judged; the deed is done;
One little word can fell him.

The Word they still shall let remain,
And not a thank have for it;
He's by our side upon the plain
With His good gifts and Spirit.
And take they our life,
Goods, fame, child, and wife:
Let these all be gone,
They yet have nothing won;
The kingdom ours remaineth.

—*Martin Luther.*

(From *Stories from the Life of Dr. Martin Luther,* compiled by Frederick E. Tilly.)

Chapter X

MAN IN HIS FALLEN STATE

IN CHAPTER VIII we studied man as he was created in the image and likeness of God and discovered from the scriptural account, which is supported by actual facts known to the true scientists, that man was created both in the natural likeness of God and in His moral image. Thus man was a creature brought into existence with capabilities and capacities for fellowship, in a limited way, with his Creator. When thus brought forth, he was placed in the garden eastward in Eden. To this place the Lord Jehovah often came and held holy and blessed fellowship with him. As to how long man remained in this innocent, holy condition, we cannot say definitely. Since, however, Seth was born when Adam was one hundred and thirty years of age, since Cain and Abel were born after the expulsion from the Garden of Eden, and since they were doubtless young men when Cain slew Abel, the probability is that man remained in his innocent state less than one hundred years. More than this we cannot say.

It is for us now to examine man in his fallen or guilty state. By the transgression of one sole commandment—"of the tree of the knowledge of good and evil, thou shalt not eat of it" (Gen. 2: 17)—man plunged headlong from his sinless condition into a state of depravity and rebellion against his Creator. On account of this one act of disobedience man was banished from the Garden, and the fellowship with his Maker was broken. That which has brought wreck and ruin to mankind is therefore the transgression of law.

Was God a ruthless dictator, and would He send those whom He created into a never-ending hell just because they disobeyed this one command? No. He is loving, merciful, and longsuffering. He established righteous laws and powers and then warned His creatures what would result if these were broken. By His wisdom and foreknowledge He knew the grave consequences which would follow when man ate the fruit of the tree of the knowledge of good and evil. He knew that, the day man disobeyed this command, the death processes would begin to prey upon his body and that the power of sin would enter man's soul and corrupt his moral being. He further knew that, if man were to eat of the forbidden fruit, Satan would take advantage of him, would take the ruler-

ship over this earth from man, and that from that day he would be in Satan's grip. God therefore warned Adam concerning these grave consequences, saying, "The day thou eatest, dying thou shalt surely die" (literal translation).

Eve was deceived. Adam was not. Satan in his cunning way used the serpent to beguile Eve, making her believe that God was withholding certain things from her which were most highly desirable and that He did not want her to be so wise as He. The serpent said to her, "Ye shall not surely die: for God doth know that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as God, knowing good and evil." She believed Satan's lie. She was convinced that God's motive in forbidding them to eat of the tree was to keep them from having wisdom and knowledge such as He had.

When Eve saw "that the tree was good for food, and that it was a delight to the eyes, and that the tree was to be desired to make one wise, she took of the fruit thereof, and did eat; and she gave also unto her husband with her, and he did eat."

Before we can understand man in his present state or condition, we must investigate the significance of law.

I. SIN IS THE TRANSGRESSION OF LAW

The suggestion of law immediately implies a lawgiver, subjects to be obedient to said law, the power of the lawgiver to enforce his enactment, and a general command or expression of the will of the lawgiver.

A. *Law in General*

Sometimes we hear mention made of the laws of nature. Such an utterance is self-contradictory, because nature is impersonal and can enact no laws. The lawgiver must be an intelligent personality, and the subjects receiving his laws must likewise be moral beings, who recognize their responsibility to obey such enactments.

B. *The Law of God in Particular*

The law of God naturally falls into two divisions: *elemental law and positive enactments.*

1. ELEMENTAL LAW

What is meant by elemental law is that which is inwrought or stamped upon the substance and forces of both animate and inanimate creation. We sometimes speak of this elemental law as the nature of the thing about which we are speaking.

a. *In the Physical Realm*

For instance, we may speak of the *nature* of certain types of rock, of wood, of water, and of electricity. In fact, we may speak of anything in the material realm as well as of those creatures in the animal kingdom. The chemist has the formula for water and expresses it by means of a certain symbol. He thus thinks of it in terms of its elemental nature. In other words, God stamped upon all material substances the characteristics which we observe in them. When He created them, He gave them their very nature. His doing this was an act of His will. In the material realm, therefore, the very characteristics of the various elements are but the expression of the will of the Creator.

b. *In the Human Realm*

Since God created man in His own image, He willed to make him what he was. Thus we may say that man in every fiber of his being was an expression of the will of God. He gave him his own constitution and being. It was the Creator's good pleasure to make man a personal, moral being with intellect, sensibility, and freedom of will.

Since man was made in the image of God, as we have already seen, every atom of his being—soul and body—was a reflection of the divine will; for, if God had willed to make him differently, He would have done so. Since he stands related to his Maker as a moral, free agent, and since by the transgression of one prohibition his nature became corrupt, it is obvious that he stands in the relation to his Maker that a subject does to a lawgiver. When God created him, He stamped upon his very being the moral law. This fact is implied by the Apostle Paul in Romans 2:14, 15: "(for when Gentiles that have not the law do by nature the things of the law, these, not having the law, are the law unto themselves; in that they show the work of the law written in their hearts, their conscience bearing witness therewith, and their thoughts one with another accusing or else excusing *them)* . . ." Concerning the early generations of men who at first knew God but refused to retain Him in their knowledge, Paul spoke the following: "Who, knowing the ordinance of God, that they that practice such things are worthy of death, not only do the same, but also consent with them that practice them" (Rom. 1:32).

Since we recognize the Almighty as the Creator of all things, and since He made everything according to His own will, we

might properly say that the entire universe is but the transcript of His will written, not with pen and ink, but by mighty acts of creation wrought in wisdom and in love. As an illustration, though inadequate, of this point, someone has called our attention to a certain copy of the Constitution, the letters of which are so shaded that they bring out the likeness of George Washington, the leading spirit of his day, who gave his very life in order that he might establish this land of liberty, freedom, and human rights. In a similar way, everything in the universe is so constituted that to the one who has spiritual perception the likeness of Almighty God is real.

Since there are current certain wrong conceptions regarding the law of God, it becomes necessary to call attention to some facts. This law is not the product of a capricious, arbitrary sovereign. On the contrary, it is the expression of God's very nature. Neither is it a temporary affair, because He is not governed by moods and passions. Moreover, it is not only negative, but positive in its demands, because God requires positive conformity thereto. It involves not only man's heart but his entire being—soul and body. God's law is in existence and operative even though we may not be aware of the fact. It is universal and cannot be confined to any local place or group of individuals. It is not changeable; nor can it be modified, since it is the expression of the will of the Divine Being.

Looked at from the positive side, man is the very embodiment of law. He was so created that he might in his attitudes and states of mind, as well as in his actions, carry out the divine will. As he was created, he was capable of demonstrating what was the good and perfect will of God Almighty.

As a moral being man needs something to guide him. What the rails are to the train or the streetcar, the law of God imprinted upon his very soul together with His revealed will in the Scriptures is to the soul of man.

This law is all-comprehensive, being for all times and for all persons. Moreover, it is spiritual in that it requires that man's attitudes and mental states, as well as his actions, be in conformity to the high standards of God's moral nature. His mental or spiritual states should be a reflection of the nature of God—a miniature replica of the nature of the lawgiver. This note Jesus struck in Matthew 5:48: "Ye therefore shall be perfect, as your heavenly Father is perfect." James declared, "For whosoever shall keep

the whole law, and yet stumble in one *point,* he is become guilty of all" (James 2:10). That man recognizes in his very being the necessity of conformity to the will of God is clearly shown by such a case as that of Josiah, who, when the law of God was read to him, rent his clothes and commanded his attendants, saying, "Go ye, inquire of Jehovah for me, and for them that are left in Israel and in Judah, concerning the words of the book that is found; for great is the wrath of Jehovah that is poured out upon us, because our fathers have not kept the word of Jehovah, to do according unto all that is written in this book" (II Chron. 34:21). Speaking figuratively, the king looked into the mirror of God's Word and saw himself and the people of Israel in a backslidden and sinful condition. The response of his soul to the reading of the Word was that he and his associates were guilty before the God of the universe, against whom they had all sinned. Such was the outcry of an honest heart before his Creator. Job had a similar experience. When the Lord appeared to him, he sank down with a feeling of shame and unworthiness, declaring, "I had heard of thee by the hearing of the ear; But now mine eye seeth thee: Wherefore I abhor *myself,* And repent in dust and ashes" (Job 42:5, 6). Isaiah was granted a vision of the Almighty sitting upon His throne and governing the world. Realizing within himself his failures and shortcomings, together with his sinfulness, he wept, saying, "Woe is me! for I am undone; because I am a man of unclean lips, and I dwell in the midst of a people of unclean lips: for mine eyes have seen the King, Jehovah of hosts" (Isa. 6:5).

From what I see in the Scriptures and from my knowledge of human nature, I am convinced that all men everywhere would fall down with a similar confession if they could but see themselves in the light of God's pure holiness. This would be the outcry of a soul under conviction of sin and unworthiness.

2. POSITIVE ENACTMENTS

Not only has God stamped upon all nature—both animate and inanimate—His will as we have already seen, but He has given positive enactments and revealed His will in statutes, commandments, ordinances, and ceremonies.

a. *Primitive Revelation*

That there was a primitive revelation is obvious, as we have already seen, from the fact that Abraham, who lived at least four

hundred years before Moses, obeyed God's statutes, commandments, and laws (Gen. 26: 5). Melchizedek was the king-priest of God Most High in Jerusalem in the days of Abraham. Obviously the laws governing his kingdom were those that had been given by the God of heaven. There are echoes of various primitive precepts and laws found throughout the Book of Genesis. These of course were expressions of God's will to the people of those early times.

b. *The Legal Aspects of the Revelation Given at Sinai*

The basic fundamentals of life, law and order, and civil government are found in the Ten Commandments (Ex. 20: 1-17). In Leviticus 26: 1, 2 Moses called Israel's attention to her covenant with God. Upon the basis of this relationship he promised her marvelous and unprecedented blessing in the event she was faithful to God (Lev. 26: 3-13). On the other hand, she was threatened with chastisement, sore and grievous, in the event of persistent defiance toward His will. Because of her continued rebellion she never enjoyed the promised blessings in the measure specified.

David (Psalm 37) interpreted this passage, giving the spiritual significance of the revelation made at Sinai and urging Israel to look forward continually to the appearance of Jehovah upon the earth to establish these promises. Various predictions are found throughout the Old Testament Scriptures which foretell the appearance of Jehovah upon the earth to rule and to reign from sea to sea and from the river unto the ends of the earth. David therefore urged his brethren to dwell in the land, to trust in the Lord, to feed upon His faithfulness, and to wait until the Lord God appeared to establish the ideal kingdom upon the earth.

c. *Ceremonial Injunctions of the Revelation at Sinai*

The will of God was also expressed in the ceremonial utterances of the law. They were a temporary pictorial representation of the realities which the Lord promised Israel. The nation had to be educated to the point that it could appreciate the verities of its religion.

Thus all the precepts and the ceremonial, sacrificial worship of Israel were but a temporary representation of the will of the Almighty. At that period of her spiritual development, instructions and precepts had to be put into legal form in order to discipline and to prepare the nation for the coming of the Messiah.

C. *The Law of God in Relation to Grace—The Revelation of Grace, the Supreme Manifestation of the Will of God*

In Exodus 34:6, 7 the Lord declared His name. In doing this He set forth the fundamental characteristics of His being. "And Jehovah passed by before him, and proclaimed, Jehovah, Jehovah, a God merciful and gracious, slow to anger, and abundant in lovingkindness and truth; keeping lovingkindness for thousands, forgiving iniquity and transgression and sin; and that will by no means clear *the guilty,* visiting the iniquity of the fathers upon the children, and upon the children's children, upon the third and upon the fourth generation."

The one with spiritual vision can in this statement see clearly not only the basis for all legal requirements, but also the foundation for the gospel of grace. As we have already seen, the sterner traits of the Almighty are impressed upon physical matter and appear to us as the inexorable, unbending laws of nature. Interwoven into the constitution of man are the elements of righteousness, justice, and the feeling of responsibility of the creature to his Creator. In the Mosaic Code and legislation there are revealed the legalistic, righteous demands of the divine nature. But all of these are only a partial revelation of the character of the Almighty. In the fullness of time (Gal. 4:4f) God sent His own Son, born under the law, born of a woman in order to reveal the height, the depth, the length, and the breadth of His all-embracing, consuming love, grace, and mercy.

In the days of Jesus of Nazareth, legalism and a punctilious observance of, not only the requirements of the law, but also of multitudinous traditions bound men, hand and foot, so that the real essence of the law was almost obscured. Only those with keen, spiritual perception, illuminated by the Holy Spirit, could still see the divine content of the law. At the proper time in His ministry, the Lord Jesus Christ gave the "Sermon on the Mount" (Matt., chaps. 5, 6, 7; Luke 6:20-49), re-interpreting Psalm 37, which, as we shall see in Chapter XII, was David's exposition of the law. This message went behind all ceremonialism and legal enactments, laying bare the very spirit and heart of the will of God as revealed in law and precept. A careful study of these chapters impresses one with the fact that He laid the emphasis, not upon the doing of certain things, but upon the state or condition of the heart. He introduced His message—His great Manifesto—with the Beatitudes:

"Blessed are the poor in spirit . . . Blessed are they that mourn . . . Blessed are the meek . . . Blessed are they that hunger and thirst after righteousness . . ." Gradually He passed from an examination of the spiritual condition of the heart to a discussion of the basic, fundamental attitudes of the soul expressed in terms of action. Throughout His ministry He continually laid emphasis upon the spiritual interpretation of religion. The keynote of all His preaching was that He did not come to destroy the law and the prophets but to fulfill them—to bring to realization the spirit and content of the will of God as expressed in former revelations. The Apostle John correctly declared, "The law was given through Moses; grace and truth came through Jesus Christ" (John 1:17). Every word, act, deed, and teaching of the Master was an expression of grace, mercy, and truth. At the very close of His life Philip requested of Jesus, "Show us the Father, and it sufficeth us" (John 14:8). In reply the Master said, "Have I been so long time with you, and dost thou not know me, Philip? he that hath seen me hath seen the Father; how sayest thou, Show us the Father?" (John 14:9). This passage simply means that, had God the Father entered the world as Jesus had done, He would have acted just as Jesus did. He would have taught as He did. His reaction to various persons and situations would have been exactly the same as that of Jesus. In Christ the complete revelation of God to man was made.

To summarize the situation, let us remember the fact that God revealed His everlasting power and divinity by the material world. He stamped the universe with the impress of His being in the so-called laws of nature. Moreover, man's moral constitution now is but the marred reflection of the image of the Almighty. But it must be remembered that He is infinite, whereas the creature is finite and utterly dependent upon his Maker. The will of God was expressed in legalistic and ceremonial form in the revelation made by God to Moses. The complete disclosure of His character, however, was made in the person of Jesus of Nazareth, our Lord and Master.

In Chapter VIII we saw that man was created in the image of his Maker, with a bent toward righteousness and holiness. As suggested elsewhere, he might have continued in this condition, having communion and fellowship with God if he had not transgressed.

C. *Transgression and its Effect upon Man*

The heart of man was God-centered when he was created. By disobeying the one prohibition placed upon him, he wrecked his nature and, figuratively speaking, threw himself off center. He opposed his will to that of God on one point only. This one act of disobedience, however, was sufficient to wreck his nature and to break the communion and fellowship with his Maker (Gen. 3:1f). The day he transgressed, sin began to prey upon his body, and as a result physical and spiritual death began that very day.

Man is now in the sinful condition. He is born in sin. "Behold, I was brought forth in iniquity; And in sin did my mother conceive me" (Ps. 51:5). Jeremiah gave us an X-ray picture of the human heart: "The heart is deceitful above all things, and it is exceedingly corrupt: who can know it?" (Jer. 17:9). From the depths of his being there arise evil thoughts and desires which result in corrupt and lawless actions. "For out of the heart come forth evil thoughts, murders, adulteries, fornications, thefts, false witness, railings" (Matt. 15:19). In Hebrews 3:12 the inspired writer spoke of the heart as being evil, for out of it unbelief arises. The Lord Jesus Christ, in talking to His disciples, said, "If ye then, being evil, know how to give good gifts unto your children, how much more shall *your* heavenly Father give the Holy Spirit to them that ask him?" (Luke 11:13). In this utterance we see reflected the conviction that man's heart is evil—not as it was originally.

We frequently hear men speak of "the heart's deep well." Experience teaches man that down in the depths of his being there is a cesspool of sin from which come forth at various times every immoral and corrupt thought imaginable. The depravity of man's present condition is proved by the fact that often in his dreams he sees, says, and does things that are entirely foreign to his past experience and to his waking hours. I am aware of the fact that many of them are the result of his former experiences, brought up into the field of consciousness by the subconscious mind-activity. But this psychological explanation cannot account for those things in dreams that are entirely foreign to his experiences. The only true explanation of them is that they are the result of the fallen, corrupt nature of man which was brought about by the Fall.

The Scriptures recognize the possibility of man's committing sin unwittingly. For instance, in Numbers 15:28 provision is made for such wrongs. David likewise realized that there are sins of

which one may unconsciously be guilty. In clear tones he therefore asks, "Who can discern *his* errors? Clear thou me from hidden *faults*" (Ps. 19:12). These sins are very subtle. No person can claim to be free from them. There are therefore sins of omission as well as those of commission.

The ever-seeing eyes of the omniscient God observe all men. In Psalms 14 and 53 the writer declared that there is not a single righteous person—no, not one. All are guilty before God.

> **14** The fool hath said in his heart, There is no God.
> They are corrupt, they have done abominable works;
> There is none that doeth good.
> 2 Jehovah looked down from heaven upon the children of men,
> To see if there were any that did understand,
> That did seek after God.
> 3 They are all gone aside; they are together become filthy;
> There is none that doeth good, no, not one.
> 4 Have all the workers of iniquity no knowledge,
> Who eat up my people *as* they eat bread,
> And call not upon Jehovah?
>
> (Ps. 14:1-4).

The Scriptures constantly speak of man's sinning. The fundamental idea of this word may be seen in Judges 20:16: "Among all this people there were seven hundred chosen men lefthanded; every one could sling stones at a hair-breadth, and not miss." This word in our passage is translated "and not miss." It of course is taken from archery. There was a mark at which someone was shooting. If he hit, he was said not to sin; if he missed, he was said to sin. These men of Benjamin could throw a stone at a hair-breadth and not miss the mark—not sin. The glory of God and doing His perfect will are the mark at which we should aim. If our very being were perfectly God-centered every moment, we would never sin. But since there is indeed no one who, in *thought, disposition, will,* or in *act,* does the will of God completely, there is no one who is free from sin. All are out of harmony with the holiness of God and are therefore sinners.

Another term in the Old Testament that is often used to express the idea of wrongdoing and man's sinning is the word rendered *transgression.* It primarily means *to separate, to pull apart, to revolt,* and *to disobey.* For instance, Moab is said to have transgressed against Israel in breaking the treaty which existed between the two countries (II Kings 1:1). In this passage the idea of separation, pulling off, and breaking covenant obligations and vows stand out prominently. The same conception is to be found when-

ever this word is applied to man's wrong acts in relation to God. Moses and the prophets assumed that all Israel, as well as all men, are guilty of thus breaking this covenant relation with God and revolting against Him.

Still another word in the Hebrew text is rendered "have done wickedly." This word points to the character of the thing done. There is another word in the Hebrew which carries the idea of being "bent away from," and which is frequently translated *iniquity*. This word represents most accurately the condition of the human heart since sin entered the world. As stated before, the heart of man originally was turned toward God. His delight was to do his Maker's will.

Since his soul is no longer God-centered, he is said to be bent away from his Maker and of course naturally does things that are unequal, unjust, and unrighteous.

In the Greek language there are various terms to express the different shades of meaning of the outworking of the corrupt, evil heart. To these I cannot turn because of lack of space. But what has been said is sufficient to show man's present depraved condition. In the language of the Apostle Paul (Eph. 2:1), man is "dead through . . . trespasses and sins."

The classic passage on man's present condition is found in Romans 5:12—8:39.* This section constitutes a single unit and must be studied as such in order to understand the import of this fundamental teaching. In 5:12-14 appears a statement regarding the entrance of sin into the world.

> 12 Therefore, as through one man sin entered into the world, and death through sin; and so death passed unto all men, for that all sinned:—13 for until the law sin was in the world; but sin is not imputed when there is no law. 14 Nevertheless death reigned from Adam until Moses, even over them that had not sinned after the likeness of Adam's transgression, who is a figure of him that was to come.

Through the one act of disobedience of Adam, sin, which was already in the world but which had never affected man up to that time, entered and along with it came death. Death indeed came to all men "for that all sinned." In what sense did we all sin in Adam? In a manner, incomprehensible to us, we were actually in Adam, and in his sinning we sinned—though of course we were unconscious of it. There possibly is a hint, however, regarding our connection with him and our being in him, found in the state-

* For a full discussion of this passage, see Chapter IX.

ment, "Jehovah God formed man. . . . and breathed into his nostrils the breath of life [the breath of lives (literally rendered)]" (Gen. 2:7). As shown in the brackets within the quotation, the word *life* in the original is plural. This form lends strong confirmation to the position that the entire human family was in Adam and in his sinning all of us sinned as Paul states: "for that all sinned."

My interpretation of the facts as they are presented in the Scriptures is what is usually designated as "The Augustinian Theory, or Theory of Adam's Natural Headship." It was held by Augustine, Tertullian, Hilary, and Ambrose—in the early Christian centuries. It is the hypothesis held by the Reformers except Zwingle. Dr. A. G. Strong states it tersely in the following words: "It holds that God imputes the sin of Adam immediately to all his posterity, in virtue of that organic unity of mankind by which the whole race at the time of Adam's transgression existed, not individually, but seminally, in him as its head. The total life of humanity was then in Adam; the race as yet had its being only in him. Its essence was not yet individualized; its forces were not yet distributed; the powers which now exist in separate men were then unified and localized in Adam; Adam's will was yet the will of the species. In Adam's free act, the will of the race revolted from God and the nature of the race corrupted itself. The nature which we now possess is the same nature that corrupted itself in Adam—'not the same in kind merely, but the same as flowing to us continuously from him.'"

There are objections to this theory which cannot be satisfactorily answered; but it does, in my judgment, explain more of the facts and harmonizes with the Scriptures more perfectly than any other theory that has been advanced. In view of all the facts let us keep an open mind, continue to study the questions involved, and pray for more light.

Again, in what sense did we all sin in Adam? The answer is just as stated above. Though we do not understand all the factors in the case, there are some facts of which we may be certain, and which will help us to a clearer comprehension of the problem. Let us remember that God created man the highest type of human being possible. If He had created either you or me, dear friend, and placed us in Eden instead of Adam, we would have done exactly as he did. Thus when Adam was on trial, you and I were likewise on trial. In his sinning, you and I sinned—in that we

have the same humanity that he had. Hence, when he transgressed, sin entered the human family and affected all alike. Death, coming along with sin, has gripped man and continues to mow him down. Sin was in the world from Adam to Moses, but it was not imputed where there was no law. As we have already learned, there was an early revelation in those primitive days, but there was no law to which the death penalty was attached for an infraction of the same. Nevertheless, all died from Adam to Moses.

By the trespass of "the one" man, Adam, "the many died." The expression "the many" is thrown over against "the one." Though "the many" does not, in and of itself, include all men, in this connection however it does, for in another verse we are told that "through one trespass *the judgment came* unto all men to condemnation" (5:18). All men were therefore condemned to death by the one act of disobedience of Adam.

In the same way, by the one act of righteousness of the man Christ Jesus, *"the free gift came* unto all men to justification of life." The merits and the benefits of Christ's act of righteousness make possible the neutralization of the evil effects of Adam's transgression. The beneficent results from His sacrificial death are coextensive with the evil results of Adam's transgression. No man will be lost because of Adam's sin; for by the one act of righteousness the free gift came unto justification of life.

Does this passage teach that all men will be saved? By no means. All sin is atoned for by Christ's sacrifice but His sacrifice is efficacious only for those who accept it. Those dying in infancy or before reaching the age of accountability—when they can pit their wills in opposition to God's and refuse to do His will—will be saved by the merits of Christ's death procured by the one act of His righteousness. The position is confirmed by the statement of Hebrews 2:9 which declares that He tasted "death for every *man,*" thus making it possible that all might be saved. Those people, however, who reach the age of accountability and who do not accept the provision made for their redemption of course will not be made righteous.

As seen above, sin was in the world from Adam to Moses, but its real nature was not known and recognized by people at that time. When, however, the law came, a new situation arose. This fact is seen in the following quotation:

9 And I was alive apart from the law once: but when the commandment came, sin revived, and I died; 10 and the commandment, which *was* unto

life, this I found *to be* unto death: 11 for sin, finding occasion, through the commandment beguiled me, and through it slew me (Rom. 7:9-11).

According to this statement the law seemed to energize sin and cause it to become more active than it had been in the dispensation from Adam to Moses.

In Romans 7:7-24, the Apostle Paul discussed conditions *during the Mosaic Dispensation—after sin had been stimulated by the law.* Sin, let me assert, is a *force, a power,* in man that causes him to do wrong and prevents his doing things that he knows to be right. As proof of this proposition, note the following language:

15 For that which I do I know not: for not what I would, that do I practice; but what I hate, that I do. 16 But if what I would not, that I do, I consent unto the law that it is good. 17 So now it is no more I that do it, but sin which dwelleth in me (Rom. 7:15-17).

Although the law was holy, spiritual, and perfect, on account of the weakness of the flesh it wrought in men all kinds of lustings and evil actions. By law no man can live acceptably to God. He is conscious of his sins, shortcomings, and imperfections. He is a wretched man. He can never have any satisfaction or assurance of being pleasing to God. Hence, as a man under law, the apostle shouted, "Wretched man that I am! who shall deliver me out of the body of this death?" (Rom. 7:24). Immediately he answered his own question by declaring that deliverance now comes through Jesus Christ—since He came and made reconciliation for us. Thus, in Romans, chapter 8, he showed that the one in Christ can now have perfect assurance, since Christ has settled the sin question and since the Holy Spirit, dwelling in every believer, will give victory to all who are surrendered and trusting.

The law shut up all under sin as we see in Romans 3:9-18. By the works of the law shall no flesh be justified in God's sight. The heathen, who do not have the law but have the law of conscience, are not living up to the light which they have. They are all therefore condemned and are in need of a Saviour. Both Jew and Gentile are conscious of imperfections, of shortcomings, and of sins. A man may sear his conscience and persuade himself by philosophical thinking that he is not a sinner before God, but let him not deceive himself. Neither should any man allow the devil to lead him into error. All are sinners and have fallen short of the glory of God and need the salvation which He has provided and offers, as we shall see in Chapter XII, through the atonement of the Lord Jesus Christ.

III. THE NECESSITY OF THE NEW BIRTH

I discussed in Chapter I the proposition of God's existence. Only the fool says there is no God (Ps. 14:1). There is no excuse for anyone's being an atheist. Although man's intellectual powers have been dulled by the presence of sin in the flesh and he cannot therefore see things adequately, nevertheless he is capable of understanding that there is a God to whom he is responsible now and to whom he shall give an account for his life—when he shall appear before His judgment seat (Rom. 14:11).

How does man know that there is a God? Since his powers have been benumbed by sin, can he be absolutely certain of that fact? My answer to the question is a positive yes. How does he receive an adequate idea of God? In answering, I wish to use a simple illustration: When anyone puts the correct film in his camera and adjusts the diaphragm properly in proportion to the light and shutter speed, he can take a good photograph of the object desired—provided he manipulates his camera aright. Opening the shutter allows the light to transfer to the film the image of the object to be photographed. By the correct processing, the film is prepared for the printing of the picture. In a manner similar to this, I may say that a child's soul is a camera in which God has placed the proper type of film. His eyes are the lenses through which the light from the great universe streams into his very soul. Thus there is transferred to the child's spiritual film the image of the invisible Creator with all His perfections (Rom. 1:18-20).*

18 For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who hinder the truth in unrighteousness; 19 because that which is known of God is manifest in them; for God manifested it unto them. 20 For the invisible things of him since the creation of the world are clearly seen, being perceived through the things that are made, *even* his everlasting power and divinity; that they may be without excuse.

This film is processed, figuratively speaking, by the passing of time and by the child's unfolding mental capacities. In the tender years of youth, therefore, there appears the image of the invisible God on the film of the child's soul. He realizes that there is a God to whom he is responsible. This is the conviction that comes to every normal person—unless by special training and improper influences the image of the Almighty in his soul is marred or erased. In

* Does this principle apply to the child born blind? That which is lacking in one of the senses is compensated for by the heightening and strengthening of the others. God makes up for all deficiencies.

view of these facts, I am bold to say that there is no excuse for infidelity in anyone. Moreover, each man feels, in his very being, a responsibility for his past actions and his accountability to God Almighty for his life—his thoughts, his deeds, and his accomplishments. His conscience, the monitor of his being, pronounces judgment upon him that he is a lost sinner and that he must appear before God sooner or later to render account of himself. But what is the way out?

Man in this evil, sinful, depraved condition cannot depart this life and dwell with a God who is enthroned in the glories of His holiness. A change must take place in his being. An adjustment must be made. He must get right with his Maker. But how can he do this? The answer to this most important question is found in John 3:1-8.

3 Now there was a man of the Pharisees, named Nicodemus, a ruler of the
Jews: 2 the same came unto him by night, and said to him, Rabbi, we
know that thou art a teacher come from God; for no one can do these signs
that thou doest, except God be with him. 3 Jesus answered and said unto
him, Verily, verily, I say unto thee, Except one be born anew, he cannot see
the kingdom of God. 4 Nicodemus saith unto him, How can a man be born
when he is old? can he enter a second time into his mother's womb, and be
born? 5 Jesus answered, Verily, verily, I say unto thee, Except one be born
of water and the Spirit, he cannot enter into the kingdom of God. 6 That
which is born of the flesh is flesh; and that which is born of the Spirit is
spirit. 7 Marvel not that I said unto thee, Ye must be born anew. 8 The
wind bloweth where it will, and thou hearest the voice thereof, but knowest
not whence it cometh, and whither it goeth: so is every one that is born of
the Spirit.

In this passage we learn that Nicodemus, a ruler of the Jews, came to Jesus by night. Why by night? No one knows. It is quite likely that he wanted an interview without any interruptions. He began his conversation by complimenting Jesus. Immediately the Lord brushed aside conventionalities and human praise. Jesus bluntly declared, "Verily, verily, I say unto thee, Except one be born anew, he cannot see the kingdom of God" (vs. 3).

What did Jesus mean? We must first determine what is the significance of the kingdom of God. This term has various shades of meanings. For instance, in Psalm 103:19 it embraces the entire universe. It is obvious that Jesus did not use it with this broad connotation. When we remember that Nicodemus was a ruler of the Jews and was well-versed in the theological questions of his day, and when we recall the fact that the Jewish nation was the kingdom of God during the Mosaic Economy, we have the facts

which will lead unerringly to our understanding the force of this expression on the lips of Jesus. That the kingdom of Israel was coterminous with the kingdom of God is set forth in I Chronicles 28:4, 5.

4 Howbeit Jehovah, the God of Israel, chose me out of all the house of my father to be king over Israel for ever: for he hath chosen Judah to be prince; and in the house of Judah, the house of my father; and among the sons of my father he took pleasure in me to make me king over all Israel; 5 and of all my sons (for Jehovah hath given me many sons), he hath chosen Solomon my son to sit upon the throne of the kingdom of Jehovah over Israel.

According to this quotation, Solomon was to sit upon the throne of the kingdom of Jehovah in Israel. This passage limits the kingdom of God at that time to the borders of Israel. This same thought is set forth in II Chronicles 13:8. Here Abijah, speaking to Jeroboam and all Israel, declared, "And now ye think to withstand the kingdom of Jehovah in the hand of the sons of David . . . ." Whenever any Gentile wished to worship the true and living God, he had to become a Jewish proselyte, thus joining the Jewish commonwealth and worshiping at the Temple. By this method he entered into the visible kingdom of God as it existed at that time. The kingdom of God then was coextensive with Israel from the giving of the law at Sinai to the cross.

Moses and the prophets foretold, in no uncertain tones, that the Messiah would come, would engage in a public ministry of evangelistic work, and would announce "the year of Jehovah's favor" to be followed by "the day of vengeance of our God"—the Tribulation. This latter period, as we see in many passages, is to be followed by the great Kingdom Age. Such an outline of Messiah's redemptive career is found in Isaiah 61:1-9. The coming in of the Gentiles and their being saved was foretold by Moses (Deut. 32:21). This passage is interpreted in Romans 10:19 as a prediction of the church of Jesus Christ, consisting of believers from both Jews and Gentiles. Again, in Isaiah 65:1f we see a clear prediction of the Gentiles' coming to God while Israel is in rejection, which passage is likewise quoted in Romans 10:20, 21 and is applied to the church. From these and numbers of other passages in the Old Testament, it is clear that the prophets foretold the establishment of the church of Jesus Christ, into which both Jews and Gentiles would come, and that this Church Age would be followed by the great and glorious Kingdom Era.

All the details were not given by the Old Testament prophets. Nevertheless, sufficient information was revealed to them so that

they saw the church and the present age—though dimly. That the church was revealed to them is clear from Ephesians 3: 1-6.

3 For this cause I Paul, the prisoner of Christ Jesus in behalf of you Gentiles,—2 if so be that ye have heard of the dispensation of that grace of God which was given me to you-ward; 3 how that by revelation was made known unto me the mystery, as I wrote before in few words, 4 whereby, when ye read, ye can perceive my understanding in the mystery of Christ; 5 which in other generations was not made known unto the sons of men, as it hath now been revealed unto his holy apostles and prophets in the Spirit; 6 *to wit,* that the Gentiles are fellow-heirs, and fellow-members of the body, and fellow-partakers of the promise in Christ Jesus through the gospel.

The reader should note the language of verse 5 which declares that in other generations God had not revealed the mystery of Christ unto the sons of men "as it hath now been revealed unto his holy apostles and prophets in the Spirit; 6 *to wit,* that the Gentiles are fellow-heirs, and fellow-members of the body. . . ." This mystery of Christ was revealed to the sons of men in other generations, but not to the same extent as it has been made known to the apostles and the prophets in the New Testament Era. The Lord Jesus mentioned the church to His apostles, and the Holy Spirit revealed the truth concerning it to them and to the prophets of the New Testament in the very beginning of the Gospel Dispensation. Later He revealed this same truth to Paul.

The Apostle Peter declared that the prophets of the Old Testament were interested in the salvation which we enjoy today, for they "sought and searched diligently, who prophesied of the grace that *should come* unto you: 11 searching what *time* or what manner of time the Spirit of Christ which was in them did point unto, when it testified beforehand the sufferings of Christ, and the glories that should follow them. 12 To whom it was revealed, that not unto themselves, but unto you, did they minister these things, which now have been announced unto you through them that preached the gospel unto you by the Holy Spirit sent forth from heaven; which things angels desire to look into" (I Pet. 1: 10-12).

Peter has informed us that the prophets were very much interested in this grace concerning which they prophesied and which has come to us. Since they foretold this grace and were very much interested in it, obviously they had knowledge of it. What was it that they did not understand? Simply this: They did not know "what *time* or what manner of time" about which they were prophesying. They did not know when this period of grace would actually begin. Nor did they know the spiritual "setup" during this

dispensation. They were therefore very diligent in searching the writings of other prophets to ascertain information on these two points.

John the Baptist broke the silence of approximately four hundred years by the joyful announcement that the kingdom of heaven was at hand: "Repent ye; for the kingdom of heaven is at hand" (Matt. 3:2). John did not explain what he meant by this expression; neither did the people ask him—as far as the records show. He evidently assumed on their part a knowledge of this kingdom concerning the coming of which he was making this announcement. What kingdom was this? There is but one answer: The Messianic Kingdom that would be ushered in by the Messiah as foretold in such passages as Isaiah, chapter 61, to which I have only referred.* According to the prediction Messiah would engage in a preaching ministry and would make the announcement of "the year of Jehovah's favor"—the Gospel Dispensation—to be followed by the Tribulation, "the day of vengeance of our God." When John spoke of one who would come after him and of his being unworthy to unloose His sandals, the people understood that he referred to the Messiah and gladly confessed their sins, submitting to the baptism which he inaugurated. They therefore understood that this kingdom, which would be introduced and perpetuated by the preaching of the gospel, was close at hand.

Not only did Jesus make this announcement, but also He sent the Twelve to herald abroad throughout Israel the same good news. Later He sent the Seventy with the same message. Doubtless Nicodemus had heard of the preaching of both John and Jesus regarding the approach of the kingdom of God, the kingdom of heaven. Being a teacher of Israel and doubtless adhering to the ideas prevalent in the theological circles of Jerusalem in that day, Nicodemus wanted further information—from an authoritative source. This distinguished ruler of Israel—possibly a teacher in the theological seminary at Jerusalem—was probably interested in dogmas. It is proper to be attentive to beliefs, but there are some other things that come before the espousal of doctrinal positions on certain themes. Jesus therefore declared that one must be born anew in order to enter this kingdom which had been announced by John and by Himself. This teaching was indeed strange and revolutionary to Nicodemus. What did it mean?

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* For a full discussion see special studies and charts in *The World's Greatest Library Graphically Illustrated.*

One must be born again, or he cannot enter this kingdom of God, this kingdom of heaven. Why must one be born anew? This statement is a play on the idea which was uppermost in Nicodemus' mind. He and his countrymen were by their natural birth born into the kingdom of God—the Jewish kingdom—by virtue of their Jewish parentage. This doctrine Nicodemus understood thoroughly. In order to convey to his mind the truth regarding this new kingdom, Jesus spoke to him in terms with which he was familiar. He therefore said in substance: Nicodemus, your natural birth placed you in the kingdom of God as it has existed up until now; but, if you or anyone else enters this kingdom whose establishment both John and I have announced, you must have another birth. It is a second birth, a new one; it is from above. Nicodemus could not understand this language. He therefore asked a very natural question, "How can a man be born when he is old? can he enter a second time into his mother's womb, and be born?" (John 3:4.) Jesus immediately replied that He was not talking of the physical birth but of a spiritual one. Then He declared, "Except one be born of water and the Spirit, he cannot enter into the kingdom of God."

What is meant by being born "of water and the Spirit," since, according to Jesus, one must have such a birth in order to enter into this kingdom which He and John were announcing? There are those who tell us that the water mentioned here is water baptism. Is this the correct interpretation of the term? If it is, no one can enter this kingdom unless he is baptized in water. Is that true? Look at John, chapter 4, and read the conversation which Jesus had with the woman at the well in Samaria. He offered to give her "living water"—salvation—upon the condition that she would ask for it. She accepted this offer and asked for this living water that would become in her "a well of water springing up unto eternal life."

10 Jesus answered and said unto her, If thou knewest the gift of God, and who it is that saith to thee, Give me to drink; thou wouldest have asked of him, and he would have given thee living water. . . . 13 Jesus answered and said unto her, Every one that drinketh of this water shall thirst again: 14 but whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall become in him a well of water springing up unto eternal life (John 4:10-14).

What did Jesus say when she asked for this living water? He did not require her to be baptized. If to be "born of water" in John 3:5 means water baptism, Jesus broke His rule when He

granted salvation to the Samaritan woman apart from being baptized. Was He inconsistent? No one believes that He was. The expression, born of water, then, cannot refer to water baptism.

Since to be "born of water" does not refer to water baptism, what is its significance? In John 7:37-39 we have this language:

37 Now on the last day, the great *day* of the feast, Jesus stood and cried, saying, If any man thirst, let him come unto me and drink. 38 He that believeth on me, as the scripture hath said, from within him shall flow rivers of living water. 39 But this spake he of the Spirit, which they that believed on him were to receive: for the Spirit was not yet *given;* because Jesus was not yet glorified.

On this occasion Jesus spoke of the Holy Spirit in terms of water. Such was the metaphorical meaning which He attached to it. Will this meaning fit into the context of John 3:5? Let us see. We have a right to substitute the meaning of a word in any given passage. If it fits perfectly, we know that we are correct in the interpretation. The passage would then read, "Except one be born of the Spirit and the Spirit, he cannot enter into the kingdom of God." This translation does not make sense. Something is wrong. What is it? Let us now look at the meaning of the word translated *and.* This word primarily means *and.* It also means, *even, also, too,* as defined in Thayer's *Greek Lexicon.* We must select that meaning of any word which accords with the facts of a given context. Since Jesus used water, as we have just seen, with a symbolic meaning signifying the Spirit, and since the conjunction also means *even,* let us now translate our passage using these words: "Except one be born of water, even the Spirit, he cannot enter into the kingdom of God." This makes good common sense and is in accordance with the use to which Jesus put the word, water, when He used it in a meaning other than literal. Since the facts indicate that He was not using the word literally, then He was using it symbolically. Everything therefore fits perfectly.

The proper translation of this sentence is that one must "be born of water, even the Spirit." This interpretation is confirmed by the next statement, "That which is born of the flesh is flesh; and that which is born of the Spirit is spirit" (John 3:6). Nicodemus derived his fleshly nature from his fleshly parents. He must have a spiritual nature in order to enter this kingdom of God about which he was inquiring. Jesus in substance said, You must be born of the water, even the Spirit, for you can get your spiritual nature only from the Spirit of God. In the light of all the facts, we see that Jesus emphatically declared that one can never enter this king-

dom—the spiritual kingdom of God as it is today, the church of Jesus Christ—except he have a spiritual or a new birth.

Those who thus enter this spiritual kingdom will be ready to enter the great and glorious kingdom when it is established at the end of the Tribulation. We who have followed the Lord in this Age of Grace will, in the regeneration—the Millennial Age—reign with Christ for a thousand years.

While the expression, "born of water," in John 3:5 is not a reference to water baptism, let us remember that the Lord Jesus himself went from Nazareth to the Jordan to submit to baptism at the hands of John (Matt. 3:13-17). After the resurrection He charged the Apostles to make disciples of all nations and to baptize the believers. "Go ye therefore, and make disciples of all the nations, baptizing them into the name of the Father and of the Son and of the Holy Spirit: 20 teaching them to observe all things whatsoever I commanded you: and lo, I am with you always, even unto the end of the world" (Matt. 28:19, 20). Everyone who accepts the Lord Jesus is charged to follow Him in baptism as He commanded.

The kingdom of God then concerning which the Lord Jesus spoke to Nicodemus is the spiritual kingdom into which all believers enter and which is known as the church, the body of Christ.

Both John and Jesus announced that the kingdom of heaven was at hand. In the thirteenth chapter of Matthew the Lord explained what He meant by the kingdom of heaven. An examination of the seven parables listed there shows that it, proclaimed by John and Jesus, is the spiritual kingdom which is in existence during the present age.

The kingdom of God which was coextensive with the kingdom of Israel in the Mosaic Age was taken from the Jews and was given to a nation bringing forth fruit—believers from both Jews and Gentiles—the present spiritual kingdom. "Therefore say I unto you, The kingdom of God shall be taken away from you, and shall be given to a nation bringing forth the fruits thereof" (Matt. 21:43).

At the end of this dispensation, as we learn from the parable of the dragnet (Matt. 13:47-50), this kingdom of heaven will be purged of all the wicked and will be merged into the great kingdom of God which the Lord Jesus will establish when He returns.

All who enter the kingdom of the Son of God now will be prepared to enter the kingdom of glory when the Lord returns.

Chapter XI

THE PROMISE OF THE REDEEMER

"For in hope were we saved: but hope that is seen is not hope: for who hopeth for that which he seeth? 25 But if we hope for that which we see not, *then* do we with patience wait for it" (Rom. 8:24, 25).

I. The Original Promise of the Redeemer

WHEN man disobeyed God and partook of the forbidden fruit, he was banished from his home in Eden. At that time the Lord made an announcement to the serpent concerning the redemption of the human family: "And Jehovah God said unto the serpent, Because thou hast done this, cursed art thou above all cattle, and above every beast of the field; upon thy belly shalt thou go, and dust shalt thou eat all the days of thy life: and I will put enmity between thee and the woman, and between thy seed and her seed: he shall bruise thy head, and thou shalt bruise his heel" (Gen. 3:14, 15). According to this promise there would be eternal enmity between the seed of the woman and the seed of the serpent. The former is to deal a blow to the latter which is compared to a crushing stroke upon the head; the latter, in turn, is to deal a blow to the former which is compared to a bruise upon the heel. In other words that which the seed of the serpent does to Him who is the seed of the woman is a minor injury compared to the smashing blow which the latter deals to him. In the final outcome therefore the seed of the woman is to be triumphant, whereas the seed of the serpent is to go down in utter defeat.

The term, the seed of the woman, expressed in the phrase, "her seed," is unique; it does not appear anywhere else in the Scriptures. The universal method among the Hebrews throughout their history was to count their seed according to the man and never according to the woman. Since this record is infallibly inspired by the Spirit of God, who never makes any mistakes, we may be certain that it was with design that this expression was used. According to Genesis 1:27 when the Lord made man, He created them male and female. The Almighty blessed them saying, "Be fruitful, and multiply, and replenish the earth, and subdue it; and have dominion over the fish of the sea, and over the birds of the heavens, and over every living thing that moveth upon the earth." The power of propagating the species was given to the man and

woman jointly. When God made the woman out of a rib from the man's side, He brought her to him. Adam immediately recognized that she was "bone of my bones, and flesh of my flesh." This statement implies that the Lord removed something more than simply the rib from Adam's side—flesh also. The suggestion has been made that probably Adam was created with the procreative organs and that, at the time of the removal of the rib from his body, the Lord removed the feminine organs and built the woman around them. Though we may not be dogmatic on this point, one can see the reasonableness of the position. When Eve was presented to Adam, the Lord decreed that man should leave his father and his mother and that he should cleave to his wife, "and they shall be one flesh" (Gen. 2:24). Thus from the very beginning God indicated that the two—the man and the woman—should propagate the species, but the sacred writers always spoke of the progeny as being the seed of the man—never of the woman.

Notwithstanding this universal fact which has obtained among the Jews—from the very beginning to the present moment—the Lord spoke of the seed of the woman in this most definite and specific manner. Obviously this language can mean nothing else than that there would arise an individual who would be born of a woman, but with whose birth no mortal man would have any connection. If it were to have been otherwise, the expression under consideration would have no meaning whatsoever. When we take this language at its face meaning, with all its implications, and read it in the light of subsequent revelations—as for instance, Isaiah 7:14 which speaks of the virgin birth of the Messiah—we can see very definitely the import of this unique expression in this first promise, the announcement of the Saviour's birth.

All men and women from Cain to the present time, being born by natural generation (begotten by the father and born of the mother), inherit the sinful, fallen nature of their foreparents. Since this one is not, according to the prediction, to have a human father, it is quite evident that His nature is to be entirely different from ordinary men who enter the world by natural generation. In this first announcement regarding the Redeemer of the race, there is a clear intimation that He, though a man, is to be entirely different from other men in that He does not have a human father. If He should be born of natural generation like all other men, He would obviously have the same kind of fallen nature that others have. This principle is according to true science, for one of its funda-

mental principles is that like causes under like conditions produce like results the world over. This fact is set forth in Genesis, chapter 1, in such a statement as the following: "And God said, Let the earth bring forth living creatures after their kind, cattle, and creeping things, and beasts of the earth after their kind: and it was so" (Gen. 1:24). This same principle occurs in the statement regarding the birth of Seth: "And Adam lived a hundred and thirty years, and begat *a son* in his own likeness, after his image; and called his name Seth" (Gen. 5:3). Seth was in the same image and likeness as his parents, Adam and Eve. He had the same fallen nature which they had; but, since the Redeemer promised in the passage under consideration is to be the seed of the woman, we see that man has nothing to do with His birth. He is on a different plane from that of all other men. He is therefore to be a unique character in every sense of the word. He cannot, obviously, be classified with any of the sons of men—even though He is a man (the God-man).

In the next chapter we shall have an occasion to view this subject more fully in the additional light given by later predictions.

II. THE PROMISE TO ABRAHAM

Israel is indeed the hub of the nations. All history revolves around this people. Centuries before the creation of Isaac by a biological miracle, the Almighty, at Babel, scattered the peoples throughout the earth. Then He allotted to each nation its territory, apportioning to each its inheritance, but doing it with reference to Israel. In other words, the nations received their inheritance, but were placed with special relation to the Jewish people:

> 8 When the Most High gave to the nations their inheritance,
> When he separated the children of men,
> He set the bounds of the peoples
> According to the number of the children of Israel.
> 9 For Jehovah's portion is his people;
> Jacob is the lot of his inheritance (Deut. 32:8, 9).

When the time came in the providence of God for the unfolding of the Almighty's plan, He found in the person of Abraham a man through whom He could work. The eyes of the Lord are running constantly throughout the earth to find a man whose heart is perfect toward Him, in order that He might show Himself strong in behalf of such a one and might work through him in the carrying out of His plans and purposes (II Chron. 16:9). Concerning Abraham, He spoke as follows: "For I have known him, to the

end that he may command his children and his household after him, that they may keep the way of Jehovah, to do righteousness and justice; to the end that Jehovah may bring upon Abraham that which he hath spoken of him" (Gen. 18:19). Notwithstanding the fact that Abraham was born into and reared in an idolatrous home (see Josh. 24:2), he refused to stultify his conscience and to shut out that light which God grants to every man coming into the world. As we have already seen in a former chapter, man is given capacity and spiritual discernment to recognize in and behind nature the Supreme Being. Abraham followed the light that lighteth every man coming into the world. Step by step God led him, and finally entered into a solemn covenant with Him: "Now Jehovah said unto Abram, Get thee out of thy country, and from thy kindred, and from thy father's house, unto the land that I will show thee: and I will make of thee a great nation, and I will bless thee, and make thy name great; and be thou a blessing: and I will bless them that bless thee, and him that curseth thee will I curse: and in thee shall all the families of the earth be blessed" (Gen. 12:1-3).

This quotation might properly be called the cornerstone of all prophecy; from it all prophetic lines must run and all surveys be made. A failure to start here when one attempts to measure the prophetic field is to lead one into erroneous calculations and false conclusions. A clear understanding therefore of this passage is absolutely essential to the proper comprehension of the truth of God.

An analysis of this covenant yields the following results in the form of a sevenfold promise: (1) "And I will make of thee a great nation"; (2) "and I will bless thee"; (3) "and make thy name great"; (4) "and I will bless them that bless thee"; (5) "and him that curseth thee will I curse"; (6) "and in thee shall all the families of the earth be blessed"; (7) and the land promise, implied in the statement of verse 1, "unto the land that I will show thee," and mentioned in verse 7, "Unto thy seed will I give this land." This element of the promise was also given to Abraham personally in Genesis 13:15, "for all the land which thou seest, to thee will I give it, and to thy seed for ever."

None of these promises have been fulfilled to Abraham in the measure here contemplated. Since God watches over His Word to fulfill it, we may be certain that at the proper time the Lord will make good every promise—literally and exactly as He has stated.

On account of limited space I cannot enter into a discussion of

these points, but feel that attention should be called to the last four items. A special blessing is promised to the one who sincerely, and not for material considerations, blesses Abraham and his seed. Those who have followed the spirit and the letter of this condition testify that God has made good this promise to them. He has likewise cursed those nations and individuals who have persecuted the Jew. Egypt became one of the basest kingdoms of the world in fulfillment of Ezekiel 29:13, 14. Assyria and Babylon likewise fell under the judgment of God because of ill-treatment of the Jews. The same thing is true of ancient Rome and medieval Spain. This special curse will likewise fall upon the Nazi regime and all supporting it who have as their objective the persecution of the seed of Abraham.

The sixth item of this covenant is that it is the Almighty's plan to bless all nations in Abraham. This promise is explained more fully in Genesis 22:15-18:

> 15 And the angel of Jehovah called unto Abraham a second time out of heaven, 16 and said, By myself have I sworn, saith Jehovah, because thou hast done this thing, and hast not withheld thy son, thine only son, 17 that in blessing I will bless thee, and in multiplying I will multiply thy seed as the stars of the heavens, and as the sand which is upon the sea-shore; and thy seed shall possess the gate of his enemies; 18 and in thy seed shall all the nations of the earth be blessed; because thou hast obeyed my voice.

From this promise we see that all nations are to be blessed in Abraham's seed. We learn from this fact that the promise reaches out into the distant future, and that it was not to be realized in Abraham's day. What or who is meant by "thy seed"? This word in the original is in the singular number as all students of Hebrew know. Confirmation of this position for the English student is seen in Galatians 3:16: "He saith not, And to seeds, as of many; but as of one, And to thy seed, which is Christ." But this word is also a collective noun, as demonstrated in Genesis 15:5: "And he brought him forth abroad, and said, Look now toward heaven, and number the stars, if thou be able to number them: and he said unto him, So shall thy seed be." Since Abraham's seed (singular number) is here promised to become as numerous as the stars of heaven, we see that it is used in a collective sense and refers to Abraham's *literal* seed—the Jews. This same meaning appears in Genesis 22:17, where Abraham's seed is compared to the stars of the heavens and to the sand upon the seashore. We must conclude, therefore, that the word has a double signification: In the first place, it refers to the Messiah of Israel who alone

can bless all nations; in the second place, it refers to Abraham's literal seed, the Jews. These passages show that Messiah is to be of Hebrew origin and that through Abraham and his literal descendants the world will be blessed.

Finally, the seventh promise of this covenant grants to the Hebrew people permanent possession of Palestine. Figuratively speaking, they hold the title deed which is on file in the "hall of records" in heaven. At the proper time they shall have possession of their own land—by the grace and mercy of God.

All prophetic utterances spoken after the making of this covenant are but an enlargement or an application of the original items contained therein.

III. THE PROMISE THROUGH JACOB

The sceptre shall not depart from Judah,
Nor the ruler's staff from between his feet,
Until Shiloh come;
And unto him shall the obedience of the peoples be
(Gen. 49:10).

Jacob, by prophetic vision, looked across the centuries to the time when He, whom he called Shiloh, should come and promised his sons that the ruling power should not depart from Judah until this one should make His advent. Although there has been quite a discussion as to the real significance of this term, it becomes quite evident that it is messianic; for it is in perfect alignment with predictions regarding Messiah preceding and following it. Something like twelve or more renderings of this passage have been advanced. When all the facts have been taken into consideration, it appears that the only explanation that will harmonize with all the data is this: "The sceptre shall not depart from Judah, Nor the ruler's staff from between his feet, until He comes whose it is; And unto him shall the obedience of the peoples be" (literal translation). An unmistakable echo of this clause appears in Ezekiel 21:27 and is properly rendered, ". . . until he come whose right it is."

In fulfillment of this prediction the ruling authority remained in the tribe of Judah, until it was fulfilled in the person of Jesus of Nazareth, as we shall later see. After He was rejected in 30 A. D., the authority passed away from Judah in 70 A. D., when the Romans overthrew the nation of Israel and scattered them to the four corners of the globe. (For a full discussion of this prophecy see chap. iii of *Messiah: His Nature and Person.)*

IV. THE PROMISE THROUGH BALAAM

Balaam, a non-Israelite yet inspired by the Spirit, was invited by Balak, king of Moab, to curse Israel as she was passing through his borders on the way to the Promised Land. In his second oracle Balaam foretold Israel purged, free from all iniquity and sin, and a divine King sitting enthroned, reigning in her midst:

> He hath not beheld iniquity in Jacob;
> Neither hath he seen perverseness in Israel:
> Jehovah his God is with him,
> And the shout of a king is among them
> (Num. 23:21).

This verse is Hebrew poetry. Lines three and four are parallel. The first statement declares that the Lord, the God of Israel, is with him. The second statement affirms that there is a shout of a king among them. This king is none other than the God of Jacob among them, who is in their midst.

A prediction of this king, similar to this one, is found in Numbers 24:7:

> Water shall flow from his buckets,
> And his seed shall be in many waters,
> And his king shall be higher than Agag,
> And his kingdom shall be exalted.

In his fourth oracle Balaam likewise predicted the advent of Messiah and His rule over Israel:

> I see him, but not now;
> I behold him, but not nigh:
> There shall come forth a star out of Jacob,
> And a sceptre shall rise out of Israel,
> And shall smite through the corners of Moab,
> And break down all the sons of tumult
> (Num. 24:17).

From these predictions we see that Israel's future King is to be none other than God in human form, reigning in her midst upon this earth.

V. THE PROMISE THROUGH MOSES

In his final oration to Israel, spoken immediately before his death, Moses, the great lawgiver, uttered this marvelous prediction:

15 Jehovah thy God will raise up unto thee a prophet from the midst of thee, of thy brethren, like unto me; unto him ye shall hearken; 16 according to all that thou desiredst of Jehovah thy God in Horeb in the day of the assembly, saying, Let me not hear again the voice of Jehovah my God, neither let me see this great fire any more, that I die not. 17 And Jehovah said unto me, They have well said that which they have spoken. 18 I will

raise them up a prophet from among their brethren, like unto thee; and I will put my words in his mouth, and he shall speak unto them all that I shall command him. 19 And it shall come to pass, that whosoever will not hearken unto my words which he shall speak in my name, I will require it of him (Deut. 18: 15-19).

According to this prediction the one whom Moses called "a prophet" and whom he declared God would raise up to Israel would be like himself. From the nineteenth verse we see that God would hold every Israelite responsible for not rendering obedience to Him when He appears. The Apostle Peter, in his second recorded sermon (Acts 3), declared that God had fulfilled this promise in raising up Jesus of Nazareth to the Hebrew people.

22 Moses indeed said, A prophet shall the Lord God raise up unto you from among your brethren, like unto me; to him shall ye hearken in all things whatsoever he shall speak unto you. 23 And it shall be, that every soul that shall not hearken to that prophet, shall be utterly destroyed from among the people. 24 Yea and all the prophets from Samuel and them that followed after, as many as have spoken, they also told of these days. 25 Ye are the sons of the prophets, and of the covenant which God made with your fathers, saying unto Abraham, And in thy seed shall all the families of the earth be blessed. 26 Unto you first God, having raised up his Servant, sent him to bless you, in turning away every one of you from your iniquities (Acts 3: 22-26).

VI. THE PROMISE TO DAVID

When David wished to build a temple to the glory of God, the Lord forbade his doing so; nevertheless, He appreciated David's holy desire to honor Him, and through Nathan the prophet gave him the following promise: "Moreover Jehovah telleth thee that Jehovah will make thee a house. When thy days are fulfilled, and thou shalt sleep with thy fathers, I will set up thy seed after thee, that shall proceed out of thy bowels, and I will establish his kingdom. He shall build a house for my name, and I will establish the throne of his kingdom for ever. I will be his father, and he shall be my son: if he commit iniquity, I will chasten him with the rod of men, and with the stripes of the children of men; but my lovingkindness shall not depart from him, as I took it from Saul, whom I put away before thee. And thy house and thy kingdom shall be made sure for ever before thee: thy throne shall be established for ever" (II Sam. 7: 11-16).

In verse 12, Solomon is introduced as David's successor, who mounted the throne upon the latter's death. According to verse 13 he would build the Temple to the glory of God. In verses 14, 15 we have a wonderful promise and a threat, "I will be his father, and he

shall be my son: if he commit iniquity, I will chasten him with the rod of men, and with the stripes of the children of men: but my lovingkindness shall not depart from him, as I took it from Saul, whom I put away before thee." Without doubt this passage refers to Solomon. God did prove a father to Solomon and recognized him as His son, chastening him when he disobeyed. In verse 16 there is the promise that David's house and kingdom would be made sure and his throne established forever. Following Solomon, there sat upon the throne nineteen kings of the Davidic house. The literal throne of David was overturned at the time of the Babylonian captivity in fulfillment of the warning that, if David's descendants on the throne committed iniquity, God would punish them. Since, according to this promise, David's throne is to be established forever, and since it was overthrown at the time of the Babylonian captivity, it becomes evident that this throne must be re-established and that, when it is thus restored, it will continue as long as the sun, moon, and stars endure. These inferences, drawn from the predictions, are confirmed by clear prophecy such as Amos 9:11-15:

11 In that day will I raise up the tabernacle of David that is fallen, and close up the breaches thereof; and I will raise up its ruins, and I will build it as in the days of old; 12 that they may possess the remnant of Edom, and all the nations that are called by my name, saith Jehovah that doeth this. 13 Behold, the days come, saith Jehovah, that the plowman shall overtake the reaper, and the treader of grapes him that soweth seed; and the mountains shall drop sweet wine, and all the hills shall melt. 14 And I will bring back the captivity of my people Israel, and they shall build the waste cities, and inhabit them; and they shall plant vineyards, and drink the wine thereof; they shall also make gardens, and eat the fruit of them. 15 And I will plant them upon their land, and they shall no more be plucked up out of their land which I have given them, saith Jehovah thy God.

Micah likewise, in 4:6-8, spoke of the restoration of the Davidic kingdom:

6 In that day, saith Jehovah, will I assemble that which is lame, and I will gather that which is driven away, and that which I have afflicted; 7 and I will make that which was lame a remnant, and that which was cast far off a strong nation: and Jehovah will reign over them in mount Zion from henceforth even for ever. 8 And thou, O tower of the flock, the hill of the daughter of Zion, unto thee shall it come, yea, the former dominion shall come, the kingdom of the daughter of Jerusalem.

From all of these facts we realize that the promise in II Samuel, chapter 7, looks at the Davidic line and sees it continuing through practically five centuries. We learn this also from the historical portion of the Old Testament. But neither the Prophet Nathan,

nor Amos, nor Micah says anything about the long period of time during which the throne has been vacant and the nation has sojourned in dispersion. As we have just seen, this lack of information is supplied by certain other prophets.

Further confirmation of this position is seen by a glance at the duplicate copy of this original promise, found in I Chronicles, chapter 17. In this passage, the sacred writer did not call attention to the Davidic dynasty; on the contrary, he looked away from Solomon concerning whose labors he spoke in verses 11 and 12. In verse 13 God promised that He would be a father to Solomon and that Solomon should be a son to Him. From this monarch the prophet looked forward across the centuries and saw one of David's descendants whom God would settle in his house and in his kingdom and whose throne should be forever. From these passages it is clear that the Prophet Nathan saw this one who mounts the throne of David and who remains thereupon as long as the earth stands. This one can be none other than the Hebrew Messiah.

VII. THE PREDICTION CONCERNING THE VIRGIN BIRTH

"Therefore the Lord himself will give you a sign: behold, a virgin shall conceive, and bear a son, and shall call his name Immanuel" (Isa. 7:14). During a crisis in the history of Judah when the very existence of the country was hanging in the balance, the Prophet Isaiah went to Ahaz, the king, and, as God's representative, offered to strengthen his faith by the performance of a miracle —a sign in the heavens above or in the depth beneath, according as the king might prefer. With a pious, hypocritical dismissal of the question, the king declared that he would not tempt God. The prophet was not deceived; he, turning from the king and looking forward into the future, addressed the house of David: "Is it a small thing for you to weary men, that ye will weary my God also? Therefore the Lord himself will give you a sign: behold, the virgin shall conceive, and bear a son, and shall call his name Immanuel" (Isa. 7:14, literal translation). Isaiah spoke of the mother of this child as being well known for, according to certain manuscripts, he spoke of "the virgin." This statement assumed on the part of the auditors a knowledge of a definite, specific virgin.

Some have erroneously thought that Isaiah was speaking of some woman who was present in the audience or who was alive at that time. There is no evidence to support such an idea, for, as just stated, the prophet turned from the king and, addressing the

house of David, threw his prediction out into the future. He did not intimate how far in the future the fulfillment would be.

Having made the forecast concerning this child to be born of a virgin, the prophet turned to his contemporaries and spoke of another child who was of that generation and who would not reach the age of refusing the evil and choosing the good before the lands of the kings of Syria and of Israel should be forsaken. All the facts in the case justify our identifying the prediction of verses 13 and 14 as a reference to King Messiah whose birth, considered from Isaiah's standpoint, was in the distant future. Verses 15 to 17, on the contrary, foretold certain events concerning a child who was the contemporary of the prophet and his auditors.

The word rendered "virgin" literally means an unmarried woman. It occurs in six undisputed instances in the Hebrew Bible. An examination of these in the light of each context indicates that it can and does mean only an unmarried woman. Unless the facts of this context which we are now studying indicate clearly a departure from the usual, literal meaning of the word, we must accept that connotation as its significance here. The very facts of the prophecy lift this passage out of the realm of the ordinary and place it in the sphere of the miraculous. For these and many other reasons which could be discussed—but which are not for lack of space—one is driven by the facts to see in this prediction a forecast of the virgin birth of King Messiah. (For a full discussion of this question see chapter v. of *Messiah: His Nature and Person.*)

VIII. THE PREDICTION OF MESSIAH'S UNIVERSAL REIGN

Both the psalmists and the prophets spoke in the most glowing terms of the universal reign of King Messiah who shall exercise dominion from sea to sea and from the river to the ends of the earth—when all nations will be gathered to Jerusalem to worship the Lord God of hosts.

A typical prophecy on this point is to be found in Isaiah 9:6, 7:

> 6 For unto us a child is born, unto us a son is given; and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, Mighty God, Everlasting Father, Prince of Peace. 7 Of the increase of his government and of peace there shall be no end, upon the throne of David, and upon his kingdom, to establish it, and to uphold it with justice and with righteousness from henceforth even for ever. The zeal of Jehovah of hosts will perform this.

Here we see a prediction of the birth of a child unto the Jewish people who shall exercise governmental authority over the nation.

This one is to be called "Wonderful, Counsellor, Mighty God, Everlasting Father, Prince of Peace." Why will this one be called by these suggestive names? There is but one answer: He is exactly what these words imply; namely, God in human form, who has, according to Isaiah 7:14, entered the world by virgin birth and who will exercise sovereignty over the earth.

IX. THE PREDICTION CONCERNING THE BIRTHPLACE OF THE REDEEMER

"But thou, Beth-lehem Ephrathah, which art little to be among the thousands of Judah, out of thee shall one come forth unto me that is to be ruler in Israel; whose goings forth are from of old, from everlasting" (Micah 5:2). The prophet in this passage clearly foretold that the Messiah would be born in Bethlehem of Judah, which is approximately five miles south of Jerusalem on the Jerusalem-Hebron highway. That "Bethlehem" in this passage means exactly what it says is evident from the fact that when the wise men from the East inquired in Jerusalem where the Messiah should be born, they were told that He was to be born in Bethlehem of Judah. They therefore, leaving Jerusalem, went to Bethlehem in accordance with the prediction. There can be no question as to the birthplace of Israel's Messiah and the world's Redeemer.

X. THE PREDICTION CONCERNING THE TIME OF MESSIAH'S BIRTH

24 Seventy weeks are decreed upon thy people and upon thy holy city, to finish transgression, and to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up vision and prophecy, and to anoint the most holy. 25 Know therefore and discern, that from the going forth of the commandment to restore and to build Jerusalem unto the anointed one, the prince, shall be seven weeks, and threescore and two weeks: it shall be built again, with street and moat, even in troublous times. 26 And after the threescore and two weeks shall the anointed one be cut off, and shall have nothing: and the people of the prince that shall come shall destroy the city and the sanctuary; and the end thereof shall be with a flood, and even unto the end shall be war; desolations are determined. 27 And he shall make a firm covenant with many for one week: and in the midst of the week he shall cause the sacrifice and the oblation to cease; and upon the wing of abominations *shall come* one that maketh desolate; and even unto the full end, and that determined, shall *wrath* be poured out upon the desolate (Dan. 9:24-27).

An examination of the chapter from which this passage is taken shows that Daniel, after having read the prophecies of Jeremiah regarding the desolation of Jerusalem, prayed earnestly for his

brethren and confessed his own iniquities and theirs. The Angel Gabriel came and informed him that seventy weeks were decreed upon the Jewish people and upon Jerusalem for bringing in the conditions which we know from other passages of scripture will obtain only during the Millennial Age (vs. 24). What is meant by the expression, "seventy weeks"? Literally this statement simply means seventy sevens; but seventy sevens of what? Since he had been reading about a period of seventy years and thinking in terms of this period, it is evident that the seventy sevens are seventy sevens of years, or 490 years.

The initial date of this period was the year for the going forth of the commandment to restore and to rebuild Jerusalem. When was that decree issued and by whom? This is a mooted question; but, when all the facts bearing upon the subject are studied, it is found that the decree can be none other than that which was issued by Cyrus and foretold by Isaiah (Isa. 44:24–45:13). (For a full and complete discussion of the details entering into this question see *Messiah: His First Coming Scheduled.)*

According to Daniel 9:25, 26, the Messiah would be cut off and have nothing at the end of the sixty-nine weeks of years, or 483 years. Since the initial date of the period was the year that Cyrus issued his decree for the Jews to return to Jerusalem, the year when Messiah was to be cut off was 483 years after that time.

But, someone argues, since the year when Cyrus issued his decree was 536 B. C., and since Messiah was cut off in 30 A. D., the period of time from the issuing of Cyrus' decree to the crucifixion—according to the accepted chronology—was 565 years, whereas Daniel said it would be 483 years. Certain interpreters, therefore, ignoring the prediction that Cyrus would issue this decree, turn to the permission of Ahasuerus to Nehemiah to return to Jerusalem (Neh., chap. 2) and figure from that date to 33 A. D. By certain manipulations of the figures they discover 483 years from this latter event to the crucifixion. This position is untenable in the light of all the facts. As stated above, I have thoroughly presented the evidence in my volume, *Messiah: His First Coming Scheduled,* which I earnestly urge the reader to study for himself and to arrive at his own conclusions in the light of all the evidence.

According to this prophecy of Daniel, the time for Messiah to appear on the earth was before the end of this period of 483 years; for at that time He was to be cut off and have nothing. He therefore had to enter the world and grow to manhood and accomplish

His work before being cut off. When one studies impartially all the facts regarding the birth, life, death, burial, and resurrection of Jesus of Nazareth, one comes to the conclusion that He is the only person who fills out the full picture of the prophetic word on these points. The Messiah did come at the appointed time, being born in the right place, and of the Davidic house. He appeared on time, accomplished the work foretold of Him, and has gone back to glory awaiting Israel's accepting Him as her King and Redeemer. Jesus of Nazareth is therefore Israel's Lord, Redeemer, and Messiah, as we shall see in the next chapter.

Chapter XII

THE ATONEMENT

(Kappurah)

(Because of the extreme length of the present chapter I am presenting at the outset an outline of it, and I trust that this will serve as a guide to the reader who enters into a study of this fascinating, enlightening, and most important subject.—D. L. C.)

I. THE REASONS FOR THE ATONEMENT
   - A. The Moral Character of God
   - B. God's Moral Government
   - C. Breaking of Satan's Grip upon Man and the Universe

II. ATONEMENT IN THE OLD TESTAMENT
   - A. Atonement in Type
     1. The Institution of Sacrifices
     2. The Sacrifices of Cain and Abel
     3. Sacrifices in Patriarchal Times
     4. The Passover
     5. The Various Offerings of the Mosaic Code
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   - B. Atonement in Prophecy
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III. THE ATONEMENT IN THE NEW TESTAMENT
   - A. Preparation for the Atonement
     1. The Virgin Birth of King Messiah
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     3. The Four Accounts of the Life and Ministry of Jesus of Nazareth
        - a. Matthew
        - b. Mark
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     4. The Sinless Character of Jesus of Nazareth
     5. Union of the Two Natures in Christ

a. Statements Regarding Christ's Human Nature
(1) His Body
(2) His Spirit
(3) The Man Christ Jesus
b. Statements Regarding Christ's Divine Nature
c. Statements Regarding the Two Natures Ascribed to the One Person, Jesus Christ

B. The Constituent Elements of the Atonement
1. The Death of Christ
2. The Resurrection of Christ
3. The Ascension of Christ
4. The Mediatorial Work of Jesus the Messiah

C. A Summary of the Facts of the Atonement

IV. APPROPRIATION OF THE ATONEMENT
A. By the Individual
B. By Israel Nationally
1. The Fulfillment of the Ritual of the Day of Atonement
2. Israel's National Confession
3. The Reappearance of Messiah

IN CHAPTER IX we discovered many things about Satan, the kingdom of darkness, and sin. In Chapter X we learned much about the terrible consequences of man's disobedience and the corruption of his nature by sin. In this connection, however, we shall do well to glance at these fundamental, basic facts in relation to the world in which we live and to our own condition spiritually in order to understand the real significance of the atonement as set forth in the Word of God.

Man, as we have seen in Genesis, chapters 1 and 2, was created in the image of God and was given dominion, authority, and power over the earth. He was placed in the most favorable environment. Here he could have lived indefinitely, had he not sinned. The animals were perfectly submissive to him. All things were ideal. He was master of all he surveyed. It is quite likely that, if he had remained in fellowship with his Maker and had not substituted his will for God's, he would have developed his physical nature and his natural body would have been transformed into its glorified state

without suffering or pain. An illustration of this principle, though imperfect, will help us on this point. The caterpillar is the butterfly in its larva stage. It continues in this form until it lays aside its first form and puts on its gay robes of beauty. We then call it a butterfly. In a manner similar, though without pain and suffering, man's physical body would have been transformed into his glorious eternal body. The reason for this suggestion is found in I Corinthians 15:44-46, where we are told that "If there is a natural body, there is also a spiritual *body*. So also it is written, The first man Adam became a living soul. The last Adam *became* a life-giving spirit. Howbeit that is not first which is spiritual, but that which is natural; then that which is spiritual." On this point I shall not be dogmatic. But man's disobedience and transgression certainly changed the entire picture.

According to the historical record in Genesis, chapter 3, the woman, being deceived by the serpent, yielded to his connivings, and Adam, her husband, transgressed. Sin, which existed prior to this time, entered the world. It contaminated the earth and the fullness thereof, changed the nature of the beast from that of harmlessness to that of viciousness and bloodthirstiness, and corrupted man's nature. This power has entered into every fibre of his being, has weakened his spiritual powers, and has given him an inclination away from the good and definitely disposed him toward evil. Along with sin came death.

Without doubt the one who has brought this terrible change into all the earth and upon all in it is none other than Satan who is called "the god of this world" (II Cor. 4:4), and who used the serpent as a cat's-paw. He is also called "the prince of this world" (John 12:31). In this connection let us remember that Satan was created the highest being possible. He sealed up the sum; that is, he sealed up, as we have already learned, completion and perfection. He was full of wisdom and was perfect in beauty. In other words, he was the highest and most powerful being whom God could and did create. To him the Almighty gave supreme power in the organization of the divine government. There was no created being who had the power which he possessed and the authority which he received. Though he fell, he still retained his power—with certain limitations. When man sinned and forfeited his rulership over the earth to Satan, the latter seized it and all things therein with a death grip. For centuries everything was held tenaciously in the clutches of his power. No created

being dared match swords with him. *Only Deity could do this.* Michael would not contend with Satan but turned his case over to the Lord. "But Michael the archangel, when contending with the devil he disputed about the body of Moses, durst not bring against him a railing judgment, but said, The Lord rebuke thee" (Jude 9).

Humanly speaking, the problem which confronted the Almighty was to wrest the universe, especially man, out of this death grip of Satan. How could He do this? If this situation had involved only power, the Almighty certainly had that, since He is all-powerful. But other issues and factors, as we glean from the Scriptures, were involved. This fact we shall presently see.

In the language of God to the serpent there is an arresting prophecy: ". . . and I will put enmity between thee and the woman, and between thy seed and her seed: he shall bruise thy head, and thou shalt bruise his heel" (Gen. 3:15). The significance of this prediction was discussed in the previous chapter. As we saw from this study, the seed of the woman in the final conflict will gloriously triumph over Satan and his chief lieutenant, the Antichrist, and all their forces.

Pursuant to this plan the Lord through David announced His intention to pay a visit to man.

8 O Jehovah, our Lord,
How excellent is thy name in all the earth,
Who hast set thy glory upon the heavens!
2 Out of the mouth of babes and sucklings hast thou established strength,
Because of thine adversaries,
That thou mightest still the enemy and the avenger.
3 When I consider thy heavens, the work of thy fingers,
The moon and the stars, which thou hast ordained;
4 What is man, that thou art mindful of him?
And the son of man, that thou visitest him?
5 For thou hast made him but little lower than God,
And crownest him with glory and honor.
6 Thou makest him to have dominion over the works of thy hands;
Thou hast put all things under his feet:
7 All sheep and oxen,
Yea, and the beasts of the field,
8 The birds of the heavens, and the fish of the sea,
Whatsoever passeth through the paths of the seas.
9 O Jehovah, our Lord,
How excellent is thy name in all the earth! (Ps. 8).

In the first verse of this marvelous hymn the psalmist, looking into the heavens, recognizes the existence of God and detects His glory reflected in the celestial bodies. Moreover, honest, truth-seeking men throughout the world recognize the excellency of His

name—His majestic glory. Of course under the present conditions they are but dimly seen beneath the wreckage and ruin wrought in the world by Satan when man disobeyed God.

The Lord has purposed, according to verse 2, to use babes and sucklings in His great plan regarding the dissemination of His knowledge and truth. This thought is expanded in I Corinthians 1:18-31. God cannot work through the proud, the mighty, and the haughty, because they feel their self-sufficiency and do not realize their need of Him. But through the childlike and trusting ones He can and does work wonderfully. To the Apostle Paul He said, "My grace is sufficient for thee: for *my* power is made perfect in weakness" (II Cor. 12:9).

As the Psalmist David continues to look into the heavens at the moon and the stars, he is carried away in ecstasy. He can see behind them the presence of the Almighty Creator. Thus these celestial bodies constitute a wonder which grips his imagination. As he stands in silent meditation upon the glories of the heavens, the Holy Spirit flashes into his mind the thought that God is more mindful of man and more concerned about him than He is in regard to the entire material universe. Hence he exclaims, "When I consider thy heavens, the work of thy fingers, The moon and the stars, which thou hast ordained; What is man, that thou art mindful of him? And the son of man, that thou visitest him?" This rhetorical question indicates that God is more interested in man than He is in the entire realm of nature. In view of this fact we can understand why the Lord Jesus said that a man is profited nothing if he gain the whole world and lose his own soul (Matt. 16:26). From the language of the psalmist just quoted, we learn that God is so very much interested in man that He purposes to visit him. According to the Genesis account He called upon man at times in the Garden of Eden and conversed with him. After man's sin, however, this fellowship ceased. But it is revealed to King David that God is still interested in man and will pay another visit to him.

Why is the Lord so very much engrossed in His disobedient creatures? The answer is in the next verse: "For thou hast made him but little lower than God, And crownest him with glory and honor. Thou makest him to have dominion over the works of thy hands." As we have already seen, man was made in the natural and moral image of God. The moral part of his being, however, was marred almost to the vanishing point; but his natural

image remains, to a certain extent, intact, as we have seen; nevertheless these powers have been weakened greatly and his being has become corrupt. Notwithstanding this fact God has not lost His interest in him. In this passage He announced to David His intention again to visit man.

Why this visit? The reason is expressed in the words, "And crownest him with glory and honor. Thou makest him to have dominion over the works of thy hands." The Revised Version renders the Hebrew accurately. The imperfect tense here indicates incompleted action and is correctly rendered in our version in the present tense, which fact shows that this prediction has never been fulfilled, but that God will accomplish it at the time of the visit here announced. From this language we see that He intends to reinstate man to the position of power and authority over the earth from which he originally fell. He is yet to be crowned with glory and honor and to be given the dominion and authority that he had when he was created; for, in the next statement we read, "Thou hast put all things under his feet: All sheep and oxen, Yea, and the beasts of the field. . . ." The entire passage is a clear prediction that the Lord, though His plans were foiled by Satan for the time being through the disobedience of man, will yet come back to this original purpose and will reinstate man, placing him over the earth and the animal kingdom. Before He can do this, certain hindering causes must be removed.

I. THE REASONS FOR THE ATONEMENT

God is an omniscient being. All that He does is performed in righteousness and justice. Nothing of a capricious nature can be attributed to Him. What He does is designed for the good of all concerned.

But why is there any necessity for an atonement? Cannot God in His graciousness, love, and mercy forgive men their trespasses since they are weak? Do not the Scriptures say, ". . . he knoweth our frame; He remembereth that we are dust" (Ps. 103:14)? Is He not omnipotent and omniscient, and cannot He do whatever He chooses? These and many other questions naturally arise, especially in our investigation of the necessity for the atonement. In considering this subject, we must bear in mind three things.

A. *The Moral Character of God*

As has been discussed under "The God of Revelation," Chapter III, God is a rational, moral being. His immanent attributes are

truth, love, and holiness. Being the very embodiment of truth with a heart overflowing with love, with the characteristic of holiness as the dominant attribute of His nature, He cannot, though He is omniscient and omnipotent, countenance sin. His love provides the means for that which satisfies His holiness, namely, a substitutionary atonement. Upon such a basis, as we shall see, He can be just and at the same time justify the ungodly who return to Him in repentance and faith and accept the means provided. The holiness of the Almighty therefore demands satisfaction for sin and unrighteousness.

B. *God's Moral Government*

As set forth in Chapter VII, God's government of the universe is of a moral character. He created the cherubim, seraphim, angels, and man, giving them the power of free choice. They being thus constituted, the Almighty deals with them, respecting the exercise of their wills. To pass over the sacred threshold of the individuality of any of His creatures is to destroy their free agency. Though man has sinned and plunged himself into the deep abyss of wickedness, God still respects man's freedom of choice but uses all moral suasion—short of forcing his will—to lead him to repentance and faith. God's moral government therefore requires that He deal with His creatures upon a moral, and spiritual basis.

C. *Breaking of Satan's Grip upon Man and the Universe*

In the discussion of Satan and his kingdom we saw that he became and still is the god of this world, the prince of the powers of the air, the spirit that now works in the sons of disobedience. Since God's government is a moral one, the Lord, in order to rescue man from Satan, must, as stated in the section above, act upon moral principles. The power of Satan's grip upon the world, as we shall see in this discussion, could be broken by blood atonement alone, which satisfies the demands of God's holiness. By no other means, as we shall see, could his defeat be accomplished. The blood atonement therefore was necessary. The reason for and the full force of these positions will come out in the following discussion.

II. ATONEMENT IN THE OLD TESTAMENT

The word *atonement* is from Middle English and indicates etymologically "in accord or friendship; in agreement; as, to be,

bring, make, or set, *at one*. That is, to be or bring into a state of agreement or reconciliation." Such is the definition of "at one" as given by Webster's Dictionary. It is from this phrase that we get our word "atone." Today this term has a number of meanings. That one which accords most nearly with the scriptural teaching is, "to make reparation, compensation, expiation, or amend for an offense or an offender." Under the word "atonement" Webster gives the following definition as archaic: "the state of, or act of bringing into, concord: restoration of family relations; reconcile." Another definition is "satisfactory reparation for an offense or injury."

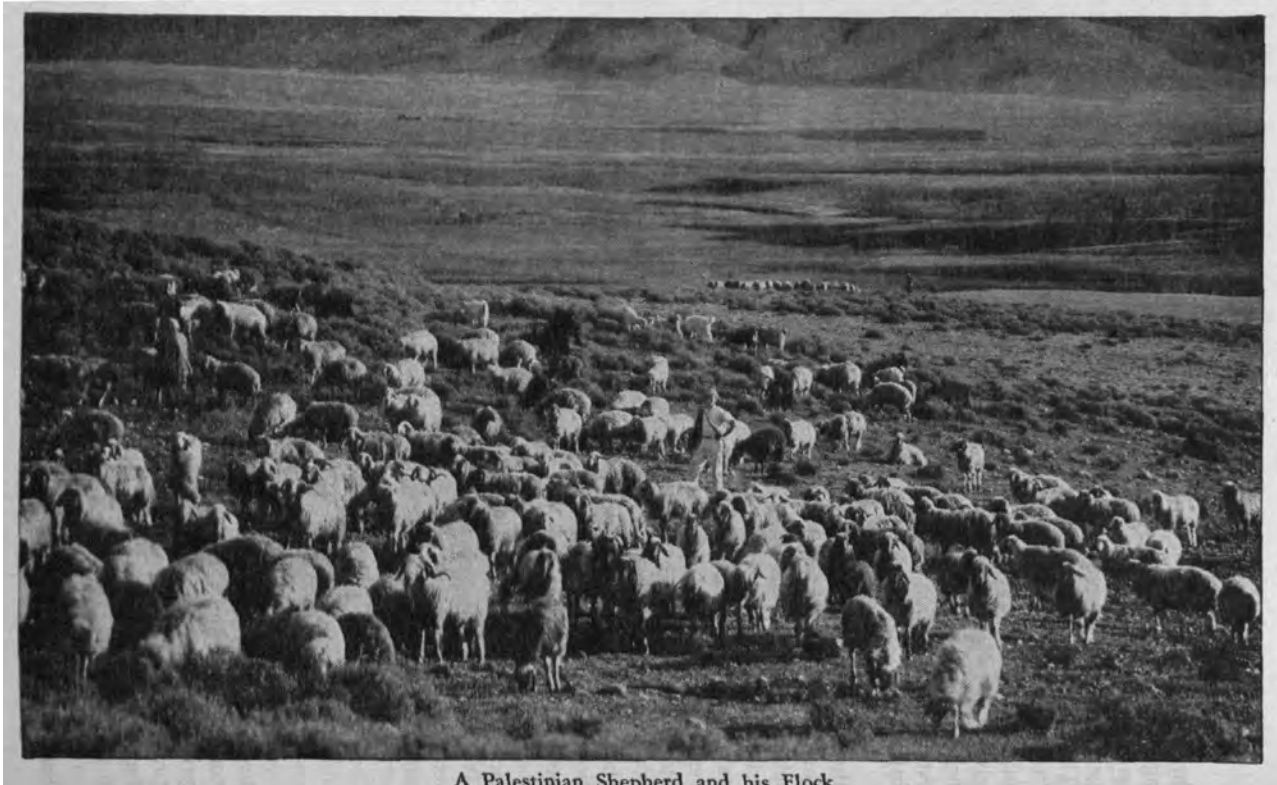
At different times theologians have attempted to set forth the theory which explains thoroughly the scriptural teaching regarding the atonement. A study of the leading hypotheses that have been advanced reveals the fact that each has as its foundation some basic truth. Those propounding these theses have taken one statement, as a rule, have isolated it from all other biblical pronouncements regarding the work of Christ, and have built up a theory of the atonement. But, when most of them are put under the searchlight of biblical teaching, their weaknesses begin to appear. That men should formulate theories in regard to this most momentous question is not surprising. Furthermore, that they have, as a rule, been unable to comprehend in one broad statement all the vital factors entering into it is likewise not a matter for amazement, since this doctrine is the very heart of the revelation of God. Turning aside therefore from the various theories advocated by excellent theologians, we shall look at the Word itself and try to ascertain the fundamental facts underlying this marvelous doctrine.

A. *Atonement in Type*

1. THE INSTITUTION OF SACRIFICES

In the early stages of His revelation God set forth certain basic teachings in the form of types or symbols. This practice is, of course, basically sound. It is in accord with the fundamental principles of psychology. One picture, according to the Chinese proverb, is worth ten thousand words. It is not surprising therefore that the Lord should set forth symbolically the most fundamental teaching of the Scriptures in the form of different types.

As soon as man had sinned, he realized that some drastic change had come over him, and that he was not what he had been. This



A Palestinian Shepherd and his Flock
(Anciently used for Sacrifices)

feeling produced a sense of shame in both the man and his wife. They therefore, realizing their nakedness, attempted to cover themselves with fig leaves. Being thus attired, at the time when the Lord came to visit them, they, with a smiting conscience and an overwhelming sense of guilt, hid themselves from the divine presence. Upon His calling for them, they gave as the reason for their non-appearance that they were naked and were ashamed. This statement called forth an arresting question from the Lord: "Hast thou eaten of the tree, whereof I commanded thee that thou shouldest not eat?" In the conversation which followed, both confessed their guilt, though each tried to shift the responsibility upon another. It was at this point that the Lord, addressing Satan through the serpent, made the announcement that the Redeemer of the world would come and would become victorious over his seed. Moreover, God foretold the lot of man, who was to go forth from his original home into an unfriendly world to battle for life and existence. But before the Lord put them forth, He did a most remarkable thing: "And Jehovah God made for Adam and for his wife coats of skins, and clothed them" (Gen. 3:21). Where did He get these skins? There is but one reasonable answer: He slew some animals and used their skins as clothing for Adam and Eve—to hide their nakedness.*

Probably the Lord gave Adam and Eve instructions that they were to slay these animals and take their skins for their clothing. It is also most highly probable that these animals were offered to God to make a blood atonement for their sins. One comes to this conclusion when one sees that animal sacrifices throughout the Patriarchal Period and the Jewish Dispensation were used of the Lord to make temporary atonement for the sins of the worshiper. It seems quite evident that there was a spiritual and ethical lesson which the Lord taught by the slaying of these animals and by His having Adam and Eve to cover their nakedness with the skins. But further than throwing out the suggestion at this stage of the

* Men and women today should realize that it was divine wisdom which clothed man. Such an action was evidently a necessity. Before man's disobedience there was no reason for his being clothed. But since that time his nature has been corrupted and his present situation demands that he cover his body. What is true of man is also true of the woman.

The trend of the present day which leads one to expose the body to the sight of the opposite sex is indeed a very unwholesome situation. It is positive proof of the morally degenerate condition of the human heart. "The heart is deceitful above all things, and it is exceedingly corrupt: who can know it?" (Jer. 17:9). Moreover, it is a definite sign of the end of the age.

investigation, I cannot go. We shall however keep this thought in mind as we continue our study.

2. THE SACRIFICES OF CAIN AND ABEL

Cain and Abel were born and grew to manhood after Adam and Eve were expelled from the Garden of Eden. In the process of time they made offerings to the Lord. Cain brought of the fruit of the soil, whereas Abel offered of the firstlings of his flock. The Lord "had respect unto Abel and to his offering: but unto Cain and to his offering he had not respect" (Gen. 4:4, 5). Why this discrimination? The Genesis record does not tell; however, this information is given by the writer of Hebrews: "By faith Abel offered unto God a more excellent sacrifice than Cain, through which he had witness borne to him that he was righteous, God bearing witness in respect of his gifts: and through it he being dead yet speaketh" (Heb. 11:4). From Romans 10:17 we understand that faith comes by hearing and hearing by the Word of God. In view of this fact we may be absolutely certain that God gave instructions to both Cain and Abel as to what offering they should make. We have already seen that there was a primitive revelation which the patriarchs had and to which reference is made in Genesis 26:5. Thus we may be sure that Abel's faith was based upon a clear revelation which the Lord had made to him.

Why did Cain substitute the fruit of the ground for the lamb of the flock? The record does not tell. We simply know that he did. He substituted his wisdom for that of the Almighty. He doubtless did as his mother Eve had done—allowed Satan to deceive him. God's ways are righteous and infinitely higher than those of man. It is for God to speak and for man to hearken and obey.

Figuratively speaking, Abel screened himself behind the blood of the animal sacrifice which the Lord commanded. Cain had no such blood to protect him. He therefore was rejected upon the basis of not having the proper type of offering.

This is a tremendous lesson for us today. If one is to be acceptable in the sight of God, one must bring the proper offering, or one will not be accepted.

3. SACRIFICES IN PATRIARCHAL TIMES

The next sacrifice which we observe in the biblical record is that of Noah. This he offered when he came out of the ark after

the Flood (Gen. 8:20-22). In verse 20 we are informed that he made burnt offerings upon an altar. When Jacob and Laban separated, Jacob offered a sacrifice in the mountain and called his brethren "and they did eat bread, and tarried all night in the mountain" (Gen. 31:54). Though this sacrifice is not designated by name, it is quite evident that it was a peace offering; because the worshipers partook of it before the Lord. That these early offerings were by divine inspiration is most highly probable, for we learn from Genesis 26:5 that "Abraham obeyed my voice, and kept my charge, my commandments, my statutes, and my laws." Further confirmation is seen in the fact that Melchizedek was priest of God Most High in Jerusalem. To him Abraham paid tithes. It becomes apparent then that sacrifices from the beginning of man's sin were offered by the express command of the Almighty. It is to be presumed that they had a significance similar to that which was indicated by the sacrifices of Cain and Abel, namely, that of propitiating God, against whom man had sinned.

4. THE PASSOVER

When the Hebrews were in Egypt, their bondage under the Pharaohs became intolerable. They therefore cried unto the Lord. He sent Moses to deliver them. This great lawgiver gave instructions to the Hebrews to slay a lamb on the evening of the fourteenth day of the first month of their religious year. Each family was to have its own lamb. The blood was to be sprinkled upon the doorpost and the lintels of the home. Being screened behind this blood, the Hebrews were to partake of the passover lamb which was prepared according to instructions. The reason for the sprinkling of the blood is expressed in Exodus 12:13: "And the blood shall be to you for a token upon the houses where ye are: and when I see the blood, I will pass over you, and there shall no plague be upon you to destroy you, when I smite the land of Egypt." That night the death angel passed over the land and every house the doors of which had not been sprinkled with the blood of the passover lamb suffered the loss of the first-born—from Pharaoh downward to his least servant. These historical facts show that great significance was attached to the blood of the passover lamb. Because of its presence the first-born of every Hebrew family was

spared the stroke of death by the angel. For the account of the inauguration of the Passover,* read Exodus, chapters 12 and 13.

We may not be able to fathom the philosophy regarding the offering of the passover lamb and the blood which was the means of the salvation of the first-born; but by faith we accept the historical record as it stands and believe that, because of the efficacious blood, the first-born of Israel were saved from destruction.

5. THE VARIOUS OFFERINGS OF THE MOSAIC CODE

When Israel came to Sinai, the Lord delivered His law to her, which, as we have already seen, was perfect. No higher law—no more perfect one—could have been devised. Moses went up into Mount Horeb, communed with the Almighty, and was shown the pattern of the Tabernacle, which he was to build for the worship of God. At the command of Moses this sanctuary was constructed according to plan and was set up on the first day of the first month of the second year of the Exodus (Ex. 40:17). At that time the glory of the Lord descended and filled this "tent of meeting." Shortly thereafter, "Jehovah called unto Moses, and spake unto him out of the tent of meeting . . ." (Lev. 1:1). The Book of Numbers begins with events which occurred on the first day of the second month of the second year of the Exodus. There is therefore one month of time intervening between the events of the end of the Book of Exodus and the beginning of the Book of Numbers. During this time the Book of Leviticus was spoken to Moses at the door of the tent of meeting.

The first instructions given by the Lord on this occasion pertained to the five types of offerings that the Lord required of Israel. They are the burnt offering, the meal offering, the peace offering, the sin offering, and the trespass offering and are described in Leviticus 1:1—6:7. The laws concerning these sacrifices, which were especially for the priesthood, are found in Leviticus 6:8—7:38.

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* Throughout the centuries—from the days of Moses to the present time—Israel has annually kept the Passover. Of course it is impossible for her to observe it as God commanded—since the destruction of the Temple in 70 A. D. and her world-wide dispersion. Nevertheless her observing it is silent, unimpeachable testimony regarding this institution and what it commemorates and typifies. All informed Hebrews today admit that it is impossible for them properly to keep the Passover while they are dispersed among the nations and have no temple service. Yet they observe it the best they can.

Four of these offerings were animal sacrifices and one was a meal offering. In giving instructions to Moses regarding Aaron and his sons, the priests, the Lord declared in Leviticus 21:6 that they "shall be holy unto their God, and not profane the name of their God; for the offerings of Jehovah made by fire, the bread of their God, they do offer: therefore they shall be holy." Why are these offerings called the "bread of God"? This terminology must not be confounded with pagan ideas. For instance, Esar-Haddon, an Assyrian ruler, engaged in religious services in his own palace and claimed that he was feasting his gods. Contrary to this heathen practice was that which we see in Israel. All Hebrew sacrifices were brought to the sanctuary of God and were given to Him in worship. Thus the animals were no longer the private property of the individual. Only in regard to the peace offerings were the worshipers to partake of any meal at the sanctuary. When some Israelites accepted the pagan idea concerning the offerings of God—that the worshiper was actually providing food for the Almighty to eat—the sacred writer in Psalm 50 corrected this wrong impression, declaring that these offerings were not food which was put before God. In presenting the truth regarding the matter, the Lord declared that He was not hungry, that the cattle on a thousand hills were His, and that, if He were hungry, He would not tell sinful, mortal man about it. Thus we realize that the offerings in Israel were on an entirely different basis from those of the pagan world.

In the case of the four animal sacrifices there were certain steps taken. They are as follows: (1) The presentation of the proper animal, without blemish, at the place where God authorized; (2) the worshiper's laying his hand upon the head of the animal—a symbolic act the significance of which we shall presently see; (3) the worshiper's killing the animal; (4) the priest's cutting the sacrifice and preparing it to be offered; (5) the burning of the offering either upon the altar or in a place without the camp, according to instructions; and (6) the eating of the offering at the sanctuary as in the case of the peace offering only.

In Leviticus, chapter 1, we have the instructions regarding the burnt offering; in chapter 2, those pertaining to the meal offering. The peace offering is set forth in chapter 3. The sin offering is described in 4:1—5:13, and the trespass offering in 5:14—6:7. One general idea underlies all these animal sacrifices, which is set forth in Leviticus 17:11, 12: "For the life of the flesh is in the

blood; and I have given it to you upon the altar to make atonement for your souls: for it is the blood that maketh atonement by reason of the life. Therefore I said unto the children of Israel, No soul of you shall eat blood, neither shall any stranger that sojourneth among you eat blood." In Deuteronomy 12:23 on this point we read: "Only be sure that thou eat not the blood: for the blood is the life; and thou shalt not eat the life with the flesh." One statement says that the life of the animal is *in* the blood, whereas the other declares in the strongest terms that the blood *is* the life. These sentences are equivalent, the latter being the stronger and more graphic. From the former of these statements we see the purpose of sacrifice—to make atonement for the soul. The reason the blood can make atonement is that the life of the animal is in the blood.

But why did God require the blood, which is the life, to make atonement for the soul? The answer is to be found in the holiness of God which is reflected in His perfection, His righteousness, and His justice. As we have already seen, God is holy and cannot tolerate sin in any form. Hence His holiness demands satisfaction. His love, on the other hand, provides that which meets the demands of His holiness, and which is reflected in the law delivered by Moses to Israel. The fundamental, underlying principle of all law is set forth graphically in the following passage:

> 13 And Jehovah spake unto Moses, saying, 14 Bring forth him that hath cursed without the camp; and let all that heard him lay their hands upon his head, and let all the congregation stone him. 15 And thou shalt speak unto the children of Israel, saying, Whosoever curseth his God shall bear his sin. 16 And he that blasphemeth the name of Jehovah, he shall surely be put to death; all the congregation shall certainly stone him: as well the sojourner, as the home-born, when he blasphemeth the name *of Jehovah*, shall be put to death. 17 And he that smiteth any man mortally shall surely be put to death. 18 And he that smiteth a beast mortally shall make it good, life for life. 19 And if a man cause a blemish in his neighbor; as he hath done, so shall it be done to him: 20 breach for breach, eye for eye, tooth for tooth; as he hath caused a blemish in a man, so shall it be rendered unto him. 21 And he that killeth a beast shall make it good: and he that killeth a man shall be put to death. 22 Ye shall have one manner of law, as well for the sojourner, as for the home-born: for I am Jehovah your God. 23 And Moses spake to the children of Israel; and they brought forth him that had cursed out of the camp, and stoned him with stones. And the children of Israel did as Jehovah commanded Moses (Lev. 24:13-23).

From this passage we see that the fundamental principle underlying all law is expressed by such phrases as "life for life . . . as he hath done, so shall it be done to him: breach for breach

. . . eye for eye . . . tooth for tooth . . . as he hath caused a blemish in a man, so shall it be rendered unto him . . ." (vs. 18, 19, 20). It is a just and righteous law that requires "breach for breach, eye for eye, tooth for tooth." These offerings therefore demanded by the law gave life for life, because the animals were slain and their lives were given instead of the lives of the worshipers.

Why were there different offerings—various types of sacrifices? Could not one single kind represent this fundamental idea of substitution—life for life? Why the *whole* burnt offering? the peace offering? the trespass offering? In each of these sacrifices the life of the animal was forfeited instead of that of the worshiper. The answer is that each of these offerings set forth the fundamental conception of substitution—life for life. This fact is obvious to everyone. But in each sacrifice emphasis was laid upon some special feature of the great doctrine of atonement by substitution. To illustrate this principle, think of my quoting Genesis 1:1 in the ordinary way in which I would repeat any other verse of Scripture: "In the beginning God created the heavens and the earth." Now suppose I repeat the verse, but by stress of voice I place the emphasis upon the phrase, *"In the beginning."* In this case I am saying everything that I did when I quoted the statement at first but, by the special emphasis which I put upon the first phrase, I give an additional idea—I magnify or make the phrase, "In the beginning," stand out more prominently than any other thought in the sentence. Suppose I quote the verse a third time stressing the word *God*. This time I repeat what I have said in the two former instances, but I introduce a new element by laying the emphasis upon the name of God. Again, suppose I repeat the verse a fourth time, stressing the word *created*. By so doing, I make the verb stand out in bold relief, and yet I have said exactly what I have in the first three cases, as far as the words themselves are concerned. In a similar manner, the same thought of atonement by substitution of a life for that of the worshiper is given in all of these offerings, with emphasis in each case upon a certain phase of the truth which makes the special idea stand out boldly. But the manner of presentation and disposal of the victim in each instance emphasizes one *special thought* which God wished to bring before His people.

In this discussion I shall only call attention, and that in the briefest manner, to some of the salient points that are essential to

the understanding of this great theme. Let us notice first the burnt offering. It could be either from the herd or from the flock (Lev. 1:3-10). The victim had to be *without blemish.* This requirement accentuated the thought of perfection in the case of the one typified. In the days of Malachi there were those who brought offerings with blemishes. God condemned them in the severest terms and would not accept such sacrifices. In other words these animals had to be perfect—as perfect as any animal is.

The animal without blemish had to be presented *at the door of the tent of meeting.* This is where God promised to meet with His people. Israel was warned not to make her offering in any place except in that location which God would choose for His name (Deut. 12:5-14).

After presenting his animal, the worshiper was to *place his hands upon it* for "he shall offer it at the door of the tent of meeting, that he may be accepted before Jehovah" (Lev. 1:3). This language is unmistakable. In order to *be accepted before Jehovah,* the worshiper had to lay his hands upon the victim which he was about to offer. If he failed to do this, of course he would not be acceptable. Herein lies a very definite and important truth.

What is the significance of the laying on of the worshiper's hands? In order to determine this question, we must investigate biblical examples of this ceremony. In Leviticus, chapter 24, we have the record of a man, the son of an Egyptian father and of an Israelitish mother, who blasphemed the name of God. Jehovah told Moses that this man should be stoned to death because of his sin. The great lawgiver was instructed to cause "all that heard him lay their hands upon his head, and let all the congregation stone him" (Lev. 24:14). By the laying on of the hands of the witnesses, the man was officially appointed to death. Thus one signification of this ceremony was that of *designation.* Another instance was that of Moses' laying his hands upon Joshua, by which symbolism the latter was appointed to be his successor. God instructed Moses saying, "Take thee Joshua the son of Nun, a man in whom is the Spirit, and lay thy hand upon him; and set him before Eleazar the priest, and before all the congregation; and give him a charge in their sight. And thou shalt put of thine honor upon him, that all the congregation of the children of Israel may obey" (Num. 27:18-20). The facts of this case show that the symbolic significance of his laying his hands upon Joshua was the transference to the latter of the gifts of the office which he had been filling. The

rights, privileges, prerogatives, and authority of Moses were thus bestowed upon Joshua. Since God spared the first-born of the children of Israel when the death angel passed over Egypt—because of the blood of the passover lamb—He chose the tribe of Levi to be the priestly family. When they were thus officially set aside, the children of Israel laid their hands upon the Levites; and Aaron offered them before Jehovah as a wave offering "that it may be theirs to do the service of Jehovah" (Num. 8:10, 11). In this case we see an example of the formal substitution of the Levites to take the place of the first-born of Israel—for special service. This fact was indicated by the laying on of hands. Another case of the laying on of hands is found in the ritual of the great Day of Atonement. When the live goat is presented at the door of the tent of meeting Aaron, according to instructions, "shall lay both his hands upon the head of the live goat, and confess over him all the iniquities of the children of Israel, and all their transgressions, even all their sins; and he shall put them upon the head of the goat, and shall send him away by the hand of a man that is in readiness into the wilderness: and the goat shall bear upon him all their iniquities unto a solitary land: and he shall let go the goat in the wilderness" (Lev. 16:20-23). Here it is significantly stated that the laying on of the hands of the high priest transferred symbolically to the goat all the iniquities and the transgressions of the children of Israel.

From these examples we can gather a very definite idea regarding this ceremony. In the first example cited above, it indicated the idea of *designation, appointment to death,* with the correlative idea of the transference of the guilt to the one thus condemned. In the case of Moses' laying his hands upon Joshua, the idea expressed was the *transference of the gifts, prerogatives,* and *authority* of Moses to his successor. The case of the laying on of the hands of Israel upon the Levites was that of *substitution and appointment to service,* with the idea of the transfer of rights, prerogatives, and honors connected with the priestly office. Lastly, Aaron's laying his hands upon the scapegoat signified the transference of all the iniquities and transgressions of Israel to it that it might bear them away to Azazel. Thus we conclude that the ceremony of the laying on of the hands of the worshiper upon his sacrifice which he was offering signified the appointment to death of the victim as a substitute for himself and the transference of his sins and transgressions in order that he might be acceptable

before Jehovah. The animal of the burnt offering, to which the sin of the worshiper had thus been transferred "shall be accepted for him to make atonement for him" (Lev. 1:4).

Following the ceremony of the laying on of the hands, the worshiper himself slew his sacrifice. He could go this far but no further in the ceremony. Then the officiating priest took up the service, catching the blood and sprinkling it round about the altar of burnt offering. Next the priest cut the animal into various parts, washed the legs and the inwards, and burnt the whole animal upon the altar. This became "an offering made by fire, of a sweet savor unto Jehovah" (Lev. 1:9). Thus ended the burnt offering. This offering thus presented to the Lord at the proper place made the worshiper acceptable before Jehovah, for it was accepted for him—instead of him—to make atonement for him. By this means and by no other could the worshiper be made acceptable and have atonement made for him—during the Law Dispensation.

The meal offering, described in Leviticus, chapter 2, was made of fine flour mixed with oil and with frankincense. Since this offering was of fine flour, the idea of atonement by blood is absent. Nevertheless it was "a thing most holy of the offerings of Jehovah made by fire" and was "an offering made by fire, of a sweet savor unto Jehovah."

The peace offerings are set forth in Leviticus, chapter 3. The ritual for them was exactly like that of the burnt offering with one exception: At the conclusion of the service the worshipers sat down and partook of a certain portion of the offering and ate the food before the Lord. The animal here made atonement and presented the worshiper acceptable in God's sight. After he had thus brought his offering, it belonged to the Lord, who then feasted* His worshipers in His own house from the offerings thus received as their atonement. Here the Lord was the host, and the worshipers were the guests.

The peace offerings therefore indicated fellowship and communion with God upon the basis of the worshiper's having already been accepted by virtue of an animal sacrifice which had already made atonement for sins.

The next in order is the sin offering described in Leviticus 4:1—

* As already suggested, the heathen practices show that in their peace offerings they were the hosts and their gods were the guests, which custom doubtless was a pagan perversion of divine revelation. The ways of men are not the ways of God.

5:13. As we have already seen, the whole burnt offering and the peace offerings were brought to God to make atonement for the sinner. In the instructions regarding these offerings nothing is said with regard to any definite sin. Thus in them there is no remembrance of specific sins which the offerer had committed; but they were offered because of what he was—a sinner in the sight of God because of his corrupt human nature. They made atonement for *sin in the flesh*. Not so was it with the sin offering and the trespass offering. These particular ones were presented to God to make atonement for the person who was guilty of certain specific wrongs. Thus these offerings lay emphasis upon definite acts, which are the result of man's sinful condition. In this connection, we must remember that the sins for which these latter offerings atoned were those of *ignorance, rashness,* and *inadvertence*. On the other hand, no offering was prescribed for a sin of *wilfulness, committed deliberately with a high hand*. "But the soul that doeth aught with a high hand, whether he be home-born or a sojourner, the same blasphemeth Jehovah; and that soul shall be cut off from among his people. Because he hath despised the word of Jehovah, and hath broken his commandment, that soul shall utterly be cut off; his iniquity shall be upon him" (Num. 15:30, 31).

One should note the various instructions in regard to the sin offering for sins committed by different ones. For instance, if the priest sinned unwittingly in regard to holy things, he had to offer a bullock without blemish according to the regular prescribed ritual (Lev. 4:3). On the other hand, if the entire congregation sinned in the things of God, a bullock had to be offered to atone for the wrong (vss. 13, 14). Moreover, if the ruler sinned unwittingly, he had to offer a goat, a male without blemish (vss. 22, 23). But if one of the common people sinned unwittingly, he brought a goat, a female without a blemish (vs. 27), or he could bring a lamb, a female without blemish (vs. 32). If a person was not able to make these offerings, he could bring two turtledoves, or two young pigeons; or, if he could not do that, he could bring the tenth part of an ephah of fine flour for a sin offering.

From these various instructions we see that the guilt of a trespass was measured by the position which one occupied or the privileges which he enjoyed. Those who sin knowingly, according to our Lord, are beaten with many stripes. On the other hand, those not knowing, but sinning, shall be beaten with few stripes. Circumstances, therefore, mitigate cases.

Whenever one became aware of his guilt, he had to make a sin offering. But what about those sins of which men were guilty but of which they were unaware? They of course were taken care of in the annual offering on the Day of Atonement. But what about such sins as murder? blasphemy? and the like? The murderer had to be put to death (Num. 35:31). The blasphemer had to be stoned (Lev. 24:14). For the sin of adultery, both persons had to be put to death (Lev. 20:10-16).

The last of the five sacrifices is that of the trespass offering. Though it was akin to the sin offering, there were certain distinctions which differentiated it from the latter. This is seen by the use of an entirely different word in the original text. For instance, it appears in Joshua 7:1, in the narrative concerning the sin or trespass of Achan. Once again, we see it in the passage regarding the trespass of Ahaz in II Chronicles 28:22. The fundamental idea of this word is an invasion into the rights of others, especially property rights. In this realm of ideas the thought is that certain rights and privileges belong to God. If men transfer their allegiance or give of their substance to false gods, they are invading the rights of the one true God; hence this sin is a trespass. The same thing was true with regard to the invasion of human rights by different men. On this point S. H. Kellogg, in his *Commentary on Leviticus,* gives this most illuminating comment: "But the sins for which the guilt offering is prescribed are in every case sins which *may,* at least, be specially regarded under this particular point of view, to-wit: as trespasses on the rights of God or man in respect of ownership; and this gives us the fundamental thought which distinguishes the guilt offering from all others; namely, that for any invasion of the rights of another in regard to property, not only must expiation be made, in that it is sin, but also satisfaction, and as far as possible, plenary restoration of the wrong, in that the sin is also a trespass."

The trespass offerings were for individuals. Nothing is said about the making of an offering of this type by the congregation as a whole in case of sin. The reason is evident. It was most highly improbable that all the people of Israel could be guilty of any one sin coming under this classification. The possibility of such a trespass would be for the entire nation, without exception, to defraud the Lord in matters pertaining to the ritualistic worship.

We know however of one such national sin of Israel, which is clearly set forth in the prophetic word. It is her rejection of King

Messiah according to Leviticus 26:39, 40; Isaiah 53:1-9; Hosea 5:15; and Matthew 23:37-39. Those causing the nation to commit this terrible tragedy were its leaders at the time of Christ's (Messiah's) first coming, who in ignorance of the Scriptures fulfilled them in condemning Him. "For they that dwell in Jerusalem, and their rulers, because they knew him not, nor the voices of the prophets which are read every sabbath, fulfilled *them* by condemning *him*" (Acts 13:27). As we shall see, the entire nation of Israel some day will confess this national sin and accept Him in fulfillment of the ritualism of Yom Kippur.

In connection with these trespass offerings satisfaction had to be made by the offender. This compensation came in the form of restitution and an addition of a fifth part of the thing in question in order that full satisfaction might be made. It is also to be noted that men sinned against God when dealing falsely with their neighbors. While the trespass was a wrong, it was a special kind of sin—an invasion of the rights of others. When the trespass offering was made, restitution and full satisfaction were required in order that the offering might be acceptable in the sight of God.

The regular ritual of the burnt offering, the peace offering, and the sin offering obtained with reference to the trespass offering.

6. THE RITUALISM OF THE GREAT DAY OF ATONEMENT—YOM KIPPUR

The offerings which we have been studying were individualistic in character as opposed to those offered on the Day of Atonement which were nationalistic in scope. Let us in this connection bear in mind that no provision was made for willful, deliberate sin. But what about the Adamic sin and those which were unknown to the individual and the nation as a whole, and of which they were guilty? All of these were taken care of in the ritual of the great Day of Atonement as set forth in Leviticus, chapter 16.

16 And Jehovah spake unto Moses, after the death of the two sons of Aaron, when they drew near before Jehovah, and died; 2 and Jehovah said unto Moses, Speak unto Aaron thy brother, that he come not at all times into the holy place within the veil, before the mercy-seat which is upon the ark; that he die not: for I will appear in the cloud upon the mercy-seat. 3 Herewith shall Aaron come into the holy place: with a young bullock for a sin-offering, and a ram for a burnt-offering. 4 He shall put on the holy linen coat, and he shall have the linen breeches upon his flesh, and shall be girded with the linen girdle, and with the linen mitre shall he be attired: they are the holy garments; and he shall bathe his flesh in water, and put them on. 5 And he shall take of the congregation of the children of Israel two he-goats for a sin-offering, and one ram for a burnt-offering.

The Scapegoat, by William Holman Hunt
(Originally called "Azazel," this picture was painted by the artist at Oosdoom by the Dead Sea)
(Typifying One Phase of the Messiah's Atonement)

6 And Aaron shall present the bullock of the sin-offering, which is for
himself, and make atonement for himself, and for his house. 7 And he shall
take the two goats, and set them before Jehovah at the door of the tent of
meeting. 8 And Aaron shall cast lots upon the two goats; one lot for
Jehovah, and the other lot for Azazel. 9 And Aaron shall present the goat
upon which the lot fell for Jehovah, and offer him for a sin-offering. 10 But
the goat, on which the lot fell for Azazel, shall be set alive before Jehovah,
to make atonement for him, to send him away for Azazel into the wilderness.
11 And Aaron shall present the bullock of the sin-offering, which is for
himself, and shall make atonement for himself, and for his house, and shall
kill the bullock of the sin-offering which is for himself. 12 And he shall
take a censer full of coals of fire from off the altar before Jehovah, and his
hands full of sweet incense beaten small, and bring it within the veil:
13 and he shall put the incense upon the fire before Jehovah, that the cloud of
the incense may cover the mercy-seat that is upon the testimony, that he die
not: 14 and he shall take of the blood of the bullock, and sprinkle it with his
finger upon the mercy-seat on the east; and before the mercy-seat shall he
sprinkle of the blood with his finger seven times.
15 Then shall he kill the goat of the sin-offering, that is for the people,
and bring his blood within the veil, and do with his blood as he did with the
blood of the bullock, and sprinkle it upon the mercy-seat, and before the
mercy-seat: 16 and he shall make atonement for the holy place, because of
the uncleannesses of the children of Israel, and because of their trans-
gressions, even all their sins: and so shall he do for the tent of meeting, that
dwelleth with them in the midst of their uncleannesses. 17 And there shall
be no man in the tent of meeting when he goeth in to make atonement in the
holy place, until he come out, and have made atonement for himself, and for
his household, and for all the assembly of Israel. 18 And he shall go out
unto the altar that is before Jehovah, and make atonement for it, and shall
take of the blood of the bullock, and of the blood of the goat, and put it upon
the horns of the altar round about. 19 And he shall sprinkle of the blood
upon it with his finger seven times, and cleanse it, and hallow it from the
uncleannesses of the children of Israel.
20 And when he hath made an end of atoning for the holy place, and the
tent of meeting, and the altar, he shall present the live goat: 21 and Aaron
shall lay both his hands upon the head of the live goat, and confess over
him all the iniquities of the children of Israel, and all their transgressions,
even all their sins; and he shall put them upon the head of the goat, and
shall send him away by the hand of a man that is in readiness into the
wilderness: 22 and the goat shall bear upon him all their iniquities unto a
solitary land: and he shall let go the goat in the wilderness.
23 And Aaron shall come into the tent of meeting, and shall put off the
linen garments, which he put on when he went into the holy place, and shall
leave them there: 24 and he shall bathe his flesh in water in a holy place,
and put on his garments, and come forth, and offer his burnt-offering and the
burnt-offering of the people, and make atonement for himself and for the
people. 25 And the fat of the sin-offering shall he burn upon the altar.
26 And he that letteth go the goat for Azazel shall wash his clothes, and
bathe his flesh in water, and afterward he shall come into the camp. 27 And
the bullock of the sin-offering, and the goat of the sin-offering, whose blood
was brought in to make atonement in the holy place, shall be carried forth
without the camp; and they shall burn in the fire their skins, and their
flesh, and their dung. 28 And he that burneth them shall wash his clothes,
and bathe his flesh in water, and afterward he shall come into the camp.
29 And it shall be a statute for ever unto you: in the seventh month, on
the tenth day of the month, ye shall afflict your souls, and shall do no manner

of work, the home-born, or the stranger that sojourneth among you: 30 for
on this day shall atonement be made for you, to cleanse you; from all your
sins shall ye be clean before Jehovah. 31 It is a sabbath of solemn rest unto
you, and ye shall afflict your souls; it is a statute for ever. 32 And the
priest, who shall be anointed and who shall be consecrated to be priest in his
father's stead, shall make the atonement, and shall put on the linen garments,
even the holy garments: 33 and he shall make atonement for the holy sanctu-
ary; and he shall make atonement for the tent of meeting and for the altar;
and he shall make atonement for the priests and for all the people of the
assembly. 34 And this shall be an everlasting statute unto you, to make
atonement for the children of Israel because of all their sins once in the year.
And he did as Jehovah commanded Moses.

Of all the offerings that were brought by the children of Israel, those of the great Day of Atonement stand out most conspicuously. This was the sin offering par excellence of the Mosaic system. Of all days in the year the Day of Atonement is most important. It occurs on the tenth day of the seventh month.

The ritual of this day was most impressive and meaningful. The ceremonies are not to be confused with the offerings about which we have already been studying. They refer to the individual who was guilty of sin or who was grateful for blessings and favors. In contrast with these personal offerings, let us remember, were those of the Day of Atonement which have a *national aspect.* This thought cannot be emphasized too strongly. Unless one realizes this fact, he cannot see clearly the full import of this ritualism and understand its prophetic significance. In order to grasp the lesson, let us follow this ritual most carefully as set forth in Leviticus, chapter 16.

On this day the high priest was the only one who officiated in the service. On other feast days and special occasions he was arrayed in his garments of beauty and holiness. Not so at this time. On the contrary, he bathed his flesh and put on the holy linen clothes and wore a linen mitre. His laying aside the garments of glory and taking the humble clothing of linen are emphasized to such an extent that there must be some symbolic, prophetic significance indicated. (See Exodus, chapter 28, for a description of the priest's garments.) The meaning of this fact we shall learn later in the investigation.

Being thus attired, the high priest brought a young bullock for a sin offering and a ram for a burnt offering to make atonement for himself and for his house (Lev. 16: 3-6). He also received at the hands of the congregation of the children of Israel two he-goats for a sin offering, and one ram for a burnt offering (vs. 5).

Upon receiving the goats, the high priest "set them before Jehovah at the door of the tent of meeting" (vs. 7). He then cast lots for them; "one lot for Jehovah, and the other lot for Azazel" (vs. 8). Thereupon he presented the goat "upon which the lot fell for Jehovah" to sacrifice as a sin offering; but the goat "on which the lot fell for Azazel," he "set alive before Jehovah, to make atonement for [*over* is the marginal reading, which is to be preferred] him, to send him away for Azazel into the wilderness" (vss. 9, 10).

After casting lots for the goats, the high priest offered the bullock for a sin offering, which was to make atonement for himself and for his house. This done, taking his censer, and filling it with coals from off the golden altar, which was "before Jehovah," he poured incense into his censer and upon the golden altar in order that the smoke rising from it might form a cloud over the mercy seat. Then with the burning incense he entered the most holy place where he sprinkled the blood of the bullock with his finger upon and before the mercy seat seven times. This service being completed, he came forth from the sanctuary.

Thereupon he killed the goat of the sin offering that was for the people. With its blood he also sprinkled the mercy seat and that which was before it to make atonement for the holy place (vs. 16), for the tent of meeting (vs. 16), and for the altar (vs. 18). By this ceremony the sanctuary was cleansed and hallowed "from the uncleannesses of the children of Israel" (vs. 19). When he had thus accomplished this part of the service, he returned to the place at the altar of burnt offerings where the second goat stood that was "alive before Jehovah," and that was to be sent away to Azazel into the wilderness. The account of this part of the service is set forth in the following language:

> 20 And when he hath made an end of atoning for the holy place, and the tent of meeting, and the altar, he shall present the live goat: 21 and Aaron shall lay both his hands upon the head of the live goat, and confess over him all the iniquities of the children of Israel, and all their transgressions, even all their sins; and he shall put them upon the head of the goat, and shall send him away by the hand of a man that is in readiness into the wilderness: 22 and the goat shall bear upon him all their iniquities unto a solitary land: and he shall let go the goat in the wilderness (Lev. 16:20-22).

Let us note the fact that the high priest laid his hands upon the head of the live goat and confessed over it all the iniquities of the children of Israel and all their transgressions, even all their sins, in order that "the goat shall bear upon him all their iniquities unto a solitary land." The language is very explicit—*all* the iniquities,

all the transgressions. There is no need of our taking this language except at its face value. Thus there was included in these expressions both the known and the unknown sins of the entire nation that afflicted their souls (vs. 29). Those who did not in genuine repentance and in humiliation for their sins afflict their souls did not enjoy the forgiveness of their sins, but were to be cut off from the commonwealth of Israel according to Leviticus 23:29: "For whatsoever soul it be that shall not be afflicted in that same day; he shall be cut off from his people."

The live goat upon whose head the high priest laid his hands and confessed all the iniquities and transgressions of Israel was then led forth by someone appointed for that special duty into the wilderness to Azazel. Who was Azazel? What is the meaning of this name? The word has been the occasion of much speculation. To determine its significance and the import of this part of the ceremony is one of the most difficult tasks in connection with this portion of the chapter. In order to approach it properly, let us note the fact that these two goats constituted "a sin-offering" (vs. 5). The two animals formed the one sin offering. One was slain and its blood sprinkled in the sanctuary according to instructions; the other, after the sins of Israel had symbolically been transferred to it, was led away into the wilderness to Azazel. The ceremony of the slaying of the one goat and the leading away of the second with the sins of the people thereupon into the wilderness constituted *one act;* namely, the removal of the sins of the children of Israel—temporarily of course as we shall see.

As to the significance of the word, Azazel, lexicographers are agreed that it indicates *removal* or *entire removal,* as is shown in the marginal reading of the Revised Version. Accepting this as its fundamental idea, certain outstanding expositors give the following explanation of this portion of the ritual. By the slaying of the goat upon whom the lot for Jehovah fell and by the sprinkling of its blood upon and before the mercy seat, expiation for the sins of all Israel was accomplished. By the laying on of the hands of the high priest on the goat upon which the lot for Azazel had fallen, and by the leading of this same goat into the wilderness, the complete removal of the sins of the nation from the presence of God and from His people was symbolically set forth. Thus by these two parts of the ceremony the complete removal of the sins and the reconciliation of Israel to God for that year was pictured.

S. H. Kellogg has set forth this explanation in the following quotation:

"The goat 'for removal' bears away all the iniquities of Israel, which are symbolically laid upon him, into a solitary land; that is, they are taken wholly away from the presence of God and from the camp of His people. Thus, as the spilling and the sprinkling of the blood of the first goat visibly set forth the *means* of reconciliation with God, through the substitutive offering of an innocent victim, so the sending away of the second goat, laden with those sins, the expiation of which had been signified by the sacrifice of the first, no less vividly set forth the *effect* of that sacrifice, in the complete removal of those expiated sins from the holy presence of Jehovah. That this effect of the atonement should have been adequately represented by the first slain victim was impossible; hence the necessity for the second goat, ideally identified with the other, as jointly constituting with it one sin offering, whose special use it should be to represent the blessed effect of atonement. The truth symbolized, as the goat thus bore away the sins of Israel, is expressed in those glad words (Psalm 103:12) 'as far as the east is from the west, so far hath he removed our transgressions from us'; or, under another usage, by Micah (7:19), 'thou wilt cast all their sins into the depths of the sea.'"

As stated above, this explanation is held by many reputable sane commentators and is worthy of one's utmost consideration. There is however one great difficulty standing in the way of our accepting it as final. It is this: According to verse 8, lots were cast upon the two goats—"one lot for Jehovah, and the other lot for Azazel." Since Jehovah is a person, and since Azazel is set over against Him, one naturally sees in this name the possibility of a person.

In view of this fact some expositors have endeavored to explain it upon the basis of heathenism, claiming that Israel here sent the scapegoat to propitiate some demon that was supposed to be inhabiting the desert. This explanation, however, is untenable, especially so in view of Leviticus 17:7-9: "And they shall no more sacrifice their sacrifices unto the he-goats, after which they play the harlot. This shall be a statute for ever unto them throughout their generations. And thou shalt say unto them, Whatsoever man there be of the house of Israel, or of the strangers that sojourn among them, that offereth a burnt-offering or sacrifice, and bringeth it not unto the door of the tent of meeting, to sacrifice it unto Jehovah; that man shall be cut off from his people." The sacred writer in Psalm 106 narrates God's dealings with Israel. In doing so, he speaks of certain ones who mingled with the nations, served their idols, and consequently worshiped demons. This conduct was condemned by the psalmist. This interpretation therefore is not worthy of consideration.

Another explanation which is more satisfying and more reasonable, I shall now present for consideration. There is an evil spirit in the world who is known as the great adversary of both God and man—Satan. Concerning him we studied in Chapter IX. He is one of the leading actors in the drama of the Book of Job. He appears very prominently in chapters 1 and 2. Here we see him appearing among the sons of God in the presence of the Almighty in heaven. He can do nothing against any of the servants of God without first obtaining permission from the Almighty. Again, we see him represented under the symbolism of *behemoth* and *leviathan* in the closing chapters of the Book of Job. We read of this same sinister spirit in Zechariah 3:1-5. An examination of this scripture shows that Israel as a nation is represented by Joshua the high priest who stands before the Angel of Jehovah. Satan is standing, however, at the right hand of Joshua—occupying the place of a defense attorney, whereas in truth he is endeavoring to prosecute and condemn Joshua before Jehovah. The Lord most sternly rebukes him, asserting that He has chosen Jerusalem and that Joshua, representing Israel, is as a brand plucked out of the fire. Instead of rejecting Joshua, the Lord commands those standing near to remove his filthy garments, to replace them with rich apparel, and to put a clean mitre upon his head, the symbolic significance of which acts is expressed in the following words, which He addresses to Joshua: "Behold, I have caused thine iniquity to pass from thee, and I will clothe thee with rich apparel" (Zech. 3:4). It is quite evident from a study of Zechariah 3:1-5 that the Lord symbolically sets forth the time when Israel will be cleansed, forgiven, and reinstated into the favor of her God.

In the ritual of the Day of Atonement Azazel represented Satan, Israel's inveterate enemy. The sin offering for the nation, let us keep in mind, consisted of two goats—yet one "sin-offering"—a single transaction, having two aspects which centered around the two goats. The blood of the slain goat made atonement for sin. The scapegoat—laden with the same sins, transferred to it symbolically by the laying on of hands of the high priest and his confession of all the sins of the nation over it—went forth to Azazel into the wilderness, revealing the effect of the atonement that had been made by the blood of the slain goat. By the scapegoat's going to Azazel, announcement was made to Satan that Israel's sins, which were many, had been removed and that atonement had been made for them. By this act the announcement was

made to the evil one that his power over and claim upon Israel have been broken, and that she now stands approved in the sight of her God and is restored to fellowship with Him. Of course we must ever bear in mind that the sins of the nation were rolled forward by the sin offering of the Day of Atonement for *one year only*. This ritual had to be observed annually. In this way the sins of the people were for the ensuing year removed typically. This symbolism is rich in meaning as we shall later see.

This explanation is most beautifully expressed by Dr. Kellogg in the following paragraph:

"To this Evil One, then, the Accuser and Adversary of God's people in all ages—if we assume the interpretation before us—the live goat was symbolically sent, bearing on him the sins of Israel. But does he bear their sins as forgiven, or as unforgiven? Surely, as forgiven; for the sins which he symbolically carries, are those very sins of the bygone year for which expiating blood has just been offered and accepted in the Holy of Holies. Moreover, he is sent as being ideally one with the goat that was slain. As sent to Azazel, he therefore symbolically announces to the evil one that with the expiation of sin by the sacrificial blood the foundation of his power over forgiven Israel is gone. His accusations are now no longer in place; for the whole question of Israel's sin has been met and settled in the atoning blood. Thus, as the acceptance of the blood of the one goat offered in the Holiest symbolized the complete propitiation of the offended holiness of God and His pardon of Israel's sin, so the sending of the goat to Azazel symbolized the *effect* of this expiation, in the complete removal of all the penal effects of sin, through deliverance by atonement from the power of the Adversary, as the executioner of God's wrath."

Only the high priest could go with the blood into the sanctuary to make atonement for the people. He had to perform the ritual exactly as prescribed in order for it to be acceptable. Nadab and Abihu, the sons of Aaron, attempted to force themselves and to offer strange fire upon the altar, as we learn in Leviticus, chapter 10. When they did this thing, fire from the Lord came and consumed them. Good old King Uzziah once forced himself into the priest's office, attempted to burn incense, and was smitten with leprosy as a punishment for his presumption (II Chron. 26: 16-23). When the priest, therefore, went into the sanctuary to make atonement for the nation, the multitude of worshipers stood—may I say in breathless expectation?—eagerly awaiting his return. Doubtless there was always a question in the minds of the worshipers as to whether the atonement would be acceptable—until the priest reappeared in order to continue the ritual. As an illustration of this historic fact one should read the account of Zacharias the father of John the Baptist and of his ministrations at the Temple (Luke 1:

8-22). Because this priest tarried longer than usual, the multitude seemed to be apprehensive lest something might be wrong. We are told that "the people were waiting for Zacharias, and they marvelled while he tarried [*at his tarrying* marginal reading] in the temple" (Luke 1:21). There was uneasiness because of the delay in his return.

As already seen, after the blood of the slain goat had been sprinkled upon and before the mercy seat and atonement had been made for the sins of the people, the high priest returned to the altar of burnt offerings and there laid his hands upon the goat which was to bear the cancelled sins to Azazel. Let us remember constantly in this connection that the actual cancellation of the sins was accomplished by the shedding of the blood of the first goat, and that the effects of this sacrifice was announced to Azazel by the live goat's bearing symbolically the cancelled sins to him. Moreover we should ever take note of the further fact that in this great national atonement one goat was put to death and the other remained alive. We must also bear in mind that in this special ritual of the Day of Atonement these two he-goats—the dead one and the live one—constituted but one "sin offering." Thus death and life are both set forth symbolically in connection with the removal of Israel's sin nationally. The full force of these momentous and weighty facts will come to us in the light which is thrown upon it from the New Testament records.

But why these two different aspects of Israel's atonement? This is a most important question. In fact, *there is nothing in the world that is more important for the children of Israel, primarily, and for the world in general than the answer to this question.* But at this stage of the investigation we cannot answer this all-important question here and now lest we should be presuming upon the information given us in the New Testament records, which will be discussed at the proper time—in the examination of the fulfillment of the ritual of the Day of Atonement on page 435.

In these modern days there are those who tell us that the Lord did not command the offering of animal sacrifices, but that Israel adopted them from heathen nations. Her worship has frequently been called a religion "of the shambles." In order to prove this point, attention is frequently called to Isaiah 1:10-17.

10 Hear the word of Jehovah, ye rulers of Sodom; give ear unto the law
of our God, ye people of Gomorrah. 11 What unto me is the multitude of
your sacrifices? saith Jehovah: I have had enough of the burnt-offerings of
rams, and the fat of fed beasts; and I delight not in the blood of bullocks,

or of lambs, or of he-goats. 12 When ye come to appear before me, who hath required this at your hand, to trample my courts? 13 Bring no more vain oblations; incense is an abomination unto me; new moon and sabbath, the calling of assemblies,—I cannot away with iniquity and the solemn meeting. 14 Your new moons and your appointed feasts my soul hateth; they are a trouble unto me; I am weary of bearing them. 15 And when ye spread forth your hands, I will hide mine eyes from you; yea, when ye make many prayers, I will not hear: your hands are full of blood. 16 Wash you, make you clean; put away the evil of your doings from before mine eyes; cease to do evil; 17 learn to do well; seek justice, relieve the oppressed, judge the fatherless, plead for the widow.

Does this passage from the great statesman-prophet actually prove that God did not command the sacrifices about which we have been studying? If this language is proof that He did not authorize them, it is also evidence that He did not command the burning of incense, the observance of the first of the month, together with the calling together of assemblies of worship. Moreover, it would prove also that He did not authorize the coming with uplifted hands and praying to Him. Logicians tell us that that which proves too much proves nothing. All the evidence shows that from the beginning God did urge His people to pray, to worship in sincerity and truth, to hold certain assemblies for worship, to observe the Sabbath, and to keep the new moon. As He ordered these things, He also commanded that they offer the various sacrifices.

But what is the message of Isaiah in this passage? To the one who wishes the facts, it becomes apparent that the thing which he was condemning was the rendering of worship and the offering of sacrifices by people who had sunk to the depths of sin. Notice what the prophet says in verses 3 and 4 of this chapter: "The ox knoweth his owner, and the ass his master's crib; *but* Israel doth not know, my people doth not consider. Ah sinful nation, a people laden with iniquity, a seed of evil-doers, children that deal corruptly! they have forsaken Jehovah, they have despised the Holy One of Israel, they are estranged *and gone* backward." In verse 6 the prophet compared the body politic to the human frame and declared that from the sole of the foot to the head there was no soundness.

He then addressed the leaders and called them "ye rulers of Sodom." By so doing, he compared them to the rulers of Sodom, and the people, to the inhabitants of Gomorrah. A people not knowing God and laden with sin could not render acceptable service to the Holy God. Speaking for Jehovah, he continued, "And

when ye spread forth your hands, I will hide mine eyes from you; yea, when ye make many prayers, I will not hear: your hands are full of blood." He then urged them, "Wash you, make you clean; put away the evil of your doings from before mine eyes; cease to do evil; learn to do well; seek justice, relieve the oppressed, judge the fatherless, plead for the widow. Come now, and let us reason together, saith Jehovah: though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool" (Isa. 1:15-18). An impartial view of the facts leads one to conclude that the prophet was condemning the offering of worship to God by people who were hypocritical and who were practicing sin daily. He was not condemning the kind of worship rendered but was denouncing one's living in sin and at the same time engaging in worshiping Jehovah, the Holy One of Israel. In the light of these facts, one can easily see that an incorrect interpretation has been placed upon this passage. It does not therefore prove in the least that Israel borrowed her sacrificial system from the heathen.

Micah, a contemporary of Isaiah, is likewise understood to condemn the offering of sacrifices to the Lord. The passage to which reference is often made in this connection is Micah 6:6-8:

> 6 Wherewith shall I come before Jehovah, and bow myself before the high God? shall I come before him with burnt-offerings, with calves a year old? 7 will Jehovah be pleased with thousands of rams, *or* with ten thousands of rivers of oil? shall I give my first-born for my transgression, the fruit of my body for the sin of my soul? 8 He hath showed thee, O man, what is good; and what doth Jehovah require of thee, but to do justly, and to love kindness, and to walk humbly with thy God?

Micah was a contemporary of Isaiah and addressed the same people. A casual reading of the Book of Micah shows that the writer was confronted by a people laden with iniquity just as Isaiah has revealed. Hence, in the same tone with Isaiah, Micah condemned their bringing their offerings, because God would not accept any worship from people whose hands were dripping with blood and whose hearts were lusting after the evil things of the world. The first thing that they were commanded to do was to get right with God and live righteous, just lives—consistent with their profession. Had the people been living holy, separated lives, their sacrifices and their offerings would have been a delight to the heart of Almighty God.

Jeremiah is also quoted as an authority to prove that God did

not authorize animal sacrifices by the hand of Moses. The scripture to which reference is made is Jeremiah 7:21-26:

21 Thus saith Jehovah of hosts, the God of Israel: Add your burnt-offerings unto your sacrifices, and eat ye flesh. 22 For I spake not unto your fathers, nor commanded them in the day that I brought them out of the land of Egypt, concerning burnt-offerings or sacrifices: 23 but this thing I commanded them, saying, Hearken unto my voice, and I will be your God, and ye shall be my people; and walk ye in all the way that I command you, that it may be well with you. 24 But they hearkened not, nor inclined their ear, but walked in *their own* counsels *and* in the stubbornness of their evil heart, and went backward, and not forward. 25 Since the day that your fathers came forth out of the land of Egypt unto this day, I have sent unto you all my servants the prophets, daily rising up early and sending them: 26 yet they hearkened not unto me, nor inclined their ear, but made their neck stiff: they did worse than their fathers.

Does this passage actually teach that God did not command animal sacrifices when He brought Israel out of the land of Egypt—as is supposed by certain rationalistic critics? One is not justified in taking this passage out of its connection and building up a theory independent of the historical facts. This quotation is a part of a message which Jeremiah delivered at the Temple and which is found in full in chapters 7, 8, and 9. In order that we might see the force of our quotation, I wish to present the message of the first fifteen verses of chapter 7:

7 The word that came to Jeremiah from Jehovah, saying, 2 Stand in the gate of Jehovah's house, and proclaim there this word, and say, Hear the word of Jehovah, all ye of Judah, that enter in at these gates to worship Jehovah. 3 Thus saith Jehovah of hosts, the God of Israel, Amend your ways and your doings, and I will cause you to dwell in this place. 4 Trust ye not in lying words, saying, The temple of Jehovah, the temple of Jehovah, the temple of Jehovah, are these. 5 For if ye thoroughly amend your ways and your doings; if ye thoroughly execute justice between a man and his neighbor; 6 if ye oppress not the sojourner, the fatherless, and the widow, and shed not innocent blood in this place, neither walk after other gods to your own hurt: 7 then will I cause you to dwell in this place, in the land that I gave to your fathers, from of old even for evermore.

8 Behold, ye trust in lying words, that cannot profit. 9 Will ye steal, murder, and commit adultery, and swear falsely, and burn incense unto Baal, and walk after other gods that ye have not known, 10 and come and stand before me in this house, which is called by my name, and say, We are delivered; that ye may do all these abominations? 11 Is this house, which is called by my name, become a den of robbers in your eyes? Behold, I, even I, have seen it, saith Jehovah.

12 But go ye now unto my place which was in Shiloh, where I caused my name to dwell at the first, and see what I did to it for the wickedness of my people Israel. 13 And now, because ye have done all these works, saith Jehovah, and I spake unto you, rising up early and speaking, but ye heard not; and I called you, but ye answered not: 14 therefore will I do unto the house which is called by my name, wherein ye trust, and unto the place

which I gave to you and to your fathers, as I did to Shiloh. 15 And I will cast you out of my sight, as I have cast out all your brethren, even the whole seed of Ephraim (Jer. 7:1-15)

From verse 4 it is quite evident that the Israelites of Jeremiah's day interpreted the fact of the standing of the Temple of God in their midst as a guarantee of His protection against evils and calamities. In other words, they looked upon the Temple as a superstitious person does upon a talisman or amulet. Jeremiah informed them that they could not live immoral corrupt lives and expect God to bless and protect them. To enforce his lesson, he called attention to the barren condition of Shiloh. At one time the Tabernacle rested there; but because of Israel's sins the stroke of judgment had wiped out this ancient holy city. The thing uppermost in Jeremiah's mind was the wickedness and sin of the people. His contemporaries were continuing the sacrifices at the Temple in a perfunctory manner. They believed that their observing the ritualism was a guarantee that God would be with and protect them. Thus great emphasis was laid upon the externals of religion. The people of that day divorced religion from ethics, morals, and daily conduct. Such a religion as that God never instituted. His charge at Sinai and through the centuries has been to hearken to His voice and do His will in the spirit of love and obedience, putting first things first. This is the message of verses 21-26, and not the thought that God never commanded the animal sacrifices when He brought Israel out of Egypt. In order to show them this fact, the prophet used very strong language.

Paul used the same method. At Corinth divisions had arisen in the church. It appears that various groups were attempting to follow the man who baptized them. In order to dissuade them from their party spirit, the apostle declared that Christ had not sent him to baptize but to preach the gospel. "For Christ sent me not to baptize, but to preach the gospel: not in wisdom of words, lest the cross of Christ should be made void" (I Cor. 1:17). How are we to take this language? Did he mean that he had no right to baptize his converts? Certainly not that, for according to verses 14 and 15, he did baptize certain ones there at Corinth. By saying that Christ had not sent him to baptize but to preach the gospel, he meant that the converts were not to follow him but to follow Christ whom he preached and that they were not to emphasize baptism unduly and to attach a significance to it which it does not

have. Jeremiah used the language under consideration in the same way.

On the contrary, all the evidence shows conclusively that God did institute the ritualism found in the Book of Leviticus when Israel was at Mount Sinai. Jeremiah condemned the people for the breach of the covenant which God made with them when He brought their fathers out of the land of Egypt (Jer., chap. 11). In this passage he clearly and unmistakably referred to the covenant that was made at Mount Sinai in which was included all the ritualism found in the Books of Exodus, Leviticus, Numbers, and Deuteronomy.

As we have seen, God actually commanded the sacrifices recorded in the law of Moses. He wanted Israel to observe this ritualism; otherwise He would never have commanded it. Nevertheless, in Psalm 40:6-10, the Almighty declared that He did not take pleasure in sacrifices and offerings:

6 Sacrifice and offering thou hast no delight in;
Mine ears hast thou opened:
Burnt-offering and sin-offering hast thou not required.
7 Then said I, Lo, I am come;
In the roll of the book it is written of me:
8 I delight to do thy will, O my God;
Yea, thy law is within my heart.
9 I have proclaimed glad tidings of righteousness in the great assembly;
Lo, I will not refrain my lips,
O Jehovah, thou knowest.
10 I have not hid thy righteousness within my heart;
I have declared thy faithfulness and thy salvation;
I have not concealed thy lovingkindness and thy truth from the great assembly.

Is there any contradiction between the fact that God did order the sacrifices through Moses and the further fact that He through David declared that He did not take pleasure in them? In other words, in one place He said that He wanted Israel to offer the sacrifices; but in another passage He asserted that He did not take pleasure in them and of course did not want them. Where is the harmony between these two seemingly contradictory statements? The answer is very simple. A person may desire a certain thing and so state his wishes at a given time and under certain circumstances; later, however, he may no longer wish the things which he formerly desired. Men every day have experiences parallel to this one. For instance, at a given time I desire a certain

tool, instrument, or machine for a definite specific purpose. After I have accomplished the work with it, I no longer want it; but may, having something else in view, desire an entirely different instrument. To be more specific, let me call attention to the fact that I am using my dictating machine in writing this book. I have been using it all morning. I wanted it to serve my purpose. Incidentally, I shall not want it this afternoon because I shall preach a funeral sermon and shall be engaged in doing other things. If someone should ask me this morning if I wanted this machine I would answer in the affirmative. This afternoon, if one should ask the same question, I would answer in the negative. I want this most valuable machine because it aids me in my purpose this morning, but it does not and cannot assist me in the work which I have to do this afternoon. In the same way, as Israel was being schooled, God commanded those animal sacrifices. They served a definite, specific purpose. The time came when He made a further revelation through the Psalmist David that sometime in the distant future He would no longer want animal sacrifices and offerings. Why? Because at the time foreseen in the prophecy they would have served the purpose for which they were inaugurated. When that time arrives, declared David, God would no longer want these sacrifices. Thus this passage is a definite prediction that the time would come when the ritualism connected with the sacrifices and ceremonies would no longer be needed or acceptable in the sight of God.

But what takes the place of these sacrifices? This question is answered in the quotation given above, a portion of which I shall again give: "Then said I, Lo, I am come; In the roll of the book it is written of me: I delight to do thy will, O my God; Yea, thy law is within my heart." In this passage we see someone speaking to the Almighty and declaring that, since He no longer desires sacrifices and offerings, He himself will come and do His will; because His "law is within my heart." The speaker here has one thought only—to do the will of God and satisfy divine justice. That He is able to do this is seen from the fact that God's law is within His heart; and, therefore, He can do it. He delights to do it. He has no desire to do His own will but rather that of God. That this one who thus converses with the Almighty may be in human form is possibly suggested in verse 6: "Sacrifice and offering thou hast no delight in; Mine ears hast thou opened: Burnt-offering and sin-offering hast thou not required." This one

speaks to the Lord in terms of the legal requirements regarding a Hebrew slave who has been given his liberty after having served his master for six years. If, while he was in bondage, his master should give him a wife and she should bear children to him during his period of enslavement, when that time ended, he should have the choice of remaining with his master or going out free. If he should choose rather to remain with his wife, children, and master, he was to go to the sanctuary of God and his master was to bore his ear through with an awl. This ceremony signified his willingness and desire to remain with his master. (See Exodus 21:2-6.) The hole in the ear was the memorial to the voluntary servitude which this Hebrew slave accepted willingly.

This one, who in Psalm 40 converses with the Almighty, is stating that He is willing to become, as it were, a slave to do the will of God with reference to the animal sacrifices. This language shows that, though such sacrifices did serve the Almighty's purpose for a given period of time, they would not please and satisfy His heart always, or do His complete and perfect will. But this one wishes to do His will and to satisfy His justice. He volunteers therefore to come and do His will perfectly in the matter of sacrifices and offerings.

We have already learned that the various offerings were brought to make atonement for the worshiper in order that he might be acceptable in the sight of God. Whenever any Hebrew brought an animal sacrifice, he knew instinctively within his own heart that the blood of an innocent victim could not meet the demands of righteousness and justice. How did he know it? you may ask. A man is of more value than any animal. The dumb brutes are on one level; man is on an infinitely higher plane than any animal. This fact taught him that, though the animal sacrifices were said to atone for one's sins by rolling them forward one year, they could never permanently atone for his sins nor could they satisfy his conscience and give him peace and joy together with assurance regarding his standing with God.

This conviction is brought out and emphasized in Psalm 49: 5-12.

5 Wherefore should I fear in the days of evil,
When iniquity at my heels compasseth me about?
6 They that trust in their wealth,
And boast themselves in the multitude of their riches;
7 None *of them* can by any means redeem his brother,
Nor give to God a ransom for him

8 (For the redemption of their life is costly,
And it faileth for ever),
9 That he should still live alway,
That he should not see corruption.
10 For he shall see it. Wise men die;
The fool and the brutish alike perish,
And leave their wealth to others.
11 Their inward thought is, *that* their houses *shall continue* for ever,
And their dwelling-places to all generations;
They call their lands after their own names.
12 But man *being* in honor abideth not:
He is like the beasts that perish.

The reader should note that in verse 6 we see the rich who are trusting in their wealth. The psalmist is quick to state that no man with all his wealth—regardless of how much he may possess—can by any means redeem his brother or give God a ransom for himself. Why can he not do this? The answer is "(For the redemption of their life is costly, And it faileth for ever)." There is not a rich man in the world who possesses sufficient goods to purchase redemption for his brother, or for himself so far as that is concerned. The ransom price for man's soul exceeds all the wealth that is in the world. Material goods are temporary and perishable. Man's soul is immortal and spiritual. The things of this world pass away; but man shall live forever and ever. The soul is of far greater value than all the material universe combined. No man can offer to God a ransom for himself or his brother. This psalm shows that those animal sacrifices which were commanded by the Lord were not adequate and sufficient to atone for man's soul—even though they did, for a given length of time, serve a definite purpose in the unfolding of God's plan of the ages.

B. *Atonement in Prophecy*

Since God has shown that man needs a sacrifice to atone for his sins, since He declares that animal sacrifices under the law were not pleasing to Him in that they could not satisfy His will and holiness, and since the ransom to be paid for the man's soul is greater than any man can purchase, it becomes apparent that God must prepare an atonement for him if he is to be saved. He has shown His goodness toward us in providing the things that are necessary for our physical well-being. Logically we presume that, since He made man in His image, He is desirous to provide all things that are necessary for our souls and will do

so. This He has promised in the great servant passage found in Isaiah 52:13—53:12. This prediction is such a marvelous and a vital one that I wish to give it both in the Hebrew text and the English translation:

הִנֵּה יַשְׂכִּיל עַבְדִּי יָרוּם וְנִשָּׂא וְגָבַהּ מְאֹד׃ כַּאֲשֶׁר שָׁמְמוּ עָלֶיךָ רַבִּים
כֵּן מִשְׁחַת מֵאִישׁ מַרְאֵהוּ וְתֹאָרוֹ מִבְּנֵי אָדָם׃ כֵּן יַזֶּה גּוֹיִם רַבִּים עָלָיו
יִקְפְּצוּ מְלָכִים פִּיהֶם כִּי אֲשֶׁר לֹא־סֻפַּר לָהֶם רָאוּ וַאֲשֶׁר לֹא־שָׁמְעוּ
הִתְבּוֹנָנוּ׃
מִי הֶאֱמִין לִשְׁמֻעָתֵנוּ וּזְרוֹעַ יְהוָה עַל־מִי נִגְלָתָה׃ וַיַּעַל כַּיּוֹנֵק לְפָנָיו
וְכַשֹּׁרֶשׁ מֵאֶרֶץ צִיָּה לֹא־תֹאַר לוֹ וְלֹא הָדָר וְנִרְאֵהוּ וְלֹא־מַרְאֶה וְנֶחְמְדֵהוּ׃
נִבְזֶה וַחֲדַל אִישִׁים אִישׁ מַכְאֹבוֹת וִידוּעַ חֹלִי וּכְמַסְתֵּר פָּנִים מִמֶּנּוּ נִבְזֶה
וְלֹא חֲשַׁבְנֻהוּ׃ אָכֵן חֳלָיֵנוּ הוּא נָשָׂא וּמַכְאֹבֵינוּ סְבָלָם וַאֲנַחְנוּ חֲשַׁבְנֻהוּ
נָגוּעַ מֻכֶּה אֱלֹהִים וּמְעֻנֶּה׃ וְהוּא מְחֹלָל מִפְּשָׁעֵינוּ מְדֻכָּא מֵעֲוֹנֹתֵינוּ
מוּסַר שְׁלוֹמֵנוּ עָלָיו וּבַחֲבֻרָתוֹ נִרְפָּא־לָנוּ׃ כֻּלָּנוּ כַּצֹּאן תָּעִינוּ אִישׁ
לְדַרְכּוֹ פָּנִינוּ וַיהוָה הִפְגִּיעַ בּוֹ אֵת עֲוֹן כֻּלָּנוּ׃ נִגַּשׂ וְהוּא נַעֲנֶה וְלֹא יִפְתַּח־
פִּיו כַּשֶּׂה לַטֶּבַח יוּבָל וּכְרָחֵל לִפְנֵי גֹזְזֶיהָ נֶאֱלָמָה וְלֹא יִפְתַּח פִּיו׃ מֵעֹצֶר
וּמִמִּשְׁפָּט לֻקָּח וְאֶת־דּוֹרוֹ מִי יְשׂוֹחֵחַ כִּי נִגְזַר מֵאֶרֶץ חַיִּים מִפֶּשַׁע עַמִּי
נֻגַּע לָמוֹ׃ וַיִּתֵּן אֶת־רְשָׁעִים קִבְרוֹ וְאֶת־עָשִׁיר בְּמֹתָיו עַל לֹא־חָמָס עָשָׂה
וְלֹא מִרְמָה בְּפִיו׃ וַיהוָה חָפֵץ דַּכְּאוֹ הֶחֱלִי אִם־תָּשִׂים אָשָׁם נַפְשׁוֹ יִרְאֶה
זֶרַע יַאֲרִיךְ יָמִים וְחֵפֶץ יְהוָה בְּיָדוֹ יִצְלָח׃ מֵעֲמַל נַפְשׁוֹ יִרְאֶה יִשְׂבָּע
בְּדַעְתּוֹ יַצְדִּיק צַדִּיק עַבְדִּי לָרַבִּים וַעֲוֹנֹתָם הוּא יִסְבֹּל׃ לָכֵן אֲחַלֵּק־לוֹ
בָרַבִּים וְאֶת־עֲצוּמִים יְחַלֵּק שָׁלָל תַּחַת אֲשֶׁר הֶעֱרָה לַמָּוֶת נַפְשׁוֹ וְאֶת־
פֹּשְׁעִים נִמְנָה וְהוּא חֵטְא־רַבִּים נָשָׂא וְלַפֹּשְׁעִים יַפְגִּיעַ׃

13 Behold, my servant shall deal wisely, he shall be exalted and lifted up, and shall be very high. 14 Like as many were astonished at thee (his visage was so marred more than any man, and his form more than the sons of men), 15 so shall he sprinkle many nations; kings shall shut their mouths at him: for that which had not been told them shall they see; and that which they had not heard shall they understand.

35 Who hath believed our message? and to whom hath the arm of Jehovah been revealed? 2 For he grew up before him as a tender plant, and as a root out of a dry ground: he hath no form nor comeliness; and when we see him, there is no beauty that we should desire him. 3 He was despised, and rejected of men; a man of sorrows, and acquainted with grief: and as one from whom men hide their face he was despised; and we esteemed him not.

Original by Peter Plotkin

Isaiah, the Statesman-prophet, beholding, in vision, the suffering Servant of Jehovah (Isa. 52: 13—53: 12).

4 Surely he hath borne our griefs, and carried our sorrows; yet we did
esteem him stricken, smitten of God, and afflicted. 5 But he was wounded
for our transgressions, he was bruised for our iniquities; the chastisement
of our peace was upon him; and with his stripes we are healed. 6 All we
like sheep have gone astray; we have turned every one to his own way;
and Jehovah hath laid on him the iniquity of us all.
7 He was oppressed, yet when he was afflicted he opened not his mouth;
as a lamb that is led to the slaughter, and as a sheep that before its
shearers is dumb, so he opened not his mouth. 8 By oppression and judg-
ment he was taken away; and as for his generation, who *among them* con-
sidered that he was cut off out of the land of the living for the transgression
of my people to whom the stroke *was due?* 9 And they made his grave with
the wicked, and with a rich man in his death; although he had done no
violence, neither was any deceit in his mouth.
10 Yet it pleased Jehovah to bruise him; he hath put him to grief: when
thou shalt make his soul an offering for sin, he shall see *his* seed; he shall
prolong his days, and the pleasure of Jehovah shall prosper in his hand.
11 He shall see of the travail of his soul, *and* shall be satisfied: by the
knowledge of himself shall my righteous servant justify many; and he shall
bear their iniquities. 12 Therefore will I divide him a portion with the
great, and he shall divide the spoil with the strong; because he poured out
his soul unto death, and was numbered with the transgressors: yet he bare
the sin of many, and made intercession for the transgressors.

In this passage appears the servant of the Lord. Since this word is used with three different connotations in the Book of Isaiah, the question immediately arises, Who is this servant? For instance, in 41:8, 9, we see that the remnant of Israel is the one whom God calls "my servant." From the context of these verses it is clear that the prophet was speaking of the children of Israel scattered throughout the world whom God will gather in the end-time back to the land of their fathers. In this passage therefore the remnant of the nation is seen. But in 42:1 we find the same expression, "my servant." An examination of this context shows that neither Israel as a nation nor the remnant is meant, because the marks of personality and individuality appear in this connection. Moreover, this servant is the one whom God will give "for a covenant of the people [Israel], for a light of the Gentiles . . ." (Isa. 42:6). This one will be used of God to bind Israel to Himself and to become a light to all the nations. Israel, as all know, is separated from God and is scattered among the nations. She is not to remain in this condition always. God will gather her back to the Land and will bind her to Himself again by the cords of love and spiritual fellowship and communion. The servant will be this bond uniting her with her God. He will also be a light to the Gentiles. Who is this one? What saith the prophets? The answer is, None other than King Messiah. Hence in Isaiah

42:1 the servant referred to is the Messiah; but in Isaiah 42:18-22, the servant is Israel, the entire nation, who is represented as being blind. This last passage includes everyone who has Jewish blood in his veins and who has not seen the true Light. From the context of these verses I know that the prophet saw Israel in the end-time when she will be scattered abroad among the nations and will be in the throes of the greatest persecution of all the ages.

In chapter 49 we again see "the servant." In this passage it is evident that an individual is meant, because this one is to raise up the tribes of Jacob, to restore the preserved of Israel, and to be a light to the Gentiles. This one is certainly King Messiah. Again in chapter 50 we see this servant who is an individual living daily in holy communion with the Lord and setting His face like a flint against all sin. This passage, read in the light of related ones, is seen to be messianic in import. In Isaiah 65 we again find the expression, "my servants." The same idea is conveyed in this passage, but the individuals constituting that group are singled out by the plural noun. An examination of this context shows that it is the remnant of Israel of whom the prophet spoke and who will pass safely through the Tribulation and enter the great Kingdom Age.

Since, therefore, the expression, *my servant,* has the three meanings: the whole nation, the remnant of the nation, and an individual—King Messiah—it becomes necessary for one to examine all the facts of a given case to determine what is the specific meaning indicated. In order to ascertain just what is meant by this expression in Isaiah 52:13—53:12, we must look at the facts of the context. In 53:1 he is called "the arm of Jehovah." According to 53:8, "he was cut off out of the land of the living for the transgression of my [Isaiah's] people to whom the stroke *was due?"* This servant makes his soul a sin offering, he sees the result of his labors—his seed—he prolongs his days after his death, and the pleasure of Jehovah prospers in his hands. These and other marks of individuality and personality are stamped upon this passage so very indelibly that one cannot escape the conclusion that this one is an individual, the Messiah of Israel.

How did the ancient synagogue interpret this passage? In order to answer this question, I wish to quote from *The Servant of Jehovah,* by the late David Baron. This author was one of the best Hebrew scholars after whom I have ever read—and I have read after many. He was scholarly, conscientious, fair-minded,

and unprejudiced. His findings, therefore, can be implicitly relied upon. In the first place, Mr. Baron calls our attention to the fact that Jonathan ben Uzziel of the first century of the present era interpreted this passage as messianic. In his Targum he rendered the first sentence of this great prophecy as follows: "Behold, my Servant Messiah shall prosper; He shall be high and increase, and be exceeding strong." After committing himself to the interpretation that the "servant" of this passage is the Messiah of Israel, he proceeds to juggle with the scripture in an unusual manner, making those elements which speak of exaltation and glory refer to the Messiah, whereas the sufferings are applied to Israel. As an example of his manipulations, Mr. Baron quotes his paraphrase of Isaiah 52:14: "As the House of Israel looked to Him during many days, because their countenance was darkened among the peoples, and their complexion beyond the sons of men." There is such unity in this passage that it is impossible to apply part of it to Messiah and other portions of it to suffering Israel.

Next Mr. Baron calls our attention to the Talmud, in the following words: "In the Talmud Babylon *(Sanhedrin,* fol. 98b), among other opinions, we find the following: 'The Messiah—what is His name? . . . The Rabbis say the "leprous one"; (those) of the house of Rabbi (say), "the sick one," as it is said, "Surely He hath borne our sicknesses."' "

According to Mr. Baron, Abrabanel, (1457-1508) who interpreted Isaiah 53 as referring to the Jewish nation comments upon this passage as follows: "The first question is to ascertain to whom (this scripture) refers: for the learned among the Nazarenes expound it of the man who was crucified in Jerusalem at the end of the second Temple, and who according to them was the Son of God and took flesh in the virgin's womb, as is stated in their writings. Jonathan ben Uzziel interprets it in the Targum of the future Messiah; and *this is also the opinion of our learned men in the majority of their Midrashim.*" Though Abrabanel interpreted this passage as applying to the Jewish nation, he confessed that the opinion of the learned men of Israel in the majority of their Midrashim was that it was a prediction of the Messiah. This is a very important admission. Once more, Mr. Baron gives us a view of Rabbi Mosheh el Sheikh, who was known as Alshech, and who lived in the second half of the sixteenth century. This noted Rabbi followed the older interpretation in expounding Isaiah 52:13-15 and informs us that "our Rabbis with one voice accept

and affirm the opinion that the prophet is speaking of the King Messiah."

Again, Mr. Baron gives us the opinion and practice of Rabbi Solomon Yizchaki—Rashi (1040-1105). Mr. Baron declares that up until the time Rashi applied this passage to the Jewish nation, the messianic interpretation was almost universally adopted by the Jews. Although Aben Ezra, Kimchi, and others followed Rashi, their interpretation was rejected as unsatisfactory by Maimonides, who is regarded by the Jews as of highest authority, by Alshech, and many others, "one (R. Mosheh Kohen Iben Crispin) of whom says the interpretation adopted by Rashi 'distorts the passage from its natural meaning, and that in truth it was given of God as a description of the Messiah, whereby, when any should claim to be the Messiah, to judge by the resemblance or non-resemblance to it whether he were the Messiah or no.'" Again, according to Mr. Baron, Rabbi Mosheh Kohen Iben Crispin, of Cordova and later of Toledo (fourteenth century) gives us the following comment on this passage: "The meaning of 'He was wounded for our transgressions, . . . bruised for our iniquities,' is that since the Messiah bears our iniquities, which produce the effect of His being bruised, it follows that whoso will not admit that the Messiah thus suffers for our iniquities must endure and suffer for them himself."

In referring to these outstanding Hebrew scholars, we learn their own personal opinion regarding the interpretation of this passage. I wish to give a passage from the Liturgy for the Day of Atonement a quotation as presented by Mr. Baron: "We are shrunk up in our misery even until now! Our Rock hath not come nigh to us; Messiah our righteousness (or 'our Righteous Messiah') has departed from us: Horror hath seized upon us, and we have none to justify us. He hath borne the yoke of our iniquities and our transgressions, and is wounded because of our transgression. He beareth our sins on His shoulder, that He may find pardon for our iniquities. We shall be healed by His wound at the time the Eternal will create Him (Messiah) as a new creature. O bring Him up from the circle of the earth, raise Him up from Seir to assemble us the second time on Mount Lebanon, by the hand of Yinnon."

On the word Yinnon, Mr. Baron gives us this information:

"This prayer or hymn forms part of the Musaph Service for the Day of Atonement. The author, according to Zunz (*Literatur geschichte* der Syn.

Poesie, p. 56, etc.), was Eleazer ben Katin, who lived in the ninth century. Yinnon, as will be seen from the quotation from Talmud Sanhedrin on p. 12, was one of the names given by the Rabbis to the Messiah, and is derived from Psalm lxxii: 17, which the Talmud renders, 'Before the sun was, His name'—a rendering and explanation which implies a belief in the preëxistence of the Messiah."

As a final citation, Mr. Baron quotes from the *Machsor* (Liturgy for the Festival Services) found among the prayers on the Feast of Passover: "Flee, my beloved, until the end of the vision shall speak; hasten, and the shadows shall take their flight hence: high and exalted and lofty shall be the despised one; he shall be prudent in judgment, and shall sprinkle many! Lay bare thine arm! cry out, and say: 'The voice of my beloved; behold he cometh!'" David Levi, the English translator of the *Machsor,* a Jew, says in a note that this verse referred to "the true Messiah."

The evidence which Mr. Baron has brought to us regarding the ancient understanding of Isaiah, chapter 53, by the synagogue is sufficient to prove that the original Jewish interpretation of this most marvelous passage was that it refers to King Messiah. As he informs us, after Rashi introduced the interpretation which made Israel the servant of the passage, opinion has been divided. If the reader is interested in determining for himself the Jewish interpretation of this great passage, he should procure the two volumes entitled, *The Fifty-Third Chapter of Isaiah According to Jewish Interpretation,* by Driver and Neubauer. Volume I gives the original Hebrew text, whereas Volume II is the translation by S. R. Driver and Ad. Neubauer.

Having seen that the facts of the context of Isaiah, chapter 53, demand our interpreting this servant as an individual—Messiah—and having seen that the early Jewish understanding was to the same effect, we must now note the fact that this servant is a silent, unresisting person. He accepts suffering as his lot in life. Can this be said of Israel? On this point David Baron quotes another Hebrew author as saying:

"Here is one described, who bears all sorts of affliction and oppression, without making the slightest resistance, without even opening his mouth to utter reproach—one who has the meekness and gentleness of a lamb, the inoffensiveness of a sheep. Surely this does not apply to the Jews. A very hasty glance at their history is sufficient to convince us of that. As long as ever they had the power, they did resist bitterly and bloodily. We freely acknowledge that their provocations were great. We have no wish to defend the wickedness of Christian nations. We grant that their treatment of the Jews is a blot and a stain. But that is not the question. The question

is, Did the Jews bear all the oppression heaped upon them like lambs? Did they suffer evil without resisting it? History answers in the negative. The history of the Jewish captivity for the first seven centuries is a history of a series of insurrections, fierce and violent, against the nations. How desperate was the resistance to the Roman power which brought on the destruction of the temple by Titus! But when that was destroyed, the spirit of resistance still remained. A. D. 115, the Jews of Cyrene rebelled and slew 220,000 Libyans; and it was not until after several bloody battles that they submitted. A. D. 132, Bar Cochba appeared in the character of the Messiah at the head of an army, ready to shake off the Roman yoke. R. Akiba, one of those looked upon by the Rabbis as most righteous, supported his resistance to the Roman authority; a bloody war was the consequence, and it was only by force that this insurrection was put down. A. D. 415, the Jews of Alexandria revolted. A. D. 522, the Jews of Persia revolted under the conduct of R. Mid, or Miz, at their head, and declared war against the King of Persia. A. D. 535, the Jews in Cæsarea rebelled. A. D. 602, the Jews at Antioch. A. D. 624, the Jews in Arabia took up arms against Mahomet. A. D. 613, they joined the armies of Chosroes, when he made himself master of Jerusalem, and put thousands to death."

The sufferings of this servant end in death. Has Israel's sufferings ended in her death? It is true that she has undergone many pogroms that are indescribable. Moreover, it is also true that she has suffered during the present war as never before. According to information coming to us from various sources in Europe, two million Jews have perished at the hands of the ruthless tyrant, Hitler, and his accomplices. Only last week (July 21) I attended the magnificent pageant at the Hollywood Bowl, Los Angeles, California, entitled *They Shall Never Die* put on by the Jewish community of this city with the approval and assistance of many outstanding Gentile citizens. Israel as a nation, according to the Scriptures, shall never die. If in Isaiah 52:13—53:12 Israel is personified, here is a forecast that she as a nation shall become exterminated—shall die. But, according to the Scriptures, she as a nation shall never die, but shall maintain her identity until her Messiah returns, at which time she will become the head of the nations instead of being the tail as at present. For these and other reasons it is impossible for one to take all the facts into consideration and still hold to the interpretation that the silent sufferer of Isaiah 53 is Israel. On the contrary, as we have already seen, the facts demand that we interpret this passage as a prediction concerning the suffering of King Messiah.

A literal rendering of Isaiah 52:13 is "Behold, my Servant shall deal wisely, *He* shall rise, and be lifted up, and shall be very high." This exact translation will be seen to be in accord with all the facts of the context. For instance, in 53:4-9, we see this servant

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King David beholding, in vision, the suffering Messiah of Israel (Ps. 22: 1-21).

as He is being put to death, having been rushed through an unjust trial and having an unrighteous sentence passed against Him. Notwithstanding His being put to death, He comes back to life and prolongs His days (vs. 10).

In Psalm 22:1-21 we see a prediction of the execution of Messiah. Even the method employed by His enemies in executing Him is vividly described. Zechariah spoke, addressing the sword: "Awake, O sword, against my shepherd, and against the man that is my fellow, saith Jehovah of hosts: smite the shepherd, and the sheep shall be scattered; and I will turn my hand upon the little ones" (Zech. 13:7). From this passage we see that this shepherd is a man and that He is God's fellow. The word rendered *fellow* is one which connotes equality with the one speaking. Thus it becomes immediately evident that this shepherd is the God-man, because He is a man and at the same time is equal to God. Moreover, we see that the sword does its worst to Him—it smites Him, putting Him to death. Isaiah, foreseeing this, says that He rises from the dead. After His resurrection He lifts himself up, and as a result He is exceedingly high. These words can refer only to His ascension and His session at the right hand of the throne of God.

Why does God allow His Servant to suffer and die? The answer is found in verse 10 of Isaiah 53: "Yet it pleased Jehovah to bruise him; he hath put him to grief: when thou shalt make his soul an offering for sin, he shall see *his* seed, he shall prolong his days, and the pleasure of Jehovah shall prosper in his hand." According to this testimony Jehovah bruises Him and puts Him to grief. The reason for His doing so is that He, the Servant, might make his soul a sin offering. In Messiah's submitting to death, "the pleasure of Jehovah shall prosper in his hand."

Let us keep in mind that, in the various offerings Israel brought to the Lord, those animal sacrifices were given to God by the worshipers. At His instructions they, as we have seen, laid their hands upon the head of the victim and thus symbolically transferred their sins to the animal which they immediately slew, and the blood of which made atonement for their sins. The animals therefore were turned over to God and were His property. Thus God provided the means for the worshiper in that He gave the animal back to him to make the atonement for his soul. We have also seen that God was not pleased—His highest will was not accomplished—by those sacrifices. He therefore foretold the time when

the Messiah would assume a human body and would do the complete will of God, which was foreshadowed by these offerings. In fulfillment of these typical sacrifices, this silent sufferer, the Servant of Jehovah, makes His soul a sin offering for His people. In His doing this, the will of God—the pleasure of Jehovah—in respect to sin is accomplished completely, and divine holiness is satisfied. In the light of all these facts it becomes immediately evident that the various offerings required at Israel's hands typified this silent sufferer of Isaiah 53—King Messiah.

A verse by verse exposition of this most marvelous passage would extend the size of this volume beyond the allotted space. I would therefore suggest that the reader procure a copy of my book, *The Eternal God Revealing Himself to Suffering Israel and to Lost Humanity,* and study chapter 18, which goes into the details of this matchless prophecy of the lamb of atonement. I wish, however, in concluding this phase of our study, to quote from this book (pp. 249-252 incl.) my own translation of the passage with explanatory notes interspersed by means of italics. The correct translation appears in roman type. By this means the text itself can be distinguished from the notes, which I believe will be of great value to the reader:

AUTHOR'S TRANSLATION WITH EXPLANATORY NOTES

Behold, my Servant, *King Messiah* מָשִׁיחַ shall deal wisely *during His life; notwithstanding His purity and innocence He shall be put to death, but* shall rise *from the dead,* and be lifted up *when He accepts the invitation of God to sit at His right hand according to Psa. 110: 1, 2* and shall be very high. Like as many were confounded at Thee *because of the horrifying appearance of thy mutilated body* (His visage was so marred more than the sons of men), so shall He startle many nations *by His appearing in glory as King of kings and Lord of lords;* kings *who have renounced Him and thrown off His authority in the World Conference (Ps. 2)* shall shut their mouths at Him *and together with princes render divine worship (Isa. 49:7);* for that which had not been told them, *by those who had the Word of God and who should have proclaimed it to the world,* shall they see; and that which they had not heard shall they understand clearly.

Who *among us Hebrews* hath believed our message *which was told to us by faithful competent witnesses?* And to whom has the arm of the Lord, *who is the Messiah,* been revealed? For He, *the*

Messiah, grew up before Him, *i.e., God,* as a tender plant, and as a root out of dry ground, *which figures of speech indicate the low spiritual condition of the people among whom Messiah grew up;* He had no form nor comeliness, *i. e., He did not have the appearance and bearing of an earthly king;* and when we saw Him, He had no beauty that we desired Him *as our Messiah.* He was despised *with the greatest possible contempt* and lacked men *of influence and power among those who followed Him;* a man of sorrows *because of the lost spiritual condition of the world, and especially the dearth of spiritual life among the Hebrews,* and acquainted with sickness, *both spiritual and physical;* and like one from whom men hide their faces *in disgust* He was despised, and we considered Him as nothing, *yea as a dreamer and a poor fanatical peasant whose opinions amounted to nothing.*

But now after the lapse of many weary centuries of suffering and persecution in the worst of which we now are and which is called "the time of Jacob's trouble" (Jer. 30:7), we, having turned to God in our distress and having been brought to the point where we truly say "Blessed be he that cometh in the name of the Lord," now see the great mistake which our forefathers made in rejecting the Messiah when He came and which our nation has made from that time to the present by refusing to listen to His claim to being our Messiah. Now we see the situation clearly, which is this: Surely our sicknesses *both spiritual and physical* he bore, and our griefs he *as our scapegoat* carried; but *at that time* we thought that He was plagued, smitten by God and afflicted *because of His own sins and transgressions. The fact is that* He was pierced, *as the prophets by the Spirit foretold (Ps. 22:16; Zech. 12:10),* because of our transgressions and wounded because of our iniquities, and the chastisement of our peace; *i.e., the suffering which had to be borne in order that we might enjoy peace* was upon Him, and by the stripes, *which He endured for us,* healing is brought to us. *We now confess that* all of us, *i.e., our entire Hebrew race* like sheep strayed away *from God and His Word;* everyone of us turned to his own way; and *yet* the Lord caused to meet on Him the iniquity of all of us *like rays of light focused on a single spot. When He thus suffered for us,* those *who were in authority* violently treated Him and He was afflicted, but He did not open his mouth *in protest against such treatment;* as a lamb to the slaughter is led and as a sheep before her shearers is dumb, He did not open His mouth. Out of prison and away from trial He was

taken; and as to His generation, *i.e., His contemporaries, who complained against such a miscarriage of justice, or* who realized that He was cut off out of the land of the living because of the transgression of my people to whom the stroke of *judgment* was due, (or on account of the transgression of my people, the stroke *of judgment* fell on Him)? They *in their plans* made His grave with the wicked *intending by so doing to heap ignominy and shame upon His name throughout all future generations, but by the overruling providence of God who says "thus far shalt thou go and no farther"; and who "hath His way in the whirlwind and in the storm" (Nahum 1:3), the wicked plan of His enemies was frustrated; hence* with a rich man was He in His death because He had done no violence, neither was deceit in His mouth.

The prophet, having foretold the full and voluntary confession which the nation shall make when her blindness is removed, explains the great facts of the death of the Servant by saying that, in keeping with His eternal plan, the Lord was pleased to bruise Him; He has put Him to grief; when His soul shall make a trespass offering for sin, *not His own but that of the world,* He shall see seed, *i.e., a spiritual seed, a host of redeemed men and women;* He shall prolong His days *after His death and resurrection;* and the pleasure of the Lord shall prosper in His hand, *a reference to His making atonement for lost man, and to His regathering Israel into her own land and into fellowship with God.* He shall see of the travail of His soul, *i.e., results from His atoning suffering,* and be satisfied; by the knowledge of Himself, *both His knowledge of how to atone for man's sins and the knowledge of those who learn of Him and accept His sacrifice,* shall my righteous Servant, *who is the Lord our righteousness (Jer. 23:6),* bring righteousness to the many, *i.e., His righteousness shall be accredited to those who accept His sacrifice;* and He shall bear, *as the scapegoat,* their iniquities. I will therefore divide Him a portion with the great, and He shall divide the spoil with the strong, *when He returns with glory and power to rule the world in righteousness;* because He *voluntarily* poured out His soul unto death and was numbered with the transgressors, *though He was pure and holy;* yet He bore the sin of the many, and, *in love* made intercession for the transgressors *while He thus suffered.*

C. THE TIME FOR MESSIAH TO MAKE THE ATONEMENT

24 Seventy weeks are decreed upon thy people and upon thy holy city, to finish transgression, and to make an end of sins, and to make reconciliation

for iniquity, and to bring in everlasting righteousness, and to seal up vision and prophecy, and to anoint the most holy. 25 Know therefore and discern, that from the going forth of the commandment to restore and to build Jerusalem unto the anointed one, the prince, shall be seven weeks, and threescore and two weeks: it shall be built again, with street and moat, even in troublous times. 26 And after the threescore and two weeks shall the anointed one be cut off, and shall have nothing: and the people of the prince that shall come shall destroy the city and the sanctuary; and the end thereof shall be with a flood, and even unto the end shall be war; desolations are determined. 27 And he shall make a firm covenant with many for one week: and in the midst of the week he shall cause the sacrifice and the oblation to cease; and upon the wing of abominations *shall come* one that maketh desolate; and even unto the full end, and that determined, shall *wrath* be poured out upon the desolate (Dan. 9: 24-27).

According to Daniel 9: 1, 2, when this prophet was reading the writings of Jeremiah, studying them in the light of "the books" (probably the Kings and Chronicles accounts), he understood that the time was at hand for the captives to return from Babylon to the land of their fathers. (The time when he was reading the prophetic message of his contemporary was the sixty-eighth year of the Babylonian captivity.) Realizing that the day was near for the captives to return to their homeland, Daniel confessed his own sin and those of his people, imploring the mercy of God upon them.

It is quite certain that Daniel did not fully understand the import of that which he had read. The reason for this statement is this: The Angel Gabriel was dispatched from heaven and announced that he had been sent to give Daniel wisdom and understanding. He therefore urged him to consider every word that he spoke to him. Since Daniel was praying about Jerusalem, the Holy City, and his brethren the Jews, and since he did not have correct understanding regarding them, the angel gave him the information concerning his people and the Holy City and their being re-established in their own homeland. By the study of Jeremiah, chapters 25 and 29, which foretell the return after the seventy years of captivity, one will see that in chapter 29 Jeremiah blended the return from Babylon with his description concerning the regathering of Israel from all portions of the world and her being established in the land of her fathers permanently, which latter prediction will be fulfilled in the great Kingdom Age yet in the future.

Let us remember that the prophets of God were not always inspired—every moment. This is seen by the recurring statement that the word of God came to a certain prophet on a given day of a specific month of a definite year. When the Spirit of God was

upon a prophet, he could not misunderstand that which he read. When, however, the Spirit was not upon him, he, like anyone else, could reach a wrong conclusion. As an example note the case of Nathan (II Sam., chap. 7). When David told him that he purposed to build a house to God's glory, the prophet approved the plan. That night the word of God came to him and reproved him for giving his sanction and commanded him to inform David that he could not build the Temple. From this account we can see how a prophet of God, when not under the influence of the Holy Spirit, could reach a wrong conclusion—as did Daniel in his reading the prophecy of Jeremiah.

One can see in the answer which Gabriel brought to Daniel a reflection of his misunderstanding. Daniel supposed that the final restoration of Israel to the Land and to fellowship with God in the glorious Kingdom Era would be at the end of the captivity. Gabriel informed him that it would not be at that time; on the contrary, he said that "Seventy weeks are decreed upon thy people and upon thy holy city, to finish transgression, and to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up vision and prophecy, and to anoint the most holy." In substance Gabriel replied, Daniel, the Millennial Age will not come at the end of this seventy years of captivity; on the contrary, it will come at the end of a period of seventy sevens of years. Why did I insert the phrase *"of years"* in this passage? The Hebrew of this verse translated seventy weeks simply means seventy sevens. One must gather from the context the units or the objects, the number of which is seventy sevens—490. From verses 1 and 2 we see that he was reading about years —the years of the desolation of Jerusalem. He was thinking in terms of years, concluding that the glorious era of the future would be ushered in at the end of those seventy years of the captivity. The angelic visitor said in effect, No, Daniel, that will not be. That great Kingdom Era will be ushered in at the expiration of seventy sevens of years, or after 490 years.

When did that period of 490 years begin? Let me say that there is a great controversy regarding the initial date. According to verse 25 which reads: "Know therefore and discern, that from the going forth of the commandment to restore and to build Jerusalem unto the anointed one, the prince, shall be seven weeks, and three-score and two weeks: it shall be built again, with street and moat, even in troublous times," the beginning of this period was the year of the

issuing of the decree for the rebuilding of Jerusalem. When and by whom was this decree issued? According to Isaiah 44:24-28 Cyrus, king of Persia, would issue the decree for the rebuilding of both the city of Jerusalem and the Temple of Jehovah: "Thus saith Jehovah, . . . I am Jehovah, . . . that saith to the deep, Be dry, and I will dry up thy rivers; that saith of Cyrus, *He is* my shepherd, and shall perform all my pleasure, even saying of Jerusalem, She shall be built; and of the temple, Thy foundation shall be laid." This prediction is very clear and unmistakable. The inspired prophet said that Cyrus would issue the decree. In order to see the full import of this prediction, I ask the reader to study Isaiah 44:24–45:13. The context makes clear that Cyrus was the one appointed of God to issue the decree for the rebuilding of the Holy City and the reconstruction of the Temple at Jerusalem. Since the word of God cannot fail, I am thoroughly convinced that Cyrus issued that decree. In Ezra 1:1-4 we see one draft of his edict. In it only the Temple is mentioned. Some scholars have concluded therefore that he did not issue the decree for the rebuilding of the city, which is specifically mentioned by Daniel in 9:25 of his prophecy. That permission was granted to Zerubbabel and to the Jews returning under his leadership to rebuild the city as well as the Temple is clear from the fact that they, armed with this decree, not only attempted to build the Temple, but they did actually rebuild Jerusalem and the walls around about it. This fact is reflected in the letter written by the enemies of the Jews to Artaxerxes, who was none other than Pseudo-Smerdis, the usurper to the Persian throne and successor to Cambyses, and whose reign of seven months was in the year 522 B. C. of the Ussher chronology. In this letter the enemies of the Jews declared to the king, "Be it known unto the king, that the Jews that came up from thee are come to us unto Jerusalem; they are building the rebellious and the bad city, and have finished the walls, and repaired the foundations" (Ezra 4:12). The Jews would never have attempted to rebuild that city and finish the walls unless permission had been included in the decree. In the light of all the facts pertaining to the entire situation, one cannot escape the conclusion that Cyrus the Persian king was the one who, according to Isaiah's prophecy, did issue the decree for the rebuilding of Jerusalem and the Temple. (For a full discussion of this point, see my volumes, *Messiah: His First Coming Scheduled* and *The 70 Weeks of Daniel.)*

There is a discrepancy of eighty-two years between the biblical chronology of the Persian and Greek periods and the commonly accepted chronology of Ussher. That this situation exists, I have demonstrated in the two volumes mentioned above.

According to the prediction of the Angel Gabriel, at the end of sixty-nine weeks of years—483 years—the Messiah would be cut off and have nothing. In other words, in the four hundred and eighty-third year after the issuance of the decree by Cyrus for the reconstruction of the city and the rebuilding of the Temple, the Messiah of Israel would be cut off: "And after the threescore and two weeks shall the anointed one be cut off, and shall have nothing: and the people of the prince that shall come shall destroy the city and the sanctuary; and the end thereof shall be with a flood, and even unto the end shall be war; desolations are determined." As we have already seen in a previous chapter, Messiah was to be born of a virgin of the house of David. The birthplace was to be Bethlehem of Judah (Micah 5:2). His birth, therefore, had to be long enough prior to the expiration of the 483 years for Him to grow to manhood and accomplish the work that was scheduled for Him to perform. There is not any intimation as to the time when He was to be born.

In view of this definite prediction we may be absolutely certain that the Messiah came and was cut off 483 years after Cyrus issued his decree for the Jews to return from Babylon. Without question it is quite obvious that Messiah has already come and has been cut off in fulfillment of this prophecy.

Did the seventieth week of this prediction follow immediately the sixty-ninth? If it did, the six items mentioned in verse 24—"to finish transgression, and to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up vision and prophecy, and to anoint the most holy"—were introduced seven years after the cutting off of Messiah. An examination of these six items reveals the fact that they are a description of the conditions which will exist in the great Kingdom Age. But these things were not brought about 490 years after Cyrus issued his decree. For this reason, I know that the seventieth week of the prophecy did not follow the sixty-ninth. There is therefore a period of time separating the sixty-ninth from the seventieth week of these years. We are told that God's clock stops when Israel is out of fellowship with Him. This is true as I have

proved beyond dispute in the two volumes already mentioned. This interval of time will logically be followed by the seventieth week, "the time of Jacob's trouble." At the end of this time of judgment, the great Kingdom Age will be introduced, and peace and righteousness will be the order of the day.

But the main point which we wish to bear in mind in this connection is that the Messiah—typified by all the sacrifices of Israel—was scheduled to suffer and die, to be cut off, and have nothing at the end of the four hundred and eighty-third year after the issuing of the decree of Cyrus. Recognizing all these facts, we know that the atonement by the Messiah has already of necessity taken place. We shall therefore now turn to the New Testament to investigate the facts as they are there presented.

III. THE ATONEMENT IN THE NEW TESTAMENT

The evidence, as we saw in Chapter II, proves that the Bible—the thirty-nine books of the Old Testament and the twenty-seven books of the New Testament—constitutes the revelation of Almighty God to man. We can therefore come to the teachings of the New Testament and accept them with the same assurance and authority with which we receive those of the Old Testament.

In our study of the messages of the prophets we learned that God announced a proposed visit to man, for his good. David in Psalm 8 elaborated on it and its significance. How can the Almighty make this visit to man for his good and not overpower Him by His almighty presence and majesty? Should He suddenly appear upon the earth in His unveiled glory, exhibiting His unlimited power, everyone of His creatures would be cowed by fear and paralyzed by the awesomeness of His divine presence. Thus men would not have an opportunity to exercise their freedom of choice. For example, when the Apostle John was on the Isle of Patmos, the Lord Jesus appeared to him in His glorified form. Although John, during the personal ministry of Christ, was closest to Him and possibly understood Him better than any of the disciples, he nevertheless fell down as one dead, being overawed and overcome by His divine majesty.

How then can Messiah come in such a way and pay man a visit so that he may thus not be overawed, but may in quietness weigh evidence and make his own free choice? I will answer this question by the use of the following illustration: Suppose I were Deity and had sufficient power to create a universe somewhat similar to

the present one. Let us further assume that I create a certain species of insects, for example, the ant. I endow this little creature with the power of choice; I wish to communicate with him in an efficient manner, but am unwilling to overawe him in any way. Nevertheless I am very eager to give him my message of love. How could I do this? The only reasonable, rational way to accomplish my purpose would be to assume the form of the ants, to dwell among them, and to show by my life and actions my great concern for them. At the same time I would have to give absolute and positive proof that I was not an ordinary ant, but that I was their creator who had assumed their form—for their good. Those that would be unprejudiced and that would desire truth above all other considerations would be able to see my great concern for them. They would also recognize my higher nature by the proofs which I would furnish in the form of works which no other ant could accomplish. In thus approaching them, I would demonstrate my love, prove my divine nature, and stir in their hearts a desire to do my will. At the same time I would leave them free to make their own choices.

What I would do then in behalf of my creatures, in the case just supposed, this very thing the second person of the Holy Trinity did for fallen humanity. Moses and the prophets foretold that God would do this very thing for us. The writers of the New Testament, as we shall presently see, affirm that He did this when He appeared upon the earth in the first century of the present era.

A. *Preparation for the Atonement*

As we have seen, God has a plan and a purpose which runs through the ages. Through the centuries He has been guiding the affairs of men—tribes, groups, and nations—toward one great consummation. The Apostle Paul spoke of the pre-Christian centuries as a time of preparation for the coming of the Messiah. Hear him. "So we also, when we were children, were held in bondage under the rudiments of the world: but when the fulness of the time came, God sent forth his Son, born of a woman, born under the law, that he might redeem them that were under the law, that we might receive the adoption of sons" (Gal. 4:3-5). Figuratively speaking, the world was ripe for the coming of the Son of God. The Lord had used the Greeks, and later the Romans, in preparing the world for the launching of the great message of redemption to mankind. There were a universal language (the Greek), a well-organized,

strong, and centralized government (Roman), and an excellent travel and communication system. The world was borne down by the terrific sense and load of sin and the recognition of a need for redemption. There is no wonder that our Lord said, "The harvest indeed is plenteous, but the laborers are few" (Matt. 9:37). And again, "Lift up your eyes, and look on the fields, that they are white already unto harvest" (John 4:35).

1. THE VIRGIN BIRTH OF KING MESSIAH

As has already been seen, the virgin birth of the Messiah is faintly heard in God's announcement to the serpent (Gen. 3:15). Again, it is echoed in Psalm 22 in that the mother of the Messiah is spoken of and nothing is said of a father. This fact alone does not necessarily imply the virgin birth, but it is in perfect harmony with the teaching of other more explicit statements. Isaiah was very bold in proclaiming that Messiah would be born of a virgin (Isa. 7:14): "Therefore the Lord himself will give you a sign: behold, a virgin shall conceive, and bear a son, and shall call his name Immanuel." That the word in the original rendered *virgin* or literally, *the virgin,* does mean exactly what our English word connotes, I have shown conclusively in my book *Messiah: His Nature and Person.* There I examined the context of every occurrence of this word. In all places beside Isaiah 7:14 the facts of each context show beyond a question that the prophet referred to a young, unmarried woman, a virgin. Moreover, I showed from the context in Isaiah, chapter 7, that the facts demanded the same supernatural miracle of the virgin birth of Messiah. Any other interpretation clashes with the facts of this context. For a full discussion of this point, therefore, I suggest that the reader procure the volume just mentioned.

Matthew wrote his record of the life of Jesus of Nazareth for his Hebrew brethren. He assumed on their part an acceptance of the Old Testament teachings. He did not argue with them regarding prophecy. He simply assumed that they, as well as he, believed and received the Hebrew Scriptures as the very word of the living God. He bore witness to the things which he had seen and heard personally. He was simply a biographer, narrating in a simple and straightforward manner the life and teachings of our Lord and showing that what He was and what He did was in fulfillment of the Hebrew Scriptures.

Matthew presented the genealogy of Jesus Christ—His royal lineage—through David to Abraham. Following this, he gave an account of the birth of Jesus (Matt. 1:18-25). Mary, His mother, was espoused to Joseph. Before their marriage "she was found with child of the Holy Spirit." When Joseph discovered her condition, he thought of putting her away privily. As he meditated upon the situation, an angel of the Lord appeared to him and explained the whole matter, telling him "that which is conceived in her is of the Holy Spirit." She, said the angel, shall bring forth a Son, and "thou shalt call his name JESUS; for it is he that shall save his people from their sins." Matthew then affirmed that the virgin birth of Jesus was in fulfillment of Isaiah 7:14, which he quoted in verse 23.

Matthew assumed on the part of his readers a belief in the virgin birth of the Messiah, for he simply stated the facts regarding Mary's condition and asserted that this was the fulfillment of the prophecy. He then informed them concerning the birth of our Lord (Matt. 1:24, 25).

In chapter 2 he set forth the details regarding the visit of the wise men who brought their gifts—gold, frankincense, and myrrh—when they came to worship Him who was born King of the Jews. These men from the East naturally supposed that the King would be born in the royal palace at Jerusalem. They therefore went to Herod and told him of their having seen His star in the East and of their having come to worship the newborn King. This report troubled Herod and stirred Jerusalem greatly. He therefore called for the scribes and inquired concerning the prediction regarding Messiah's birth. They informed him that, according to Micah, the Christ should be born in Bethlehem of Judah. The wise men immediately left Jerusalem, went southward to Bethlehem, and offered their gifts in worship and praise to the royal child. Herod, moved with jealousy, attempted to destroy the Christ-child by ordering the slaying of all the babes of Bethlehem, who were under two years of age. Before the issuance of this decree and its execution, the Lord warned Joseph and Mary to flee with the child into Egypt, where they stayed until after the death of Herod. These facts are found in Matthew, chapters 1 and 2.

Let us now turn to the account of the birth of Jesus of Nazareth as found in the third Gospel. Luke, the writer, was a highly educated physician, a real scientist, who possessed *the scientific*

spirit and adopted the scientific method. He took nothing for granted, but did personal and thorough research work before he wrote his account. Of course he was guided by the Holy Spirit and wrote down only those things which the Divine Spirit led him to record.

The account in Luke is evidently from the standpoint of Mary. Those who know the niceties of the Greek language tell us that there is evidence of the sensitiveness of the feminine touch in chapters 1 and 2. This fact has led devout scholars to believe that Luke consulted Mary and got firsthand information from her regarding the marvelous birth of her firstborn. The Holy Spirit then led him to narrate certain of those things which he had learned from her and to leave with us an infallible record concerning that wonderful event.

The Angel Gabriel appeared to Mary and announced to her that she was to be the mother of the Messiah. To her he spoke the following message:

30 And the angel said unto her, Fear not, Mary: for thou hast found favor with God. 31 And behold, thou shalt conceive in thy womb, and bring forth a son, and shalt call his name JESUS. 32 He shall be great, and shall be called the Son of the Most High: and the Lord God shall give unto him the thone of his father David: 33 and he shall reign over the house of Jacob for ever; and of his kingdom there shall be no end. 34 And Mary said unto the angel, How shall this be, seeing I know not a man? 35 And the angel answered and said unto her, The Holy Spirit shall come upon thee, and the power of the Most High shall overshadow thee: wherefore also the holy thing which is begotten shall be called the Son of God (Luke 1:30-35).

When this annunciation is laid beside the record at which we have just looked (Matt. 1:18-25), we see immediately that there is perfect harmony and agreement in the two accounts. Each, however, supplements the other. Luke's record of the birth of Jesus is found in the following words:

2 Now it came to pass in those days, there went out a decree from Cæsar Augustus, that all the world should be enrolled. 2 This was the first enrolment made when Quirinius was governor of Syria. 3 And all went to enrol themselves, every one to his own city. 4 And Joseph also went up from Galilee, out of the city of Nazareth, into Judæa, to the city of David, which is called Bethlehem, because he was of the house and family of David; 5 to enrol himself with Mary, who was betrothed to him, being great with child. 6 And it came to pass, while they were there, the days were fulfilled that she should be delivered. 7 And she brought forth her firstborn son; and she wrapped him in swaddling clothes, and laid him in a manger, because there was no room for them in the inn (Luke 2:1-7).

Luke has tied up his narration with world events as is seen by the synchronisms found in 2:1 and 3:1. In this connection,

may I say that Luke has been proved to be an historian of the highest character, who did accurate and thorough research work, and whose statements which have been tested by the acid facts of historical research have been found to be absolutely correct. Those who are especially interested in his accuracy should procure the volumes, *Luke the Physician* by Sir William Ramsay, and *Luke the Historian in the Light of Historical Research* by the late Dr. A. T. Robertson. They should also read *Was Christ Born in Bethlehem?* by Sir William Ramsay. Indisputable facts are presented by these two scholars that will show beyond the peradventure of a doubt that Jesus of Nazareth was born just as is recorded by both Matthew and Luke.

The miraculous conception and virgin birth of Jesus should not be considered incredible by any Jew or Gentile who accepts the biblical account of the miraculous birth of Isaac. As we have already seen, when Abraham and Sarah were past the age of parenthood and their bodies, as far as procreation is concerned, were the same as dead, nevertheless, in fulfillment of His promise, the Lord performed a biological miracle on their bodies which made possible the birth of Isaac. This is not an exactly parallel case. I merely call attention to this instance in order to show that God, for the carrying out of His plans and purposes, has in the past intervened in a supernatural manner. If one grants a miracle in connection with the birth of Isaac, he has no logical grounds to call in question the reasonableness of the virgin birth of Jesus of Nazareth, of whom Moses and the prophets spoke.

2. KING MESSIAH, THE GOD-MAN

While Matthew and Luke give the birth narratives, John implies this historical fact as we shall see in the following quotation.

1 In the beginning was the Word, and the Word was with God, and the
Word was God. 2 The same was in the beginning with God. 3 All things
were made through him; and without him was not anything made that hath
been made. 4 In him was life; and the life was the light of men. 5 And
the light shineth in the darkness; and the darkness apprehended it not.
6 There came a man, sent from God, whose name was John. 7 The same
came for witness, that he might bear witness of the light, that all might
believe through him. 8 He was not the light, but *came* that he might bear
witness of the light. 9 There was the true light, *even the light* which light-
eth every man, coming into the world. 10 He was in the world, and the
world was made through him, and the world knew him not. 11 He came
unto his own, and they that were his own received him not. 12 But as many
as received him, to them gave he the right to become children of God, *even*
to them that believe on his name: 13 who were born, not of blood, nor of

the will of the flesh, nor of the will of man, but of God. 14 And the Word became flesh, and dwelt among us (and we beheld his glory, glory as of the only begotten from the Father), full of grace and truth. 15 John beareth witness of him, and crieth, saying, This was he of whom I said, He that cometh after me is become before me: for he was before me. 16 For of his fulness we all received, and grace for grace. 17 For the law was given through Moses; grace and truth came through Jesus Christ. 18 No man hath seen God at any time; the only begotten Son, who is in the bosom of the Father, he hath declared *him*. (John 1:1-18).

This prologue is one of the profoundest pieces of literature to be found anywhere. A world of information is contained therein. I can, however, because of lack of space, call attention to only certain outstanding facts mentioned in this marvelous utterance.

From verse 1 we learn that the Word was in the beginning with God and that He was God. But, according to verse 14, this Word became flesh and dwelt among us. In these two verses we have the whole story of the incarnation of the pre-existing Word. Who was this Word historically? None other than Jesus of Nazareth. This position is evident from John 1:29: "On the morrow he seeth Jesus coming unto him, and saith, Behold, the Lamb of God, that taketh away the sin of the world!"

John, who wrote later than the other evangelists, assumed a knowledge on the part of his readers of the information concerning the virgin birth as given by Matthew and Luke.

In order that we might appreciate the Lord Jesus properly, let me call attention to a few salient points in this marvelous passage of Scripture. He existed in the beginning—in the eternity prior to the creation of the universe. He was in closest association with God and in fact was divine—in every sense of the word. He was the Creator of the universe (vs. 3). In Him was life and light. All living things owe their existence to Him. He was the light shining in the darkness of the ages past, but men were unable to apprehend Him (vs. 5). As a herald announcing His coming, God sent John the Baptist to prepare the way of the Lord Jesus (vs. 6). It was evident from his testimony that he himself was not the one for whom the Jews were looking. He simply came in order to bear witness of the light. This Word, according to verse 9, was the true light who lights everyone coming into the world. Though He was here, performing His divine mission, the world did not know Him (vs. 10). He came to His own—the Jews—but they who should have recognized Him did not (vs. 11). Nevertheless, to those who did see and believe in Him, and who

did accept Him, He gave the right or privilege of becoming sons of God (vss. 12, 13). In verses 14-18 John, following the law of recurrence, spoke of the incarnation by stating that the Word—the Eternal Son of God—became flesh and dwelt among us. This declaration simply affirms that He entered the human realm and appeared as a man. Before the Apostle John could finish his statement regarding the Lord, he interjected the thought that he and others associated with Jesus had beheld His glory, the glory as of the Only Begotten from the Father. By this statement John wished his readers to know that he was not following any cunningly devised fables or traditions of men but was simply stating that which he knew to be an actual fact. Verse 15 refers to the ministry of John the Baptist who pointed people to Christ as the Lamb of God.

Again, John gave his testimony by saying that he and others had received of Christ grace for grace—grace upon grace. Law, he asserted, came through Moses, but grace and truth came through Jesus Christ. The evangelist concluded his prologue by affirming that no man had seen God at any time. Nevertheless, "the only begotten Son, who is in the bosom of the Father, he hath declared *him*" (vs. 18). The correct reading of this last statement is, "God only begotten, who is in the bosom of the Father, hath declared *him*." Jesus of Nazareth was God only begotten, appearing in the flesh with the message of reconciliation for lost humanity.

The Apostle Paul gave us a wonderful description regarding the twofold nature of the Lord Jesus Christ in Philippians 2:5-11:

> 5 Have this mind in you, which was also in Christ Jesus: 6 who, existing in the form of God, counted not the being on an equality with God a thing to be grasped, 7 but emptied himself, taking the form of a servant, being made in the likeness of men; 8 and being found in fashion as a man, he humbled himself, becoming obedient *even* unto death, yea, the death of the cross. 9 Wherefore also God highly exalted him, and gave unto him the name which is above every name; 10 that in the name of Jesus every knee should bow, of *things* in heaven and *things* on earth and *things* under the earth, 11 and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father.

From this passage we learn that Christ existed in the form of God but emptied Himself, taking the form of a servant. He was in the form of God because *He was God*. My watch is a watch because it is in the form of a watch. My knife is a knife because it is in the form of a knife. Christ was God because He existed in the form of God, possessing all the divine attributes. Neverthe-

less, He laid aside the glory which He had with the Father before the foundation of the world (John 17:5) and took the form of flesh in order that He might redeem man. In laying aside His glory which He had with the Father, we are to remember that He did not divest Himself of His essential nature, because that would be an impossibility. He was as much God after He entered the human form as He was before.

Another marvelous picture of the pre-incarnate Word is found in Colossians 1:14-18:

14 In whom we have our redemption, the forgiveness of our sins: 15 who is the image of the invisible God, the firstborn of all creation; 16 for in him were all things created, in the heavens and upon the earth, things visible and things invisible, whether thrones or dominions or principalities or powers; all things have been created through him, and unto him; 17 and he is before all things, and in him all things consist. 18 And he is the head of the body, the church: who is the beginning, the firstborn from the dead; that in all things he might have the preëminence.

It is in Jesus Christ our Lord that we have our redemption, the forgiveness of sins. He was the image of the invisible God and the first-born of all creation. He was the first-born, not in the sense that He was created, but in His having the preëminence above all others; for such was the position of the first-born. He could not be, as some have supposed, the first-born in the sense of being created, because He is the very image of God himself. By Him all things have been created; and by Him all things hold together. Only Deity could accomplish these things. Many are the passages which show the twofold nature of the Lord Jesus Christ. But these are sufficient to show that He was actually *the* God-man.

3. THE FOUR ACCOUNTS OF THE LIFE AND MINISTRY OF JESUS OF NAZARETH

According to the law of Moses every matter that came up for investigation in the courts of Israel was to be substantiated by the testimony of two or three witnesses (Deut. 17:6; 19:15). This wise and just regulation seems to have set the precedent for the establishing of facts by the testimony of competent eyewitnesses. Of course if there were more persons qualified to testify to the truth of a given fact, they were not excluded from giving their evidence. In keeping with this custom, God has given us the testimony of His servants who have written accounts of the life of Jesus which have been preserved to us today, and which

are for our instruction. On account of the space limits of this volume I cannot go into the discussion of the credibility of the testimony afforded by the four evangelists. These data await the publication of the fifth book of my "Messianic Series," which is to be entitled: *Messiah: His Historical Appearance.* The first three New Testament books—Matthew, Mark, and Luke—are called the Synoptic Gospels, since they together give a brief outline of His life, deeds, and teaching. These records, as an examination of them will show, lay the emphasis upon what He did and taught.

At the same time they assume, from beginning to end, His divine-human nature. For instance, there shines forth His eternal, divine glory in Matthew 11:25-30 and Luke 10:21, 22. We see that, in these quotations, He claimed to be on an equality with God, inasmuch as He asserted that no one understood the infinite Father except Himself, and no one could understand or comprehend Him except God the Father.

The divine consciousness of Jesus is also reflected most clearly in the "Sermon on the Mount," recorded in Matthew, chapters 5-7, and in Luke 6:21-49. This message might properly be called His *manifesto.* Great crowds were attracted by His teachings and His miracles. It is quite evident that many people entertained hopes that at that time He would overthrow the Roman power and set up a temporal kingdom in Israel. The country was all astir with such messianic expectations. In order that the people might see the principles for which He stood, He delivered this matchless, marvelous message, which is without equal from every point of view. As we shall presently see, the "Sermon on the Mount" is Jesus' interpretation of Psalm 37 and re-interpretation of the law. In order therefore to understand it, we must first take a glance at the law and then at Psalm 37.

Let us remember that Israel accepted the covenant of works at Mount Sinai (Ex., chaps. 19 and 24). According to the law cursed is everyone who does not continue in all things contained therein. "Cursed be he that confirmeth not the words of this law to do them. And all the people [of Israel] shall say, Amen" (Deut. 27:26). As time passed, however, laxness and indifference gripped the nation. Influences from foreign countries began to be introduced. There was an ebb and flow in the national life. In the days of David the situation was such that he had to interpret the law to the people, which thing he did in Psalm 37. The

wicked appeared to be prosperous, whereas the righteous had more difficult times. David therefore urged them not to fret themselves because of evildoers. On the other hand, he exhorted them to trust in Jehovah and to do good, to dwell in the land (Palestine, the land granted Israel by the Lord), and to feed upon His faithfulness. They were to delight themselves in God and commit their way to Him. He assured them that, if they would trust in God, He would bring His promises to pass in their lives. Moreover, he assured them that the Lord would make their righteousness to go forth as light and their justice as the noonday—a promise of the messianic kingdom (Isa. 62:1-12). Continuing his exhortation, he urged them to rest in Jehovah and wait patiently for Him. The plea, "wait for Jehovah," is an echo of the promise that the Lord would come and dwell personally in Israel as her King. David referred to this hope in verses 7, 9, and 34. To those who wait for Him, the writer promised that they, with the meek, should inherit the land of the fathers. Throughout the passage he spoke of the righteous and the perfect and contrasted them with the wicked.

By these few facts gleaned from this psalm, it becomes immediately apparent that David was simply expounding the message of the law under which Israel was living. She was to trust in God, leaving everything to Him, dwelling in the land, living upright, honorable lives, and awaiting His coming in the person of King Messiah to adjust all wrongs and to establish the reign of righteousness upon the earth. From this we see that David laid emphasis upon the spiritual aspect of the law and held out the messianic hope to Israel.

When one studies this psalm closely and then examines the "Sermon on the Mount," one will see that our Lord, figuratively speaking, went in the same groove as did David. He laid the emphasis upon being right with God and taking the correct attitude, just as the psalmist did. This fact is seen in the Beatitudes.

Lest any of His hearers might conclude that He intended to set the law aside, the Lord Jesus assured them that everything spoken by Moses and the prophets would be fulfilled to the very letter.

With this assurance He therefore insisted that those who wished to enjoy the kingdom of heaven concerning which He was speaking must have a righteousness superior to that of the scribes and Pharisees of that day. Religion for them, as we learn from

various sources, consisted largely of the punctilious observance of ceremonies and rites. This kind of living, insisted our Lord, is not acceptable to God. One's righteousness must be of a different kind and of a higher type than theirs. "For I say unto you, that except your righteousness shall exceed *the righteousness* of the scribes and Pharisees, ye shall in no wise enter into the kingdom of heaven" (Matt. 5:20). This verse can appropriately be called the text of the Master's remarks on this occasion. In developing this theme, He called attention to statements appearing in the law, and others that had been taken from it, but had been misinterpreted. For instance, He discussed the command not to kill, as found in the Decalogue. He then went beneath the prohibition of the overt act of slaying and showed that real murder is in the heart—in the intentions and the motives that dominate the life. One can therefore be a murderer without taking the life of another.

He also called attention to the prohibition against committing adultery—the actual command given by the Lord God of Israel. Then He showed that a man is guilty of this sin if he looks upon a woman to lust after her. In this way He went behind the overt act and traced adultery to the realm of the spirit and the lustful nature. These instances suffice to illustrate the point.

The reader must note the fact that Jesus quoted what God said and then alongside it placed His own utterances. His teachings do not supersede or abrogate the divine declarations of the law but supplement and fulfil them. "Think not that I came to destroy the law or the prophets: I came not to destroy, but to fulfil. For verily I say unto you, Till heaven and earth pass away, one jot or one tittle shall in no wise pass away from the law, till all things be accomplished" (Matt. 5:17, 18).

In confirmation of this position I wish to call attention to what Jesus said on this point at the very end of His public ministry. "Then spake Jesus to the multitudes and to his disciples, saying, The scribes and the Pharisees sit on Moses' seat: all things therefore whatsoever they bid you, *these* do and observe: but do ye not after their works; for they say, and do not" (Matt. 23:1-3).

Thus Jesus was not an anarchist; neither was He opposed to the former revelations which God had made through Moses and the prophets. His teachings supplement the earlier revelation and go to the very depths of the truths involved in the law of Moses.

When He finished His message, the multitudes were astonished, "for he taught them as *one* having authority, and not as their scribes" (Matt. 7:29). Never had His auditors heard anyone speak with such authority, positiveness, and finality. In laying His teaching beside that of the Almighty—supplementing the law with His own utterances—there are reflected His divine consciousness and His being on an equality with God. We cannot escape this conclusion.

The teachings of Jesus in the "Sermon on the Mount" thus brought the law to finality. In following His instructions, men will be fulfilling the law and not abrogating it—even though they might not observe its outward ceremonials. "Do we then make the law of none effect through faith? God forbid: nay, we establish the law" (Rom. 3:31).

In delivering this message, Jesus was simply giving a re-interpretation of the law, parallel to but far in advance of Psalm 37. The people therefore were not to expect Him to establish the Millennial Kingdom at that time, but were to live as David instructed in Psalm 37 and wait for the establishment of the kingdom. This position is confirmed by our Lord's teaching found in Matthew, chapter 13. Here He gave the seven parables of the kingdom of heaven, the first of which was that of the sower who went forth to sow seed. The last one was that of the dragnet. The former, when properly studied, is seen to refer to Jesus and His beginning to sow the seed of the kingdom. The latter sets forth the consummation of the Christian Era. The five parables intervening between these unfold the progress of the kingdom of heaven during the present dispensation. This position is in perfect harmony with the teachings found in other passages. As Jesus was going up to Jerusalem for the last time before His death, the people thought that He intended then to establish the Millennial Kingdom. In order to disabuse their minds of that error, He spoke the parable of the pounds (Luke 19:11-27). Thus the disciples were, by implication, urged in the "Sermon on the Mount" to get right with God, to continue in His fellowship, to dwell in the Land, to do good, and to trust in Jehovah, waiting for Him to fulfill the promises found throughout the Old Testament Scriptures.

Although the Synoptic Gospels laid emphasis upon what Jesus did and taught, there are clearly reflected in them both His messianic and His divine consciousness. On the other hand, John the

Apostle, who wrote the Gospel bearing his name, laid the emphasis upon what Jesus was—namely, the God-man. Unlike Matthew, Mark, and Luke, who generally selected incidents and teachings of Jesus as He ministered to the great masses in the rural districts of Palestine, John chose his material from certain discussions which Jesus had with the religious leaders at Jerusalem. The principal facts of His life and teachings had already been set forth thoroughly by the writers of the Synoptic Gospels. Their testimony was adequate for the purpose for which it was given. It was therefore necessary only to supplement this material with a record of the speeches of Jesus and the discussions which He had had when He was at Jerusalem during the feasts—and with some other vital material. It is true that chapters 1 and 2, which give an introduction to our Lord's ministry, are an exception to the rule just stated. Of course John's account of the events of the last week is matchless. The world has been immeasurably enriched by this record of the gospel.

I am thoroughly aware of the critical position which places the composition of John in the second century. The late dating of this book is done in the interest of the rationalistic view regarding the miraculous. But positive manuscript evidence supported by patristic writings is absolutely against this view and places the date of its origin in the latter part of the first century. When compared with the Johannine Epistles and the Book of Revelation, it is seen to be by the same author who, according to the authoritative tradition of the church, was none other than John the Apostle. He was well qualified to record these matchless discourses of our Lord through which shine most gloriously His divine and messianic consciousness.

(a) *Matthew*

According to the predictions found in the Old Testament, which we have already studied, the Jewish nation was expectantly looking forward to the appearance of their Messiah who was to be born of a virgin, and who was to be of the Davidic line. Matthew, writing for the Jews, naturally traced the regal line of the house of David from Abraham to Jesus. As has been noted, the Hebrews always reckoned the progeny from the father and never from the mother. There is no exception to this rule in the Old Testament. An examination of all the facts in connection with the genealogy by Matthew shows that he was giving the regal lineage of our Lord from the standpoint of Joseph who was supposed to be the father

of Jesus, but was not. Here is his statement: ". . . and Jacob begat Joseph the husband of Mary, of whom was born Jesus, who is called Christ" (Matt. 1:16). The language is clear and decisive. Had he intended to convey the idea that Joseph was the father of Jesus, he would have so stated as he had been doing in recounting the ancestors of Joseph. The fact that he declared that Joseph was the husband of Mary, of whom was born Jesus, shows that he did not wish to convey that idea but wanted to avoid such an impression. Joseph was simply the foster father of Jesus. Luke presents the situation thus: "And Jesus himself, when he began *to teach,* was about thirty years of age, being the son (as was supposed) of Joseph, . . ." (Luke 3:23). Through Mary Jesus was a descendant of David. He was thus of the royal lineage. Through Joseph, His foster father, He had a legal right to the throne of Israel, since Joseph was also a descendant of David.

Following this genealogical table, Matthew presented the circumstances connected with the birth of Jesus. He did this by calling attention to the fact that Mary, the mother of Jesus, was espoused to Joseph at the time the Holy Spirit came upon her and engendered Jesus. Moreover, Matthew quoted the prophecy found in Isaiah 7:14 concerning the virgin birth of the Messiah and declared that this passage was fulfilled in His birth. This was to be expected. My reason for making this assertion is that the prophet foretold the miraculous conception and virgin birth of the Messiah: "Therefore the Lord himself will give you a sign: behold, a virgin shall conceive, and bear a son, and shall call his name Immanuel" (Isa. 7:14).

Daniel had shown (chap. 9) that the Messiah was to be cut off and have nothing 483 years after the return from the captivity. Since the Word of God cannot fail, He of course had to be born before the expiration of the 483-year period. There was a group in Israel which was looking for the fulfillment of these predictions.*

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*25 And behold, there was a man in Jerusalem, whose name was Simeon; and this man was righteous and devout, looking for the consolation of Israel: and the Holy Spirit was upon him. 26 And it had been revealed unto him by the Holy Spirit, that he should not see death, before he had seen the Lord's Christ. 27 And he came in the Spirit into the temple: and when the parents brought in the child Jesus, that they might do concerning him after the custom of the law, 28 then he received him into his arms, and blessed God, and said,

29 Now lettest thou thy servant depart, Lord,
According to thy word, in peace;
30 For mine eyes have seen thy salvation,

Matthew affirmed that these prophecies (Isa. 7:14; Dan. 9:26) regarding Messiah were fulfilled in the birth of Jesus of Nazareth. He is the only Hebrew who lived in this period of Israel's history and who could be considered for a moment as the legitimate candidate for the messianic office and honors. Since the prophecy had to be fulfilled at that time, since there was no one else whose birth could be considered as the realization of this prediction except that of Jesus of Nazareth, and since all the evidence that He was its fulfillment is absolute and positive, we cannot avoid the conclusion that He was and is the Hebrew Messiah, who entered the world as foretold by the prophets. The complete and overwhelming evidence for these positions is presented in *Messiah: His Nature and Person; Messiah: His Redemptive Career*, and *Messiah: His First Coming Scheduled.*

While the miraculous conception and virgin birth of Jesus is sufficient alone to establish Him as the long-expected Messiah, this conclusion is not left unsupported, but is confirmed by all the facts which are presented in Matthew's account of the gospel.

John the Baptist, of whom Josephus speaks kindly in his Jewish history, heralded the approach of the kingdom of heaven (Matt. 3:1-12). Matthew recounted in the following paragraph John's having baptized Jesus as King of the Jews. In chapter 4 he set forth vividly and graphically the temptation of the King of the Jews. In Chapters 5-7 he presented the "Sermon on the Mount," which properly is termed, "The Manifesto of the King of the Jews." The credentials of the King are set forth in the form of the narration of miracles (chaps. 8 and 9), which Jesus performed. In chapter 10 we see the announcement by the twelve disciples of the approach of the kingdom of heaven. The parables of the kingdom

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31 Which thou has prepared before the face of all peoples;
32 A light for revelation to the Gentiles,
And the glory of thy people Israel.
33 And his father and his mother were marvelling at the things which were spoken concerning him; 34 and Simeon blessed them, and said unto Mary his mother, Behold, this *child* is set for the falling and the rising of many in Israel; and for a sign which is spoken against; 35 yea and a sword shall pierce through thine own soul; that thoughts out of many hearts may be revealed. 36 And there was one Anna, a prophetess, the daughter of Phanuel, of the tribe of Asher (she was of a great age, having lived with a husband seven years from her virginity, 37 and she had been a widow even unto fourscore and four years), who departed not from the temple, worshipping with fastings and supplications night and day. 38 And coming up at that very hour she gave thanks unto God, and spake of him to all them that were looking for the redemption of Jerusalem (Luke 2:25-38).

are given in chapter 13. In chapters 21 and 22 we see the King of the Jews going to Jerusalem for the last time—at the Passover at which He was executed. We hear His denunciation of the Jerusalem authorities in chapter 23. In chapters 24 and 25 we have His prophetic discourse. In chapters 26 and 27 appears the record of the tragic death of the King, but in chapter 28 we have the account of His glorious resurrection.

Throughout this record Matthew assumed on the part of his readers a knowledge of and an unquestioned acceptance of the Old Testament as the revealed Word of God. He presented Jesus of Nazareth as being of the royal lineage and heir to the throne of His father David. He also recognized Him as "the Son of man." which appellation is doubtless an echo of Daniel 7:13, 14. Our expression, read in the light of this prediction, is seen to be a messianic title. An examination of it as it appears in the Synoptic Gospels confirms this position.

The Book of Matthew is a literary unit. It is just the type of book that would be written by a Jew of the first century to his brethren to prove that its hero, Jesus of Nazareth, was and is the Hebrew Messiah. The force of the evidence is accumulative. The implications of the miraculous conception and virgin birth are confirmed by the material in the subsequent discussions of the book. Only by arbitrary and uncritical methods, suggested by a preconceived theory, can one dissect this book, cutting out those portions that do not accord with the reader's theory. Since it is a literary unit, it must be accepted as such, or rejected entirely as false. To be more specific, one cannot accept the "Sermon on the Mount," as is generally done even by the most advanced rationalistic critics, and remove or reject those portions where the miraculous elements shine out most strongly. If one accepts as true this Sermon, in which are reflected the messianic consciousness of Jesus and of His being on an equality with God, one cannot consistently eliminate any other portion of the book because of its narrating the miraculous. One must therefore either reject the whole book as a pure fabrication, or one must accept it as a genuinely authenticated, inspired document of recorded, historical facts. Only the ultra-radical rationalists have got the consent of their minds to go to such extreme limits. These critics can dispose of the evidence only by denying the historicity of Jesus of Nazareth himself and by manipulating the facts of the record and of the times to fit into their preconceived ideas and beliefs.

To my Jewish friends, let me say that we have in the gospel according to Matthew an authentic account of the life and labors of Jesus of Nazareth, your Messiah and Saviour. In this connection, let me also say that the Hebrew people of the first century were thoroughgoing Trinitarians. This fact is seen from the teaching of Moses and the prophets and from the midrashic literature coming from the early centuries of the Common Era. For further proof of this position reread Chapter IV of this volume. Also consult my book, *The Eternal God Revealing Himself to Suffering Israel and to Lost Humanity*. For additional proof, see the small booklet, *The Great Mystery: or How Can Three Be One?* by Rev. C. W. H. Pauli. The trinitarian position was assumed by Matthew as being the belief of the Jews for whom he wrote.

The Hebrews of the first century had the correct idea regarding Messiah's * being the Son of God. As proof of this assertion one only has to turn to the oath administered by Caiaphas the high priest to Jesus when He was on trial. "And the high priest said unto him, I adjure thee [Jesus of Nazareth] by the living God, that you tell us whether you are the Messiah, the Son of God" (Matt. 26:63, literal translation). This is an official attitude uttered by the high priest of the Jewish nation at that time. It reflects in the clearest manner their conception that the Messiah was to be the Son of God. To Caiaphas Jesus replied, "Thou hast said: nevertheless I say unto you, Henceforth ye shall see the Son of man sitting at the right hand of power, and coming on the clouds of heaven" (Matt. 26:64). Martha, the sister of Lazarus, echoed this belief. "She saith unto him, Yea, Lord: I have believed that thou art the Christ [Messiah], the Son of God, *even* he that cometh into the world" (John 11:27). We see the same belief in Peter's reply to the Lord Jesus as to his opinion regarding Him. "And Simon Peter answered and said, Thou art the Christ, the Son of the living God" (Matt. 16:16). These statements are sufficient to demonstrate the fact that the Jews of the first century believed the Messiah to be the Son of God.

When John made the announcement that the time was fulfilled and the kingdom of heaven was at hand, the nation was stirred from center to circumference. The great masses of the people went out

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* *Messiah* in Hebrew means "anointed." But transliterated through the Greek into English it is *Christ*. "He findeth first his own brother Simon, and saith unto him, We have found the Messiah (which is, being interpreted, Christ)" [John 1:41].

to hear John deliver his message and accepted baptism at his hands without question. In his instructions he urged them to look forward to the one who would follow him, and who was mightier than he. The unanimous reception accorded his preaching shows conclusively that the nation as a whole was expecting the appearance of the kingdom of God, which was to be ushered in, according to prophetic predictions, by the Messiah. Doubtless this expectation of His appearance at that time was based upon the prophecy of Daniel, chapter 9. Rabbi Abba Hillel Silver in *Messianic Speculation in Israel* has proved from rabbinical sources that the Jews of the first century were expecting Messiah to appear in the second quarter of that century.

From the facts just presented we see that the Hebrew people of the first century held the trinitarian position, which fact Matthew assumed as true and wrote accordingly; that they understood the person and nature of Messiah, that is, that He would be God in human form; and that they were expecting His advent at that time. The thing which they did not understand about Him was that He would suffer and die at His first coming. They were looking for a triumphant Messiah who would throw off the Roman yoke and establish Israel as the head of the nations. Why did they not expect Him to suffer and die at that time as the prophets had foretold? The answer is to be found in the following facts: There are four types* of messianic prophecy. The first presents Messiah's first coming only; the second deals with His second coming exclusively; the third blends a description of the two advents into a single picture as if all the items connected with both events were to transpire at the same time; and the fourth type gives the entire outline of Messiah's redemptive career, consisting of the two comings separated by the interval during which He, after being rejected by the nation, is seated at the right hand of the throne of God. The people as a whole refused to consider any of these four types except the second one. The reason for this attitude was that they were very eager for a Messiah who would come in glory and power and make them head of the nations. Unfortunately the people, engaging in much wishful thinking, became blinded to the facts as set forth by the prophets. Because of this attitude, the nation had not learned about His sufferings. Even the disciples of

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* For further proof of this position, see "Four Types of Messianic Prophecy" in *The World's Greatest Library Graphically Illustrated.*

Jesus were not expecting Him to suffer and to die not knowing that it was for this very purpose that He came into the world. After He had been with them three years, teaching them the great fundamentals of the faith, He, only six months before His crucifixion, foretold His death at Jerusalem. Immediately Peter rebuked Him, saying that such a tragedy should never befall Him. From this time forward He instructed His disciples concerning His death. When He was crucified, the apostles gave up hope. When, however, He arose from the dead, they were begotten again "unto a living hope by the resurrection of Jesus Christ from the dead" (I Pet. 1:3). Israel's failure therefore to study all that the Word said in regard to Messiah's coming and redemptive work caused her to take only a partial view of things. This distorted conception of Him and His work caused her as a nation not to recognize but to reject Him.

But to those who were familiar with the entire prophetic program as it is related to Messiah, Jesus and His work appeared the normal fulfillment of the messianic hope. They therefore, when the facts were brought before them, accepted Him and entered into the joy of salvation.

The Gospel of Matthew has indeed a marvelous message for the Jewish people today who know the Old Testament teaching concerning the Trinity and Messiah's true nature—that He is the God-man—and who know that, according to the prediction, He was to appear in the first century of the Christian Era and suffer and die —to make atonement for sin. To those, however, who do not know these things, the gospel record of Matthew is more or less an enigma. It is therefore imperative for the Jew to know the correct teaching of the Old Testament on these points in order that he may understand the message of Matthew, which tells him specifically of the fulfillment of the Old Testament predictions in the person of Jesus of Nazareth.*

(b) *Mark*

According to the latest discoveries of New Testament scholars Mark was the first of our Four Records of the gospel. He wrote for the Roman people who liked men of action. Thus, Mark, led by the Holy Spirit, selected those materials from the deeds and

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* See my free booklet *Preparing the Jew for the New Testament and a New Testament for the Jew.*

teachings of Jesus which would present Him to his audience in the light which would appeal to their hearts.

If one will study carefully this record of the gospel, one will see that, though Mark is laying the emphasis upon what Jesus did and taught, he at the same time assumed His divine-human nature.

He said nothing about the virgin birth because the Romans were not particularly interested in that subject. To set forth the facts on this subject did not necessarily come within the scope of his purpose. It appears that it was his plan to present Jesus as a man of action, who dealt with the great masses of the common people. He therefore, after giving a brief statement of the ministry of John the Baptist, the herald of Jesus, recounted His baptism and temptation. He then plunged into recording the Great Galilean Ministry. It was not therefore in Mark's plan to recount these matters. This short narrative of our Lord's life has an attraction for and gripping power upon the heart of the one who wishes to get the facts in the shortest space and time.

(c) *Luke*

From all the facts it appears that Luke wrote especially for the Greeks, who loved beauty and grandeur. We could therefore say that he had as his ideal the presentation of Jesus as a perfect man. At the same time he recognized that Christ was more than human —that He was the divine-human Saviour of the world. In his prologue (1 : 1-4) he informed us why he undertook to write the life of Christ. Inasmuch as others had attempted to do so, he took it in hand to draw up an *orderly narrative,* starting from the first, so that Theophilus, the reader, might know, with certainty, the things wherein he had been instructed. In his statement Luke tells why he wrote, his plan of procedure, and his ultimate object in doing so. An examination of Mark shows that the writer observed the chronological order of events in the main. When one lays the Gospel of Luke beside that of Mark, one sees that Luke, in all his material which is parallel with Mark, is likewise chronological. But, since Luke informs us that it was his purpose to give a full and complete account, we see that he of necessity had to start with the birth narrative and the genealogy of Jesus, which he traces back to Adam. Thus chapters 1-3, in which these details are narrated, constitute an integral part of his record. To delete them, as some rationalists would have us do, would be to mutilate his document. He recounts the facts regarding the

miraculous conception and virgin birth of Jesus, but does not tie it up with the Old Testament predictions as did Matthew. The reason for this is evidently that he did not have the Hebrews in mind. On the contrary, he realized that he was writing to a people who were not conversant with the Old Testament. It would not therefore aid him in his purpose to preface his account of the virgin birth by quotations from the Hebrew Scriptures.

The miraculous elements found in the birth narratives of John the Baptist and Jesus are strengthened and confirmed by the data of the entire book. Since Jesus was begotten of the Holy Spirit and was born of the virgin, the portrait appearing throughout the body of the book is in perfect conformity with the data of chapters 1 and 2. Thus the cumulative evidence of Luke confirms indisputably the proposition that Jesus was God who entered the world by virgin birth.

Luke, the most beautiful book in the world, gives the fullest account of the gospel. In chapters 9:51—18:34 he presents a wealth of information that is not given by any of the other writers, and that supplements them greatly. His contribution to our knowledge of the events of the last week of our Lord's life is of inestimable value. No person can claim to be well-educated who is not familiar with this matchless account of our Lord's life.

(d) *John*

A close examination of the gospel according to John discloses the fact that he laid the emphasis upon Jesus as the God-man. It was necessary for him to supplement the material already appearing in the Synoptic Gospels by the matchless discourses and discussions which Jesus had with the Jerusalem authorities. Thus that which was lightly touched upon by the Synoptics is boldly asserted by John.

John assumed on the part of his readers a knowledge of Jesus in general as He went about Palestine engaged in His work among the masses. He therefore was led by the Spirit of God to record the matchless discourses especially, which Jesus delivered to the authorities at Jerusalem. These discussions of course naturally centered around the person of Christ and His claim to being the Son of God. John therefore lays emphasis, not so much upon what Jesus did, as upon what He was. I therefore urge everyone to read this record most earnestly and prayerfully, asking the Lord to open

his eyes that he might see the wonderful things set forth in this marvelous book.

In the writers of the Four Records of the gospel we have four independent witnesses, each of whom tells a consistent story. Each one presented Jesus from his particular point of view, using that material which would assist in reaching his objective. Naturally, in the testimony of independent, truthful witnesses, there are similarities and dissimilarities. They will agree in the main. At the same time there will be seeming differences, which however, when all the facts are known, will be seen to present a glorious harmony. All truth is in agreement. Whenever there is a seeming discrepancy, let us remember that it will disappear with a full knowledge of all the facts. The similarities therefore are due to the fact that all are speaking of the same person, Jesus, and the same events; the dissimilarities are in like manner due to the differences of the individuality and personal habits of each separate writer.

If the reader wishes to pursue this special phase of our investigation further and desires to see indisputable evidence that the Four Records of the life of Jesus are genuine, authentic documents, he should procure the volume, *An Examination of the Testimony of the Evangelists,* by Simon Greenleaf, late Dane Professor of Law in Harvard University and author of *Treatise on the Law of Evidence.* Greenleaf's book on evidences is recognized as the standard work on this subject. In the volume first mentioned above, our talented author brought all his legal and critical acumen to bear upon the subject and has shown, beyond a peradventure, that these records are genuine and that their testimony regarding Jesus and His life is unimpeachable. Should any of my readers have any doubts regarding these records, he owes it to himself to procure this volume by this eminent jurist and weigh the evidence for himself. To fail to do so is proof of insincerity, or of indifference, to the greatest subject in the world. May God enable each of us to seek the truth and to have courage to take our stand upon it when we find it.

4. THE SINLESS CHARACTER OF JESUS OF NAZARETH

The Four Gospel records present Jesus as the peerless, spotless Son of God. They do so by the omission of any reference to mistakes or failures. According to John 8:46 Jesus challenged His enemies to point out a single sin of which He was guilty. They

of course were unable to do so, the reason being that there were none to which they could call attention.

Though Jesus was human, was He like other men? My answer is, Positively not! The reason for my dogmatism rests upon several facts. The reader will recall that in discussing the expression, "the seed of the woman," I called attention to the fact that this term implied something unique about the Messiah. He would have a human mother but not a human father. This fact would make His fleshly nature entirely different from that of all who are born by natural generation, having both natural father and mother. Thus in the first Book of Moses we see that the foundation was laid by the Almighty himself for the doctrine that Messiah's nature would be entirely different from that of all other men. We have already seen that He was begotten by the Holy Spirit, according to unimpeachable historical records, and was born of the Virgin Mary. This fact was in fulfillment of the original prediction in Genesis 3:15—"And I will put enmity between thee and the woman, and between thy seed and her seed: he shall bruise thy head, and thou shalt bruise his heel." The one who believes these facts—both the original prophecy and the fulfillment—can understand in a measure what the Apostle Paul meant in Romans 8:3: "For what the law could not do, in that it was weak through the flesh, God, sending his own Son in the likeness of sinful flesh and for sin, condemned sin in the flesh." Messiah came "in the likeness of sinful flesh" in order that He might condemn sin in the flesh. His bodily appearance seemed to be the same as that of other men; nevertheless it was not. The likeness was simply in appearance only; His nature was entirely different. This language can mean only that which I have just stated. From this fact we see that Jesus of Nazareth was a unique character, differing from all other men.

Concerning our Lord the apostle again said, "Him who knew no sin he made *to be* sin on our behalf; that we might become the righteousness of God in him" (II Cor. 5:21). From this passage we learn that, though Christ had the human, fleshly nature, He did not know sin. This assertion means that Jesus did not have sin in His flesh. What is sin in the flesh? (Though this point was discussed in Chapters IX and X, it is necessary to glance at it in this connection.) Paul refers to it in Romans 7:17. Before making this statement, however, he, in effect, said that, if he did that which he did not wish to do and at the same time failed to

do that which he desired, it was no longer he who did it "but sin which dwelleth in" him. Sin might be called *spiritual gravity,* which pulls all men downward. In Paul's saying that Christ knew no sin, he affirmed that He did not have sin in the flesh; nevertheless He became a sin offering in our behalf in order that we who accept Him might become the righteousness of God in Him.

In the Epistle to the Hebrews (I believe that Paul wrote this letter), Paul declared, "For such a high priest became us, holy, guileless, undefiled, separated from sinners, and made higher than the heavens; who needeth not daily, like those high priests, to offer up sacrifices, first for his own sins, and then for the *sins* of the people: for this he did once for all, when he offered up himself" (Heb. 7:26, 27). In this passage the apostle asserted that Christ as a man was holy, guileless, undefiled, separated from sinners, and made higher than the heavens. The only construction that can be placed upon this passage is that our Lord was different from all other people. He entered the world differently, in that He was begotten of the Holy Spirit and born of the virgin. He did not have sin in the flesh; neither did He commit any sin.

The Apostle John in his first epistle (3:5) declared, "And ye know that he [Christ] was manifested to take away sins; and in him is no sin." These, and other passages which might be brought forth, prove conclusively that Jesus of Nazareth was unique in that, though He was a man, yet He was apart from all sin. He therefore stands on a plane infinitely higher than the one on which men live. Remember that John was inspired in his declaration that "In the beginning was the Word, and the Word was with God, and the Word was God. . . . And the Word became flesh, and dwelt among us (and we beheld his glory, glory as of the only begotten from the Father), full of grace and truth. . . . For of his fulness we all received, and grace for grace. For the law was given through Moses; grace and truth came through Jesus Christ. No man hath seen God at any time; the only begotten Son [God only begotten, according to the true text], who is in the bosom of the Father, he hath declared *him*" (John 1:1-18). Jesus was indeed the God-man, having a human nature free from sin and different from all men.

The psalmist in vision, seeing the Messiah, addressed Him:

> Thou art fairer than the children of men;
> Grace is poured into thy lips:
> Therefore God hath blessed thee for ever (Ps. 45:2).

Here the psalmist sees Messiah in His perfect nature as the Man among men, and yet he cannot classify Him with the sons of men. He stands out from them although He is man. The facts which we have just discovered both in the prediction and in the fulfillment show why Messiah is this unique character. He was pure and holy in His very being—He never knew any sin. He was indeed the spotless Lamb of God that taketh away the sin of the world.

5. UNION OF THE TWO NATURES IN CHRIST

We have already proved that Jesus of Nazareth was the God-man. The evidence is so very positive that there is no possibility of doubt for the one who receives the Bible as the inspired, inerrant Word of God. Many questions arise in the mind of the thoughtful reader regarding Him. Did He have an actual human body? Did a human spirit dwell therein? Was He a dual personality in that He had a human spirit and likewise the divine nature? Or did the divine Spirit take the place of the human? In order to clear up these puzzling questions, we must study the evidence.

a. *Statements regarding Christ's Human Nature*

(1) *His Body*

That Christ had an actual human body is seen from John's telling us that the Word which was in the beginning with God and which was God became flesh and dwelt among us (John 1:1-14). *Flesh,* in this passage, refers to His actual body consisting of flesh and bones; for, we are told, this Word *dwelt among us.* These words can mean nothing other than that Christ had an actual, literal body. The same apostle informs us that he and his fellow-disciples had seen Christ with their own eyes, had heard Him with their own ears, and had handled Him (His body) with their own hands. Here is his testimony:

1 That which was from the beginning, that which we have heard, that
which we have seen with our eyes, that which we beheld, and our hands
handled, concerning the Word of life 2 (and the life was manifested, and
we have seen, and bear witness, and declare unto you the life, the eternal *life,*
which was with the Father, and was manifested unto us); 3 that which we
have seen and heard declare we unto you also, that ye also may have fellow-
ship with us: yea, and our fellowship is with the Father, and with his Son
Jesus Christ: 4 and these things we write, that our joy may be made full
(I John 1:1-4).

In the birth narrative, recorded in Matthew, chapter 1, and Luke, chapter 2, we are told that Jesus was born of the Virgin Mary who became impregnated by the over-shadowing power of the Holy Spirit. When these records are allowed to give their message, there can be but one conclusion: Jesus of Nazareth had an actual, literal body.

When John wrote his epistles, the gnostic heresies were disturbing the churches. One of these fanatical groups was known as the Docetic Gnostics, because they claimed that Christ only *seemed* to have a body, whereas, according to them, He did not. In order to combat this serious error, John made the following declaration: "Hereby know ye the Spirit of God: every spirit that confesseth that Jesus Christ is come in the flesh is of God: 3 and every spirit that confesseth not Jesus is not of God: and this is the *spirit* of the antichrist, whereof ye have heard that it cometh; and now it is in the world already" (I John 4:2, 3). Note the clause, "every spirit that confesseth that Jesus Christ is come in the flesh is of God: and every spirit that confesseth not Jesus is not of God. . . ." The more literal, accurate translation of the Greek is, "every spirit that confesseth that Jesus Christ has come in the flesh is of God. . . ." The participle rendered, in the Revised Version, "is come" is in the perfect tense, indicating completed action. John therefore asserted that Jesus Christ, the Eternal Word, had come* in the flesh—had appeared in an actual, literal human body.

(2) *His Spirit*

That Jesus had a human spirit is quite evident from this statement: "And Jesus advanced in wisdom and stature, and in favor

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*I John 4:2 must not be confounded with II John 7. The statement in the latter reference asserts, "For many deceivers are gone forth into the world, *even* they that confess not that Jesus Christ cometh in the flesh." The word "cometh" is the translation of the present participle, which is never used in referring to completed action in the past. It is timeless and must be interpreted in connection with the main verb. It usually indicates contemporaneous or prospective action. But the facts of each context must be consulted to determine its exact significance in a given case. In view of the meaning of this participle, it is quite evident that the apostle was speaking of the deceivers who deny that Jesus Christ will come back to the earth in that same body in which He went to heaven, as we read in Acts 1:10, 11: "And while they were looking stedfastly into heaven as he went, behold two men stood by them in white apparel; 11 who also said, Ye men of Galilee, why stand ye looking into heaven? this Jesus, who was received up from you into heaven, shall so come in like manner as ye beheld him going into heaven."

with God and men" (Luke 2:52). According to this quotation, Jesus advanced in wisdom as well as growing in physical stature. His increase of wisdom and knowledge could only be in the realm of the human spirit. Additional proof is found in His statement to the three disciples: "My soul is exceeding sorrowful, even unto death: abide ye here, and watch with me" (Matt. 26:38). Notice the following record:

33 When Jesus therefore saw her weeping, and the Jews *also* weeping who came with her, he groaned in the spirit, and was troubled, 34 and said, Where have ye laid him? They say unto him, Lord, come and see. 35 Jesus wept. 36 The Jews therefore said, Behold how he loved him! (John 11:33-36).

From this passage we learn that Jesus groaned in His spirit and likewise wept. This language can refer to nothing other than a human spirit. We again get a glimpse of His human spirit in John 12:27: "Now is my soul troubled; and what shall I say? Father, save me from this hour. But for this cause came I unto this hour." From these statements we see that the Lord Jesus Christ had a human spirit as well as a physical body.

(3) *The Man Christ Jesus*

In John, chapter 8, we read of a controversy that the Jews had with our Lord. They became enraged against Him to the point that they were seeking to kill him. To them He declared,

"40 But now ye seek to kill me, a man that hath told you the truth, which I heard from God: this did not Abraham" (vs. 40).

Jesus spoke of Himself as "a man" whom they were seeking to kill. If He were not a man in the proper sense of the word, He could not have used this language. What constitutes a man? Spirit and body. Jesus therefore spoke of Himself as a man. Since He did not qualify His statement, we must understand that He used this word with its regular meaning.

On the day of Pentecost Peter preached to a vast multitude in Jerusalem, the account of which is found in Acts, chapter 2. Addressing his audience, he proclaimed,

22 Ye men of Israel, hear these words: Jesus of Nazareth, a man approved of God unto you by mighty works and wonders and signs which God did by him in the midst of you, even as ye yourselves know; 23 him, being delivered up by the determinate counsel and foreknowledge of God, ye by the hand of lawless men did crucify and slay: 24 whom God raised up, having

loosed the pangs of death: because it was not possible that he should be holden of it (Acts 2:22-24).

The apostle spoke of Jesus as "a man approved of God." Paul in Romans 5:15 likewise designated him as "the one man, Jesus Christ." To Timothy he also declared, "For there is one God, one mediator also between God and men, *himself* man, Christ Jesus . . . " (I Tim. 2:5). From these utterances we see that the Apostles considered Jesus as a man—perfect in every particular.

The Scriptures present Jesus as a normal, human being, acting and reacting to people and situations as a man does. For instance, He became hungry (Matt. 4:2); and thirsty (John 19:28). After a long journey He was weary and sat at the well in Samaria (John 4:6). When He was in the boat, He fell asleep (Matt. 8:24). He looked upon a young man and loved him (Mark 10:21). Seeing vast multitudes of tired, weary people, He was moved with compassion toward them (Matt. 9:36). At Nazareth He looked upon His audience with righteous indignation and anger because He was grieved at the hardness of their hearts (Mark 3:5). Throughout His life He made supplications and prayers to God with tears and groanings (Heb. 5:7). As He approached the cross, His holy being naturally shrank from it and He prayed, "Now is my soul troubled; and what shall I say? Father, save me from this hour" (John 12:27). From these passages and many others which space forbids my quoting, we can see that our Lord was a man, perfect in every particular. About this proposition there can be absolutely no doubt.

b. *Statements Regarding Christ's Divine Nature*

We have already seen abundant evidence that Jesus of Nazareth was God in human form. In this connection therefore I shall refer only to John 1:1-18, which gives us what might be called the "biography of the Word." This Word was in the beginning—eternity prior to the creation of the universe—with God and was God. As we learn from the Old Testament, frequently He appeared to the patriarchs as "the angel of Jehovah." He was "God only begotten," who was the very embodiment of grace and truth. In this connection I shall ask the reader to study those classic passages which speak of His divine nature, such as Philippians 2:5-11; Colossians 1:14-17; and Hebrews, chapter 1. From these and many other passages, it is obvious that the man Christ Jesus was God in human form, the God-man.

1 God, having of old time spoken unto the fathers in the prophets by divers
portions and in divers manners, 2 hath at the end of these days spoken
unto us in *his* Son, whom he appointed heir of all things, through whom also
he made the worlds; 3 who being the effulgence of his glory, and the very
image of his substance, and upholding all things by the word of his power,
when he had made purification of sins, sat down on the right hand of the
Majesty on high; 4 having become by so much better than the angels, as he
hath inherited a more excellent name than they. 5 For unto which of the
angels said he at any time,

Thou art my Son,
This day have I begotten thee? and again,
I will be to him a Father,
And he shall be to me a Son?

6 And when he again bringeth in the firstborn into the world he saith, And
let all the angels of God worship him. 7 And of the angels he saith,

Who maketh his angels winds,
And his ministers a flame of fire:

8 but of the Son *he saith,*

Thy throne, O God, is for ever and ever;
And the sceptre of uprightness is the sceptre of thy kingdom.

9 Thou hast loved righteousness, and hated iniquity;
Therefore God, thy God, hath anointed thee
With the oil of gladness above thy fellows.

10 And,

Thou, Lord, in the beginning didst lay the foundation of the earth,
And the heavens are the works of thy hands:

11 They shall perish; but thou continuest:
And they all shall wax old as doth a garment;

12 And as a mantle shalt thou roll them up,
As a garment, and they shall be changed:
But thou art the same,
And thy years shall not fail.

13 But of which of the angels hath he said at any time,
Sit thou on my right hand,
Till I make thine enemies the footstool of thy feet?

14 Are they not all ministering spirits, sent forth to do service for the sake
of them that shall inherit salvation? (Heb. 1:1-14).

5 Have this mind in you, which was also in Christ Jesus: 6 who, existing
in the form of God, counted not the being on an equality with God a thing
to be grasped, 7 but emptied himself, taking the form of a servant, being
made in the likeness of men; 8 and being found in fashion as a man, he
humbled himself, becoming obedient *even* unto death, yea, the death of the
cross. 9 Wherefore also God highly exalted him, and gave unto him the
name which is above every name; 10 that in the name of Jesus every
knee should bow, of *things* in heaven and *things* on earth and *things* under
the earth, 11 and that every tongue should confess that Jesus Christ is Lord,
to the glory of God the Father (Phil. 2:5-11).

c. *Statements regarding the Two Natures Ascribed to the One Person, Jesus Christ*

On this point Dr. A. H. Strong, in his *Systematic Theology,* gives us this comment: "The attributes and powers of both natures are ascribed to the one Christ, and conversely, the works

and dignities of the one Christ are ascribed to either of the natures, in a way inexplicable, except upon the principle that these two natures are organically and indissolubly united in a single person (examples of the former usage are Rom. 1:3 and I Pet. 3:8; of the latter, I Tim. 2:5 and Heb. 1:2, 3)." Romans 1:3 reads as follows: "concerning his Son, who was born of the seed of David according to the flesh." From the context it is clear that Paul was speaking of Christ and of His being the Eternal Son of God. On the other hand, he spoke of the natural birth of Jesus. Thus in talking of the two natures, the apostle centered his remarks in the one person, Jesus Christ of Nazareth.

On the other hand, the dignities and the work of meditation between God and man are attributed to the human nature of Christ Jesus in I Timothy 2:5. But in Hebrews 1:3 these very things are ascribed to His divine nature. As another illustration of this principle I wish to call attention to John 8:58: "Jesus said unto them, Verily, verily, I say unto you, Before Abraham was born, I am." The man Christ Jesus who was born and lived in the first century of the present era declared that He was before Abraham, who lived in the days of Hammurabi of Babylon, approximately two thousand years before Jesus was born. Nevertheless our Lord, the man Christ Jesus, spoke of His being in existence at that time. This language reveals a unity—an indissoluble union between the divine nature (which was not only in existence in the days of Abraham but throughout all eternity of the past) and the human spirit of the man Jesus of Nazareth.

What is the true explanation of the phenomenon which we meet throughout the Scriptures regarding this unity of the personality of Jesus Christ of Nazareth? A clew to the proper interpretation seems to appear in the language of Gabriel to Mary. In Luke 1:30-33 is the record of his announcement concerning her being honored with becoming the mother of our Lord. In reply she asked Gabriel how this prediction could be fulfilled since she knew no man. His response was: "The Holy Spirit shall come upon thee, and the power of the Most High shall overshadow thee: wherefore also the holy thing which is begotten shall be called the Son of God" (Luke 1:35). The expression, "the holy thing which is begotten," seems to indicate that the child thus begotten is, not *impersonal,* but *un-personal*—does not come to consciousness in the ordinary way. Notwithstanding the uniqueness of this one, He

shall be called and recognized as "the Son of God." This statement has led certain theologians to conclude that the child thus begotten by the Holy Spirit came to consciousness only in union with the divine nature. There was no consciousness of the human spirit of Jesus apart from His Deity. His human nature therefore came to consciousness in union with His divine nature. This explanation, it seems to me, is the only one that is adequate and that will harmonize all the data bearing on the subject. With this understanding we can see how Jesus could say that before Abraham was He existed.

Our Lord was thoroughly human—in all that the word indicates—but apart from sin. At the same time He was God—in the fullest sense of that term. There was a union between the divine nature and the human spirit in such a way and at such a time as to allow of only one consciousness. In other words, He was not God *and* man but was *the* God-man. The union of the divine with the human in the manner just explained constituted Him the spiritual head of the new race—the company of regenerated, born-again, saved people. This truth is set forth in I Corinthians 15:45: "So also it is written, The first man Adam became a living soul. The last Adam *became* a life-giving spirit." Adam, who was created, became a living soul; the last Adam, Jesus Christ of Nazareth, became a life-giving spirit. Adam was the source and beginning of the human family, for all men upon the earth today have descended from him as we have already seen in Chapter VIII. The man, Christ Jesus—the God-man—became a life-giving Spirit. This statement cannot be said with reference to the divine nature, because it has been the same and will continue to remain the same forever. Neither can this language refer simply to the human side of Christ's life, because that could not of itself impart life. But by *the union of the divine and the human,* as just explained, Jesus the God-man became the life-giving spirit. He communicates His own spiritual life to those who accept Him as Lord and Saviour.

Isaiah doubtless had this thought in mind when he declared that the Messiah would be called "the everlasting Father" (Isa. 9:6). In Revelation 22:16 Jesus speaks of Himself not simply as the *offspring* of David, which statement is true, but also as the *root* of David—the one from whom David derived his life. The Apostle John reports Jesus as saying that He, the Son, gives life to whom He will (John 5:21). In the parable of the vine and the branches,

Christ claims that He is the vine and that the branches, His disciples, derive their life from Him. Those who accept Him as their atonement and their Saviour come into vital touch with Him, and He imparts His life to them.

It is not enough for us to have an intellectual understanding of these great and marvelous truths concerning Jesus Christ of Nazareth, the God-man. He offers *life* to one and all. We, as lost sinners, must come to Him in simple trust, accept Him as our Saviour and Redeemer, and allow Him to give us that life.

B. *The Constituent Elements of the Atonement*

Some theologians confine the atonement to the death of Christ on the cross; others include in it the resurrection; while others conceive of it as embracing also the resurrection and Christ's mediatorial work in heaven at the present time. Since He is to be a priest as well as a king upon His throne (Zech. 6: 12-14) during the great Kingdom Age, still others might include in it His ministry of this future time. One's use of the term is determined by one's particular perspective in a given case. Since in this treatise, I have approached the subject from the standpoint of the Levitical sacrifices—especially the ritual of the Day of Atonement—I have included in this term the death of Christ, His resurrection, His ascension, and His present intercessory ministry in the heavenly sanctuary during the present age, which culminates with Israel's accepting Him at the close of the Tribulation—"the time of Jacob's trouble"—and His completely fulfilling the reconciliation foreshadowed by the ritualism of the Day of Atonement.

As I already stated, there are various theories regarding the atonement, each being built upon some one phase of the truth, without due regard to all the elements entering therein. Because of limited space, I shall be unable to enter into a discussion of these different explanations, but shall examine only the various elements entering into it and allow the reader to form his own theory—if he wishes to do so.

According to Isaiah 53: 10 Jehovah the Father was pleased to bruise King Messiah and to put Him to grief. His execution, according to this statement, was conceived in the heart of God Almighty. According to the Apostle Peter on the Day of Pentecost Jesus of Nazareth was "a man approved of God unto you [the Jewish nation] by mighty works and wonders and signs which God did by him in the midst of you, even as ye yourselves know;

him, being delivered up by the determinate counsel and foreknowledge of God, ye by the hand of lawless men did crucify and slay . . ." (Acts 2:22, 23). From this statement we learn that God the Father was the one who predetermined the crucifixion of Christ. Truly we have been redeemed "with precious blood, as of a lamb without blemish and without spot, *even the blood* of Christ: who was foreknown indeed before the foundation of the world . . ." (I Pet. 1:19, 20).

Though Jehovah the Father determined the execution of Messiah, Israel was the human agent who was to carry out the divine decree. As we have seen in Isaiah, chapter 53, Messiah is rejected by the entire nation—with the exception of a small minority who knew the Scriptures and recognized Jesus as the true Messiah. The mode of execution is set forth in Psalm 22: 1-21. That Israel as a nation was the divinely chosen agent to carry out this decree was clearly foreshadowed by the ritual concerning the sacrifices. We have already seen in the discussion of this subject that the worshiper brought his sacrifice—an animal without blemish—to the appointed place, laid his hands upon the victim, and then slew it. Such was the ritual for the offerings made by the individual. But on the Day of Atonement—Yom Kippur—Israel presented the two he-goats for the sin offering. The high priest received these and slew the one upon whom the lot fell "for Jehovah" and with this blood made atonement for the sins of the nation. This part of the ritualism, as all other details of the ceremony, is laden with deep significance. The high priest—as the representative and head of the priestly tribe—slew the sacrifice. His doing this as the representative of the nation was typical and signified the fact that the nation of Israel—"a kingdom of priests and a holy nation" (Ex. 19:5, 6)—would offer up Messiah as "the lamb of God that taketh away the sin of the world" in fulfillment of Isaiah, chapter 53.

The leaders in the rejection of Messiah acted in ignorance. They considered Jesus of Nazareth as an imposter who was attempting to lead the nation astray. As He hung upon the cross, He prayed in their behalf saying, "Father forgive them; for they know not what they do" (Luke 23:34).

To an audience in Jerusalem the Apostle Peter declared, "And now, brethren, I know that in ignorance ye did it [the execution of the Messiah], as did also your rulers" (Acts 3:17). Paul likewise in Antioch of Pisidia affirmed the same thing: "For they that dwell in Jerusalem, and their rulers, because they knew him not, nor the

voices of the prophets which are read every sabbath, fulfilled *them* by condemning *him*" (Acts 13:27). From these scriptures we see that many who called for the execution of the Messiah did it ignorantly and indeed were sincere. Of course there were some hypocrites among them as is the case in any large group of people.

According to Acts 2:23, the Jewish leaders—Sanhedrin—in executing King Messiah, simply carried out the divine decree by the hands of lawless men—men without the law of Moses, the Romans.

But one's ignorance is no excuse. God had foreshown that His Messiah was thus to be executed. The leaders of Israel were to blame in not recognizing him and in not knowing the Scriptures which were read every Sabbath. God generally uses men and means to carry out His divine plans. He thus used the Assyrian to punish Judah for her sins (Isa. 10:5-12). After He had used this wicked aggressor, the Lord punished him for his own individual sins and his ill-treatment of the Jews. Thus He does with every individual.

Since the execution of Messiah was ordained of God to make atonement for man's sins and since the leaders of Israel of the first century, as we shall see, simply carried out the divine decree in ignorance, we Christians today should learn all the facts and should present them in a kindly spirit of helpfulness and love toward the Hebrew people and should not dub them as "Christ killers"; for by so doing we engender anti-Semitism, do a grave injustice to our Lord's brethren according to the flesh, and hinder the progress of the truth.

1. THE DEATH OF CHRIST

The keynote of the doctrine of atonement was sounded by John the Baptist in these memorable words: "Behold, the Lamb of God, that taketh away the sin of the world!" (John 1:29). Christ as the Lamb of God—the great Sin-bearer of the world—is the central doctrine of all Scripture. A failure to see this point is to throw all other doctrines more or less out of focus. Let us therefore seek the biblical teaching on this subject.

In the first place, let us note what our Lord said in regard to His death. In admonishing His disciples to serve one another rather than to seek prominence among men, He declared, "Even as the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many." A ransom is that which

The Garden of Gethsemane where Jesus the Messiah prayed before His arrest, trial, and execution (Matt. 26:36-46).

36 Then cometh Jesus with them unto a place called Gethsemane, and saith unto his disciples, Sit ye here, while I go yonder and pray. 37 And he took with him Peter and the two sons of Zebedee, and began to be sorrowful and sore troubled. 38 Then saith he unto them, My soul is exceeding sorrowful, even unto death: abide ye here, and watch with me. 39 And he went forward a little, and fell on his face, and prayed, saying, My Father, if it be possible, let this cup pass away from me: nevertheless, not as I will, but as thou wilt. 40 And he cometh unto the disciples, and findeth them sleeping, and saith unto Peter, What, could ye not watch with me one hour? 41 Watch and pray, that ye enter not into temptation: the spirit indeed is willing, but the flesh is weak. 42 Again a second time he went away, and prayed, saying, My Father, if this cannot pass away, except I drink it, thy will be done. 43 And he came again and found them sleeping, for their eyes were heavy. 44 And he left them again, and went away, and prayed a third time, saying again the same words. 45 Then cometh he to the disciples, and saith unto them, Sleep on now, and take your rest: behold, the hour is at hand, and the Son of man is betrayed into the hands of sinners. 46 Arise, let us be going: behold, he is at hand that betrayeth me.

is paid for the release of a captive. Because of this fundamental conception in the Word, the early Greek church fathers asserted that Christ paid a given ransom to Satan for the release of the children of God. In reply to this extreme position, let me say that in a comparison usually there is only one point of contact. To try to make an illustration fit in all points is disastrous. This theory ignores the fact that God is sovereign and that Satan can do nothing except at the permission of the Almighty. These facts we have already learned from other passages of the Word. In the light of these truths, it is illogical to assert that Christ paid a ransom to Satan. Since by His death those who accept His atonement are freed and liberated, we must not read any more into this comparison than that. Thus from this one statement we see that man's liberation was to be accomplished, according to our Lord, by His giving His life for "the many."

When He instituted the Supper, the Lord Jesus "took bread, and blessed, and brake it; and he gave to the disciples, and said, Take, eat; this is my body. And he took a cup, and gave thanks, and gave to them, saying, Drink ye all of it; for this is my blood of the covenant, which is poured out for many unto remission of sins" (Matt. 26:26-28). From this passage we see that the remission of man's sins and his salvation are tied up with Christ's pouring out His blood in His death. There can be no escape from this conclusion.

In giving the commission to the disciples as recorded by Luke, Jesus said, "Thus it is written, that the Christ should suffer, and rise again from the dead the third day; and that repentance and remission of sins should be preached in his name unto all the nations, beginning from Jerusalem" (Luke 24:46, 47). From this quotation we can see that the proclamation of repentance and remission of sins in the name of Christ is tied up with His suffering and His rising from the dead the third day. In every utterance of our Lord concerning His death in its relation to the salvation of men, He presented these doctrines as cause and effect.

Let us now notice how the inspired Apostle Peter connected the salvation of men with the sacrifice of the Lord Jesus. In Acts 2 we find the first gospel sermon preached after the resurrection of Christ. As he addressed his audience, the apostle declared:

22 Ye men of Israel, hear these words: Jesus of Nazareth, a man approved of God unto you by mighty works and wonders and signs which God did by him in the midst of you, even as ye yourselves know; 23 him, being

delivered up by the determinate counsel and foreknowledge of God, ye by the hand of lawless men did crucify and slay: 24 whom God raised up, having loosed the pangs of death: because it was not possible that he should be holden of it. 25 For David saith concerning him,

I beheld the Lord always before my face;
For he is on my right hand, that I should not be moved:
26 Therefore my heart was glad, and my tongue rejoiced;
Moreover my flesh also shall dwell in hope:
27 Because thou wilt not leave my soul unto Hades,
Neither wilt thou give thy Holy One to see corruption.
28 Thou madest known unto me the ways of life;
Thou shalt make me full of gladness with thy countenance.

29 Brethren, I may say unto you freely of the patriarch David, that he both died and was buried, and his tomb is with us unto this day. 30 Being therefore a prophet, and knowing that God had sworn with an oath to him, that of the fruit of his loins he would set *one* upon his throne; 31 he foreseeing *this* spake of the resurrection of the Christ, that neither was he left unto Hades, nor did his flesh see corruption. 32 This Jesus did God raise up, whereof we all are witnesses. 33 Being therefore by the right hand of God exalted, and having received of the Father the promise of the Holy Spirit, he hath poured forth this, which ye see and hear. 34 For David ascended not into the heavens: but he saith himself,

The Lord said unto my Lord, Sit thou on my right hand,
35 Till I make thine enemies the footstool of thy feet.

36 Let all the house of Israel therefore know assuredly that God hath made him both Lord and Christ, this Jesus whom ye crucified.

37 Now when they heard *this,* they were pricked in their heart, and said unto Peter and the rest of the apostles, Brethren, what shall we do? 38 And Peter *said* unto them, Repent ye, and be baptized every one of you in the name of Jesus Christ unto the remission of your sins; and ye shall receive the gift of the Holy Spirit. 39 For to you is the promise, and to your children, and to all that are afar off, *even* as many as the Lord our God shall call unto him. 40 And with many other words he testified, and exhorted them, saying, Save yourselves from this crooked generation. 41 They then that received his word were baptized: and there were added *unto them* in that day about three thousand souls. 42 And they continued stedfastly in the apostles' teaching and fellowship, in the breaking of bread and the prayers.

43 And fear came upon every soul: and many wonders and signs were done through the apostles. 44 And all that believed were together, and had all things common; 45 and they sold their possessions and goods, and parted them to all, according as any man had need. 46 And day by day, continuing stedfastly with one accord in the temple, and breaking bread at home, they took their food with gladness and singleness of heart, 47 praising God, and having favor with all the people. And the Lord added to them day by day those that were saved (Acts 2:22-47).

I wish the reader to ponder thoughtfully every sentence of this marvelous *sermon,* but I can only take time to call attention to the apostle's statement that Jesus of Nazareth was a "man approved of God unto you [the Jewish nation] by mighty works and wonders and signs," which He performed. At the baptism of Jesus God spoke out of heaven, "This is my beloved Son, in whom I am

Golgotha, Gordon's Calvary, (north of the Holy City), where Jesus the Messiah suffered for our sins and prayed for His executioners, "Father, forgive them; they know not what they do" (Luke 23: 33-43).

33 And when they came unto the place which is called The skull, there they crucified him, and the malefactors, one on the right hand and the other on the left. 34 And Jesus said, Father, forgive them; for they know not what they do. And parting his garments among them, they cast lots. 35 And the people stood beholding. And the rulers also scoffed at him, saying, He saved others; let him save himself, if this is the Christ of God, his chosen. 36 And the soldiers also mocked him, coming to him, offering him vinegar, 37 and saying, If thou art the King of the Jews, save thyself. 38 And there was also a superscription over him, THIS IS THE KING OF THE JEWS.

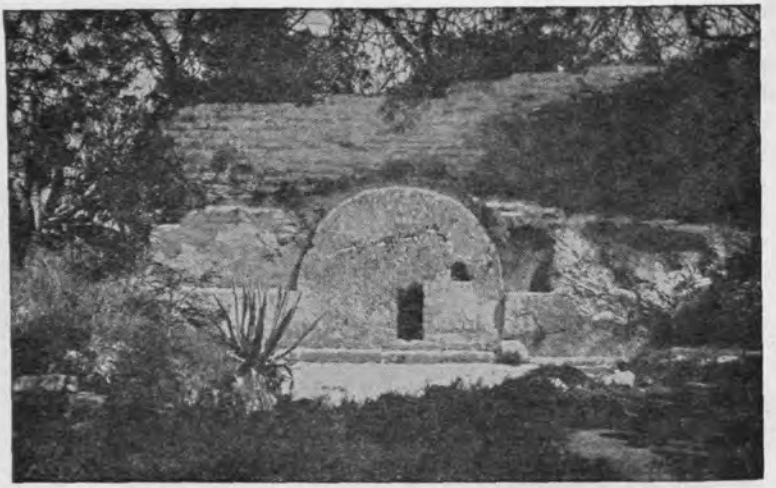
39 And one of the malefactors that were hanged railed on him, saying, Art not thou the Christ? save thyself and us. 40 But the other answered, and rebuking him said, Dost thou not even fear God, seeing thou art in the same condemnation? 41 And we indeed justly; for we receive the due reward of our deeds: but this man hath done nothing amiss. 42 And he said, Jesus, remember me when thou comest in thy kingdom. 43 And he said unto him, Verily I say unto thee, To-day shalt thou be with me in Paradise.

well pleased" (Matt. 3:17). Again, at the Transfiguration the Almighty declared, "This is my beloved Son, in whom I am well pleased; hear ye him" (Matt. 17:5). In addition to this direct testimony from heaven, there were numerous other ways in which God showed His approval of Jesus. His many miracles, His sinless life and conduct together with His attitude and outlook at all times bear unimpeachable proof of His deity. Notwithstanding the divine credentials which He presented to His brethren, they rejected Him, delivering Him to the Roman authorities to be executed. Nevertheless, the apostle declared that He was "delivered up by the determinate counsel and foreknowledge of God." In the Jews' rejection of Christ and their delivering Him to the Romans to be put to death, they were simply carrying out that which God had foreordained should be. Frequently men carry out unconsciously that which God has determined shall be done. Of course they are held responsible for their deeds; nevertheless, the Lord by His omniscience and omnipotence makes their evil actions contribute to the advancement of His cause. Though Christ, declared the apostle, was delivered up to death, it was not possible for Him to remain in that condition; for God had, through David, foretold that He should be raised from the dead. After His resurrection Jesus appeared ten times to different ones of His disciples. On the fifth occasion He manifested Himself to above five hundred brethren at once (I Cor. 15:1-8). When He came to certain ones, they personally heard His voice, with which they were familiar, they scrutinized Him with their penetrating vision, and actually handled His body with their hands. Having the testimony of three of their five senses, they could not be mistaken.

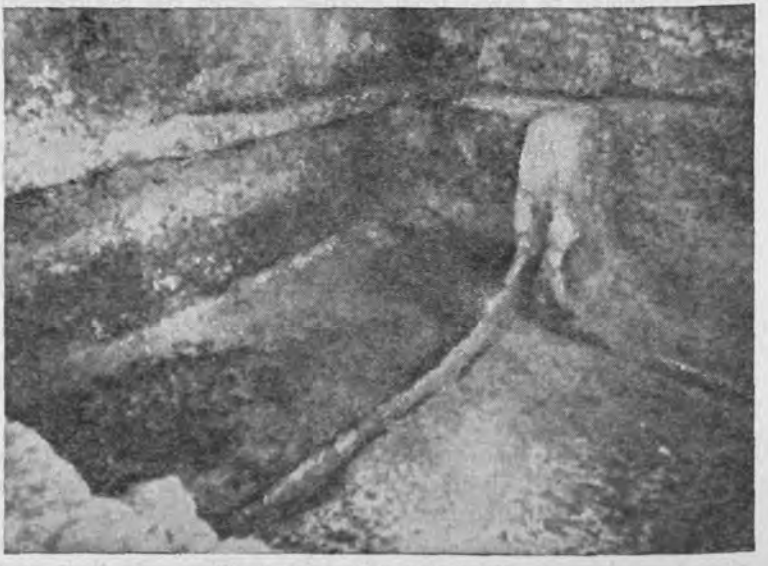
1 That which was from the beginning, that which we have heard, that which we have seen with our eyes, that which we beheld, and our hands handled, concerning the Word of life 2 (and the life was manifested, and we have seen, and bear witness, and declare unto you the life, the eternal *life*, which was with the Father and was manifested unto us); 3 that which we have seen and heard declare we unto you also, that ye also may have fellowship with us: yea, and our fellowship is with the Father, and with his Son Jesus Christ: 4 and these things we write, that our joy may be made full (I John 1:1-4).

The early disciples knowing absolutely that He had arisen from the dead gave up their lives rather than renounce their faith in Him as the Messiah and Redeemer of the world.

Anticipating an objector who might demand that he bring the risen Lord forth in order that all might see Him with their own



The Garden Tomb as it is Today
(The Sepulchre of King Messiah)



The Interior of the Garden Tomb

eyes, the apostle declared that after His resurrection He had been seen by chosen witnesses and that He had accepted an invitation from the Almighty, in fulfillment of Psalm 110, to sit at His right hand. The risen Lord, he declared, was at that time seated at the right hand of the throne of the Majesty on high and was the one who had sent the Holy Spirit to perform the miracle which they were beholding. He then assured them that God had made that same Jesus "both Lord and Christ [Messiah]." Upon learning this fact, many Hebrews cried out, "Brethren, what shall we do? And Peter *said* unto them, Repent ye, and be baptized every one of you in the name of Jesus Christ unto the remission of your sins; and ye shall receive the gift of the Holy Spirit." Notice that in this statement Peter connected the remission of sins with the name of Jesus Christ, the risen Lord, who had been delivered up by the determinate counsel and foreknowledge of God to pour out His blood for the remission of sins. It becomes immediately apparent that the foregiveness of sins has been made possible by the shedding of the blood of the Lord Jesus Christ.

In his second recorded sermon, found in Acts 3, the same apostle identified Jesus Christ as the Servant of Jehovah of whom Isaiah spoke:

> 13 The God of Abraham, and of Isaac, and of Jacob, the God of our fathers, hath glorified his Servant Jesus; whom ye delivered up, and denied before the face of Pilate, when he had determined to release him. 14 But ye denied the Holy and Righteous One, and asked for a murderer to be granted unto you, 15 and killed the Prince of life; whom God raised from the dead; whereof we are witnesses. 16 And by faith in his name hath his name made this man strong, whom ye behold and know: yea, the faith which is through him hath given him this perfect soundness in the presence of you all (Acts 3: 13-16).

The Servant of Isaiah, chapter 53, is none other than King Messiah, who makes His soul an offering for the sins of many. Since Peter's language on this occasion is an undoubted echo of this prediction, obviously the apostle identified Jesus as the one of whom Isaiah spoke.

Turning to I Peter 1: 17-21, we shall examine the following statement:

> 17 And if ye call on him as Father, who without respect of persons judgeth according to each man's work, pass the time of your sojourning in fear: 18 knowing that ye were redeemed, not with corruptible things, with silver or gold, from your vain manner of life handed down from your fathers; 19 but with precious blood, as of a lamb without blemish and without spot, *even the blood* of Christ: 20 who was foreknown indeed before the foundation of the world, but was manifested at the end of the times for your sake,

21 who through him are believers in God, that raised him from the dead, and gave him glory; so that your faith and hope might be in God.

Here the same apostle affirmed that the believing Hebrews, to whom he wrote this letter, had been redeemed not by material wealth but by "precious blood, as of a lamb without blemish and without spot, *even the blood* of Christ." In substance, He affirmed that Christ in His suffering was the fulfillment of the sacrifices offered under the law and that it was His blood by which atonement was actually made for their sins.

He again presented Christ and His sacrificial death as that which procures our redemption by virtue of His bearing our sins upon the tree of the cross.

21 For hereunto were ye called: because Christ also suffered for you, leaving you an example, that ye should follow his steps: 22 who did no sin, neither was guile found in his mouth: 23 who, when he was reviled, reviled not again; when he suffered, threatened not; but committed *himself* to him that judgeth righteously: 24 who his own self bare our sins in his body upon the tree, that we, having died unto sins, might live unto righteousness; by whose stripes ye were healed (I Pet. 2:21-24).

Note especially verse 24. In speaking of Christ, the writer affirmed that it was He "who his own self bare our sins in his body upon the tree, that we, having died unto sins, might live unto righteousness. . . ." The idea of Christ's bearing our sins, as expressed in this passage, is an echo of a regulation of the Mosaic Code. For instance, we find the following statement in Numbers 14:34: "After the number of the days in which ye spied out the land, even forty days, for every day a year, shall ye bear your iniquities, even forty years, and ye shall know my alienation." Moses informed Israel that she would have to bear her iniquities, that is, to suffer the penalty for her iniquities. In this case they had disbelieved God and had refused to obey Him. The penalty for this flagrant disloyalty was their remaining in the wilderness for forty years and enduring untold hardships. From time to time strokes of judgment fell upon them because of their wickedness. Another instance of language similar to this is Leviticus 5:17: "And if any one sin, and do any of the things which Jehovah hath commanded not to be done; though he knew it not, yet is he guilty, and shall bear his iniquity." The one guilty of a wrong, though he was unconscious of it, had to bear his iniquity; that is, had to endure the punishment due for infraction of the broken law.

We see another illustration of this language in Exodus, chapter 28.

"And for Aaron's sons thou shalt make coats, . . . and they shall be upon Aaron, and upon his sons, when they go in unto the tent of meeting, or when they come near unto the altar to minister in the holy place; that they bear not iniquity, and die: it shall be a statute for ever unto him and unto his seed after him" (Ex. 28:40-43).

From the context we learn that God gave instructions to Moses regarding the clothing which Aaron and his sons should wear during their ministrations at the sanctuary. They were to be attired in the prescribed garments "that they bear not iniquity and die." In this instance we see that, if they failed to wear the proper clothing, they would be punished with death and in so doing would be bearing their iniquity. These examples suffice to show the significance of bearing sin or iniquity. When Peter, who was thoroughly acquainted with the ritual of the temple service, spoke of our Lord's bearing our sins in His body upon the tree, he was thinking in terms of the Mosaic legislation. This language therefore declares that in our Lord's going to the cross He bore the penalty for our sins. When all the facts are seen, it is absolutely certain that this language can indicate nothing other than our Lord's vicarious suffering for humanity.

The same apostle, in talking to his fellow-Hebrew believers and in urging them to live consistent lives, even suffering in doing the will of God "Because Christ also suffered for sins once," assured them:

17 For it is better, if the will of God should so will, that ye suffer for well-doing than for evil-doing. 18 Because Christ also suffered for sins once, the righteous for the unrighteous, that he might bring us to God; being put to death in the flesh, but made alive in the spirit; 19 in which also he went and preached unto the spirits in prison, 20 that aforetime were disobedient, when the longsuffering of God waited in the days of Noah, while the ark was a preparing, wherein few, that is, eight souls, were saved through water: 21 which also after a true likeness doth now save you, *even* baptism, not the putting away of the filth of the flesh, but the interrogation of a good conscience toward God, through the resurrection of Jesus Christ; 22 who is on the right hand of God, having gone into heaven; angels and authorities and powers being made subject unto him (I Pet. 3:17-22).

In this passage we see Christ, in His dying, suffering for our sins, "the righteous for the unrighteous, that he might bring us to God." Sin had separated man from God. Christ therefore bore our sins —bore the penalty for them—in His own body on the tree and by so doing liberated us from the penalty of sin and is able to bring us into the presence of God and to make us acceptable in His sight. This language recalls that of Leviticus 1:3, 4, in which the worshiper was urged to offer his burnt offering of the herd,

"a male without blemish: he shall offer it at the door of the tent of meeting, that he may be accepted before Jehovah . . . and it shall be accepted for him to make atonement for him." Typically the animal sacrifice did make the worshiper acceptable to God in that the animal was received as an atonement for him. But this arrangement was only temporary and provisional, being dependent upon the real sacrifice of the Lamb of God, the Lord Jesus Christ, who alone can and did deal adequately with the sin question.

The Apostle Paul wrote to the churches of Galatia and also spoke of our Lord "who gave himself for our sins, that he might deliver us out of this present evil world, according to the will of our God and Father: to whom *be* the glory for ever and ever. Amen" (Gal. 1:4, 5). He presented the death of Christ upon the cross in the same manner: "who gave himself for our sins, that he might deliver us out of this present evil world." Again, in Galatians 3:13, 14 he declared: "Christ redeemed us from the curse of the law, having become a curse for us; for it is written, Cursed is every one that hangeth on a tree: that upon the Gentiles might come the blessing of Abraham in Christ Jesus; that we might receive the promise of the Spirit through faith."

The classic passage in the New Testament regarding the atonement is Romans 3:21-26:

> 21 But now apart from the law a righteousness of God hath been manifested, being witnessed by the law and the prophets; *22* even the righteousness of God through faith in Jesus Christ unto all them that believe; for there is no distinction; *23* for all have sinned, and fall short of the glory of God; *24* being justified freely by his grace through the redemption that is in Christ Jesus: *25* whom God set forth *to be* a propitiation, through faith, in his blood, to show his righteousness because of the passing over of the sins done aforetime, in the forbearance of God; *26* for the showing, *I say,* of his righteousness at this present season: that he might himself be just, and the justifier of him that hath faith in Jesus.

In the two verses preceding this quotation, the apostle declared that by the works of the law no flesh could be justified in God's sight. The law condemned, because no one could keep it perfectly. If one should be able to keep the whole law—an impossibility—and yet violate in one point, he would be guilty of all. "For whosoever shall keep the whole law, and yet stumble in one *point,* he is become guilty of all" (James 2:10).

But now, apart from all law, declared the apostle, a righteousness of God has been revealed. This gospel is nothing new because, as the apostle asserted, both the law and the prophets bore witness to it. All men, Jews and Gentiles alike, are in the same condition,

for "all have sinned" and are falling short of the glory of God. The righteousness provided in the gospel comes in the form of our being justified freely by His grace through the redemption that is in Christ Jesus—through the deliverance wrought by Christ. How does this deliverance come through Him? The answer is ". . . whom [Christ] God set forth *to be* a propitiation, through faith, in his blood, to show his righteousness because of the passing over of the sins done aforetime, in the forbearance of God." God set Christ [Messiah] forth as a propitiation for our sins, a propitiatory sacrifice by the shedding of His blood. In Christ's doing this, He is showing forth God's righteousness in His having passed over in His forbearance the transgressions that were committed prior to the present age.

During the Mosaic Economy, for instance, God seemed to wink at and pass by sin—sins for which He did not then demand immediate and strict satisfaction. But when Christ died upon the cross for sins—both those committed aforetime and since then—it became evident that God was gracious and merciful in not exacting summary punishment for the wrongs done by all preceding generations as soon as perpetrated.

By Christ's having borne our sins, by His having poured out His blood for us—taking our place, becoming a curse for us—God can be righteous and just and at the same time justify the one who has faith in Jesus Christ and His atonement. Only by Christ's having met the demands of God's holiness and those of the broken law can God now in love be just when He justifies those who believe in Christ. This is indeed a marvelous and wonderful truth. It is our only hope of redemption, but a sufficient and a glorious one.

Next I wish to call attention to another classic statement regarding the atonement of Christ.

14 For the love of Christ constraineth us; because we thus judge, that one
died for all, therefore all died; 15 and he died for all, that they that live
should no longer live unto themselves, but unto him who for their sakes
died and rose again. 16 Wherefore we henceforth know no man after the
flesh: even though we have known Christ after the flesh, yet now we know
him so no more. 17 Wherefore if any man is in Christ, *he is* a new crea-
ture: the old things are passed away; behold, they are become new. 18 But
all things are of God, who reconciled us to himself through Christ, and gave
unto us the ministry of reconciliation; 19 to wit, that God was in Christ
reconciling the world unto himself, not reckoning unto them their trespasses,
and having committed unto us the word of reconciliation.
20 We are ambassadors therefore on behalf of Christ, as though God were
entreating by us: we beseech *you* on behalf of Christ, be ye reconciled to

God. 21 Him who knew no sin he made *to be* sin on our behalf; that we might become the righteousness of God in him (II Cor. 5:14-21).

Here the Apostle Paul declared that one died for all; therefore all died. In Christ's dying, I died potentially. "He died for all, that they that live should no longer live unto themselves, but unto him who for their sakes died and rose again." By His dying for us and our dying in Him, it is possible that we who accept Him may now live for God and for Christ. Since the Lord Jesus has borne our sins and the holiness of God has been satisfied with His atonement, God, through the message of the cross, is appealing to all men to accept the means of reconciliation and come into fellowship with Himself.

To the church at Corinth Paul declared that God did not send him to baptize, but "to preach the gospel: not in wisdom of words, lest the cross of Christ should be made void" (I Cor. 1:17). To the same church he also asserted, "For I determined not to know anything among you, save Jesus Christ, and him crucified" (I Cor. 2:2). These quotations show the place which the death of Christ played in the theology of some of the earlier Pauline epistles.

In the prison epistles—Ephesians, Philippians, and Colossians—the same apostle shows that the death of Christ not only redeems men from sin—those who accept the reconciliation—but that it is efficacious in reconciling to God things in the heavens as well as things upon the earth (Col. 1:19, 20). The atonement plays the same prominent part in the Ephesian and Philippian letters. It also has a like importance in the pastoral epistles. The same position is given to the sacrificial death of the Lord Jesus by the writer of Hebrews.*

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* Many scholars deny the Pauline authorship of the Epistle to the Hebrews on the ground that the general conception of things in it differs from those of the acknowledged Pauline writings. Moreover, they call attention to the distinctions in style, syntax, and diction. These differences are to be expected. Something would be wrong if differences did not exist. In the acknowledged epistles Paul was writing either to churches or individual Christians—born-again people who knew Christ in a personal manner. But in the letter to the Hebrews he wrote to Israel nationally, appealing to her to receive Jesus as the Apostle from heaven and the Jewish High Priest (Heb. 3:1). There are insurmountable difficulties which one meets constantly in an exposition of the Book of Hebrews if one believes that it was written to Hebrew Christians only, who were on the verge of giving up Christianity and returning to Judaism. But if one believes that this letter was written as an appeal to the Jewish race to accept Jesus as the long-expected Messiah, these apparently insuperable difficulties disappear imme-

The same teaching concerning the death of Christ in connection with salvation is set forth in the writing of John the Apostle. For instance, the keynote is struck in John 1:29: "Behold, the Lamb of God, that taketh away the sin of the world!" In I John 1:7 he states that "the blood of Jesus his Son cleanseth us from all sin." In Revelation the same doctrine appears. For instance, in 1:5 are these words: "Unto him that loveth us, and loosed us from our sins by his blood." In view of the passages discussed and hundreds that could be presented, there can be no doubt in the mind of any truth seekers regarding the position the death of Christ occupied in the belief and in the preaching of the apostolic church. The cross was the symbol of the Lord's death as a propitiatory sacrifice for our redemption. It was demanded by the holiness of God and was provided by His love. The stroke that was to fall upon us fell upon Him. He died in our stead. By His sacrificial death we who accept the atonement made by Him are ransomed or delivered from the power of sin and death and are given new life in Christ Jesus. We shall therefore never perish, but have eternal life.

From the quotations which have been discussed, we see that everything which we have in Christ was accomplished in His death. The writers whom I have quoted viewed His death in its relation to various phases of truth as it applies to the individual believer. We cannot however leave this study without first examining the real basis underlying these various discussions and statements.

The proper approach to this phase of our investigation is to remember that man was given authority over the entire earth (Gen., chap. 1), but by his disobedience he forfeited all rights and prerogatives to Satan who led him in his rebellion against God. From that time onward Satan has been, with certain limitations, in control of the entire earth.

At the baptismal scene of Jesus God spoke to Him out of the heavens, declaring that He was His Son, in whom He was well-

diately. While the entire epistle was to the nation as a group, certain sections of it were directed especially to believers. Having therefore different groups in mind who sustained a different relationship to Christ from that of the various churches to whom he wrote, naturally the apostle dealt with his problem from a different standpoint altogether. His material was different and the mold of thought likewise varied from his usual forms. The Holy Spirit would lead him to express his message in the manner most forceful to those to whom he was writing. These facts account for all the differences between Hebrews and the recognized Pauline epistles.

pleased (Matt. 3:13-17). Immediately after that event the Spirit of God led Jesus into the wilderness where He was tempted during forty days. At the conclusion of this time, the devil appeared in person to Him in order to subject Him to temptations. The second of these, according to Luke, was his offer to give Christ all the kingdoms of the earth if He would fall down and worship Him.

5 And he led him up, and showed him all the kingdoms of the world in a moment of time. 6 And the devil said unto him, To thee will I give all this authority, and the glory of them: for it hath been delivered unto me; and to whomsoever I will I give it. 7 If thou therefore wilt worship before me, it shall all be thine (Luke 4:5-7).

The reader should note carefully Satan's statement that these kingdoms, with their authority, had been delivered to him, and that he could give them to whomsoever he desired. Christ did not deny this claim. By His silence He rather gave assent to its correctness. This implied admission is confirmed by His calling Satan "the prince of this world." (See John 12:30, 31 and 16:8-11.) Paul also spoke of the devil as "the god of this world" (II Cor. 4:4). These statements by our Lord and by Paul confirm our conviction that Satan at the time of the temptation was the prince of this world and had it in his grip. He had cunningly tricked Eve and had taken the rulership over the earth from man. He offered to surrender all claims upon the world and to deliver all the kingdoms to Jesus if He would only fall down and worship him. The greatness of the temptation lay in the fact that Jesus came to snatch the world out of Satan's grip, which feat could be accomplished only by His death upon the cross. In order to deflect Christ from His life's purpose, Satan offered to give Him the very thing for which He came into the world, without His having to suffer and die to obtain it. In other words, Satan held out to Jesus an easy shortcut.

In the majesty of His holy nature Jesus spurned this offer. Though Satan left Him for a season, he constantly made attack after attack upon Him during His personal ministry. Frequently the Lord Jesus spoke of His "hour" and of its not having come as yet. When however He came up into the shadow of the cross, He began to speak of the oncoming ordeal. The nearer He came to the cross, the more His soul was troubled and the more He seemed to draw back, humanly speaking, from the conflict. This fact is evident from His prayer in the garden that, if it were possible, the cup of death might pass from Him. Nevertheless, He was

willing to do the will of the Father and to accomplish the very thing for which He had come into the world.

After our Lord's public entry into Jerusalem, certain Greeks wanted to see Him. In them He saw the token of a rich harvest of souls from the gentile world. But in order that there might be such a spiritual ingathering, He showed the necessity of His death, illustrating it by a grain of seed that falls into the earth, dies, and comes up into new life in the form of a growing plant. This fact brought before His mind the terrible horrors of His coming death. In answer to His prayer there came the voice of the Father, assuring Him that, as He had glorified His name, He would again glorify it. The people standing around did not understand what was said. Thereupon He uttered this most momentous prophecy: "This voice hath not come for my sake, but for your sakes. Now is the judgment of this world: now shall the prince of this world be cast out. And I, if I be lifted up from the earth, will draw all men unto myself" (John 12:30-32). He realized that the time when He must die would be the hour of judgment of the world. At that time the prince of the world, He declared, would be cast out. In some sense, according to this prediction, Satan would be cast out when Jesus was executed—certainly not out of the earth or from any connection with it. It is more probable that it refers to his being deposed from his high position of authority and power over the world. On the night of the betrayal while Jesus with His disciples was partaking of the passover supper, the devil who had already entered into the heart of Judas Iscariot was present in all his power. Of course Christ knew the very moment when Satan approached and entered into the body of Judas. He knew all that was transpiring, though the Apostles were unaware of the seriousness of the hour and the impending events.

After the Supper the Lord had a quiet talk with His disciples, which is recorded in the Gospel of John, chapters 14-16. During His remarks, He declared, "I will no more speak much with you, for the prince of the world cometh: and he hath nothing in me; but that the world may know that I love the Father, and as the Father gave me commandment, even so I do. Arise, let us go hence" (John 14:30, 31). In this prediction, the Lord Jesus boldly asserted that Satan was coming but that he had nothing in Him, that is, that there was nothing of a sinful nature or actions, because of which the devil could lay claim upon Him in anywise. In other words, this is a declaration of His sinlessness.

Somewhere between the house where Jesus observed the Supper with His disciples and the Garden of Gethsemane, He gave to His disciples that marvelous message which is found in John, chapters 15 and 16. In it he informed the disciples that it was necessary for Him to depart to the Father in order that the Comforter might come, whom He promised to send them.

8 And he, when he is come, will convict the world in respect of sin, and of righteousness, and of judgment: 9 of sin, because they believe not on me; 10 of righteousness, because I go to the Father, and ye behold me no more; 11 of judgment, because the prince of this world hath been judged (John 16:8-11).

In this passage the Lord foretold the coming of the Holy Spirit with power, which prediction was fulfilled on the day of Pentecost (Acts 2). Upon His coming He, declared Jesus, would convict the world with respect to sin, righteousness, and judgment. The events of that memorable day, as recorded in Acts 2, proved to be a luminous comment upon this prediction. Upon His arrival, the Spirit would convict the world in respect to sin because "they believe not on me." World in this prediction doubtless was limited to the Jewish world, in which Jesus had moved and engaged in His public ministry. He came unto His own, but His own did not receive Him (John 1:11, 12). Sin, to the great majority of the nation was, as Godet says, the acts of injustice committed by the exorbitant tax-gatherers and petty violations of the Levitical legislation. To His contemporaries, the rejection of His claim that He was the Son of God and the Hebrew Messiah and of His teachings seemed perfectly proper; but, according to the prediction, when the Spirit would come He would in convicting power prove the very reverse to be true; namely, that the Jewish rejection of Jesus as Messiah was sin. When the Spirit did come on Pentecost and the Apostles proclaimed the gospel in its fulness for the first time, three thousand Jews in Jerusalem were convicted of the sin which the nation had committed in rejecting Him.

The Holy Spirit began on the day of Pentecost to convict the world regarding sin. He did this by giving overwhelming evidence that Israel in rejecting Jesus was guilty of committing a most flagrant sin. His testimony has been ringing down through the centuries to the present time and will continue until our Lord returns. The greatest sin of which one can be guilty since the Holy Spirit has brought this testimony is to reject the love of God and His mercy in refusing to accept the salvation which is offered through Jesus Christ our Lord.

The second item concerning which the Spirit convicts is righteousness. The Hebrews of our Lord's day, with few exceptions, thought that He was an imposter. At times however vast multitudes were entranced by His personality and message. When the time for the showdown came, the leaders rejected Him as a pretender to messianic honors. When the Spirit came, He testified that Jesus was the Messiah who suffered, died, and was raised again from the dead in fulfillment of the Old Testament predictions; that He, at the invitation of God according to Psalm 110, ascended into heaven, and that He is now at the right hand of the throne of God. The Messiah therefore had shed forth, declared the Spirit through the apostle, that which the people were then observing and experiencing, even though He was not there in person, as He said, "because I go to the Father, and ye behold me no more." Thus the Holy Spirit demonstrated with the logic of facts on Pentecost and since then, that Jesus Christ is the true Son of God, Saviour of the world, and the very embodiment of God's righteousness—the righteousness that everyone must have in order to stand acceptable in the Almighty's sight.

The third point on which the Spirit would give His testimony in convicting power was that of judgment, "because the prince of this world hath been judged." When the day of Pentecost arrived, Satan had already been judged. The judgment had been pronounced upon him in that when he came to Jesus he had "nothing in him." Christ, the God-man—sinless, spotless, pure, holy—met death, condemned Satan by His death, and cast him out—out of his position as being the prince of this world and holding it in his grip—paradoxical as it may seem.

I would like to sum up the discussion of these points with a quotation from Godet's *Commentary on the New Testament, Gospel of John:*

"Thus by the testimony of the Spirit the world, righteous in its own eyes, will be declared sinful; the condemned malefactor will be proved righteous; and the true author of this crime will receive his irrevocable sentence: such are the three ideas contained in this passage, whose powerful originality it is impossible not to recognize. It does not differ except as to form from xii: 31, 32; the three actors mentioned—the world, Satan, and Jesus—are the same, as well as the parts which are attributed to them. Our passage only adds this idea: that it is the Holy Spirit who will reveal to men the true nature of the invisible drama consummated on the cross. The result of this reproof of the Spirit is that some remain in the *sin* of unbelief and participate thus in the *judgment* of the prince of this world, while others range themselves on the side of the righteousness of Christ, and are withdrawn from the judgment pronounced upon Satan.—But if this victory of the

Spirit is to be gained by means of the apostles, it must be that previously the work of the Spirit has been consummated *in them*. This is the reason why Jesus passes from the action of the Spirit on the world *through* believers to His action *in* believers themselves (vv. 12-15)."

The Lord Jesus knew that Satan would be dethroned and shorn of his great power by His death. At one of His post-resurrection appearances Jesus declared that all authority and power in heaven and on earth had been given to Him: "And Jesus came to them and spake unto them, saying, All authority hath been given unto me in heaven and on earth. Go ye therefore, and make disciples of all the nations, baptizing them into the name of the Father and of the Son and of the Holy Spirit: teaching them to observe all things whatsoever I commanded you: and lo, I am with you always, even unto the end of the world" (Matt. 28: 18-20).

From the prediction just examined (John 12:31) we see that Satan would be cast out. From our Lord's declaration after His resurrection, we learn that He had all power and authority—even that which Satan had formerly possessed. These statements are absolute proof that the great usurper was defeated by the death of Jesus. He is therefore a conquered foe. He attempts to intimidate people and to deceive them. He is a coward and cannot stand before one who has faith in the Lord, and who will take his stand upon the promises of God and resist him with the sword of faith.

8 Be sober, be watchful: your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour: 9 whom withstand stedfast in your faith, knowing that the same sufferings are accomplished in your brethren who are in the world. 10 And the God of all grace, who called you unto his eternal glory in Christ, after that ye have suffered a little while, shall himself perfect, establish, strengthen you (I Pet. 5:8-10).

7 Be subject therefore unto God; but resist the devil, and he will flee from you (Jas. 4:7).

That Christ did by His death break the power of Satan is evident from a statement in I John 3:8: "To this end was the Son of God manifested, that he might destroy the works of the devil." This truth is confirmed by Hebrews 2:14, 15: "Since then the children are sharers in flesh and blood, he also himself in like manner partook of the same; that through death he might bring to nought him that had the power of death, that is, the devil; and might deliver all them who through fear of death were all their lifetime subject to bondage" (cf. II Tim. 1:10).

2. THE RESURRECTION OF CHRIST

8 I have set Jehovah always before me:
Because he is at my right hand, I shall not be moved.
9 Therefore my heart is glad, and my glory rejoiceth:
My flesh also shall dwell in safety.
10 For thou wilt not leave my soul to Sheol;
Neither wilt thou suffer thy holy one to see corruption.
11 Thou wilt show me the path of life:
In thy presence is fulness of joy;
In thy right hand there are pleasures for evermore.
(Ps. 16:8-11).

Though David used the first personal pronouns, I, me, and my, in this passage, we know that he was not speaking of his own experience, because he died, was buried, and his tomb was in Jerusalem in the first century as the Apostle Peter declared (Acts 2:29). But David, being also a prophet and knowing the promise which God had made to him that He would place one upon his throne forever, spoke of the resurrection of King Messiah.

Each of the Four Gospels concludes with an account of the resurrection of Jesus. These records have been proved to be genuine, authentic documents written by their reputed authors. These men were willing to lay down their lives for their faith and testimony. As a matter of fact, many of them did. (See Acts, chap. 7.)

9 But Saul, yet breathing threatening and slaughter against the disciples of the Lord, went unto the high priest, 2 and asked of him letters to Damascus unto the synagogues, that if he found any that were of the Way, whether men or women, he might bring them bound to Jerusalem. 3 And as he journeyed, it came to pass that he drew nigh unto Damascus: and suddenly there shone round about him a light out of heaven: 4 and he fell upon the earth, and heard a voice saying unto him, Saul, Saul, why persecutest thou me? 5 And he said, Who art thou, Lord? And he *said*, I am Jesus whom thou persecutest: 6 but rise, and enter into the city, and it shall be told thee what thou must do. 7 And the men that journeyed with him stood speechless, hearing the voice, but beholding no man. 8 And Saul arose from the earth; and when his eyes were opened, he saw nothing; and they led him by the hand, and brought him into Damascus. 9 And he was three days without sight, and did neither eat nor drink (Acts 9:1-9).

Saul of Tarsus was an opponent of Christ and Christianity, being a devout Pharisee. Armed with authority from the high priest at Jerusalem, he journeyed to Damascus in order to persecute the Christians of that city. As he approached his destination, there occurred a miracle, the like of which had never been before and never has been since—the Lord Jesus spoke out of the very heavens to him, asking why he was persecuting Him. Saul, as his name

then was, asked who was speaking to him. The Lord replied, "I am Jesus whom thou persecutest." He then asked what to do and was instructed to go into the city where he would be told. After three days, the Lord sent Ananias, who gave him the message of the gospel. He accepted it and embraced the faith of the Lord Jesus. From that time onward he became an outspoken exponent of the faith which he had once persecuted. He became an apostle and labored more abundantly than all the Apostles.

Concerning the conversion of Saul there can be no question. Even though radical unbelievers force various interpretations upon the historical narratives, no thinking person has doubted that Saul of Tarsus, an ardent zealous Pharisee, became a convert to Christianity and one of its leading exponents. All admit these facts. Why did Saul embrace the faith which he had opposed and identify himself with the people whom he had been persecuting? There are various reasons which prompt men to change their positions theologically and affiliate themselves with different groups religiously. In my volume, *The Eternal God Revealing Himself to Suffering Israel and to Lost Humanity,* I have listed eight possible motives leading men to change their religious affiliations. They are: (1) weakmindedness; (2) unstable character; (3) lack of knowledge and independent thought; (4) a disgruntled spirit; (5) monetary considerations; (6) popularity; (7) persecution; (8) conviction, that is, conviction that a certain thing is true. When Saul's case is scrutinized and in the light of all the facts is analyzed, it will be seen that there was but one possible motive which led him to change from being a bitter opponent of Jesus of Nazareth to a devout, loyal, consecrated follower. That one reason was a profound conviction—based upon absolute proof—that he was wrong in his rejection of Jesus of Nazareth as the Hebrew Messiah and Saviour of the world and that the only logical sane thing for him to do was to accept Him then and there and to allow Him to come into his heart and make a new man, spiritually speaking, out of him. This thing Saul did.

"Saul, who was also *called* Paul," was an intellectual giant who gave up everything and counted all as dross for the sake of Christ. In the strength of his newly discovered faith he went forth everywhere in the old Roman Empire proclaiming that Jesus of Nazareth was the fulfillment of the Old Testament predictions and that He was the true Messiah and Saviour of the world.

He testified that he had seen Jesus Christ in heaven and that He had spoken to him on the way to Damascus. Paul was in the prime of life, was in the full possession of his powers, and consistently maintained the same testimony through a long ministry of thirty-odd years. His labors were most fruitful and blessed. His testimony and that of the evangelists were that Christ was raised from the dead and that He ascended to the right hand of the throne of God.

We are in the habit of thinking of the atonement in connection with the death of Christ. This is only a partial view. In speaking of Christ, Paul said that He "was delivered up for our trespasses, and was raised for our justification" (Rom. 4:25). Thus our salvation depends also upon the resurrection of Jesus.

3. THE ASCENSION OF CHRIST

> **110** Jehovah saith unto my Lord, Sit thou at my right hand,
> Until I make thine enemies thy footstool.
> 2 Jehovah will send forth the rod of thy strength out of Zion:
> Rule thou in the midst of thine enemies (Ps. 110:1-2).

In these verses David foretold the ascension of the risen Christ. By the Spirit he was enabled to look forward to a time when Messiah, whom he called the Lord, would appear in human form. Instead of receiving Him most cordially and enthusiastically, the inhabitants of Jerusalem become His enemies. When they take that attitude, God in heaven invites Him to leave earth, to ascend to heaven, and to sit at His right hand until He, the Almighty, makes Messiah's enemies, the Jews who rejected Him, the footstool of His feet. (See Luke 24:50-53.)

According to Psalm 110:3 there will come a time when the entire Jewish nation, being convicted of the mistake of their fathers and eagerly pleading for Him to return, will give themselves up in full surrender and accept Him. When the remnant of Israel is brought to the point of repudiating the national sin and of accepting Him as their long-rejected Messiah and deliverer and plead for Him to return, He will do so. Israel's long period of distress and sadness will be over. May that day hastily come.

The New Testament is replete with passages which speak of the exaltation of the man Christ Jesus, who has ascended to heaven and who is the great High Priest in the celestial sanctuary, continuing His mediatorial work in behalf of those who come to God by Him.

4. THE MEDIATORIAL WORK OF JESUS THE MESSIAH

Adam and Eve felt their sinfulness and their unworthiness to come into the presence of God. Since then all men have experienced this same feeling. This attitude is a true barometer of man's spiritual condition. No man in his sinful state is worthy to approach God. He needs a mediator, a go-between, someone who is able to present his case to the Lord and intercede for him.

That these conclusions are correct is evident from the fact that divine love and wisdom instituted a priesthood in Israel to approach God in behalf of the nation. But the high priest, as we have already seen, had to make an offering because of his own sinfulness before he could make one for the people. The reason for this requirement was that he had the same sinful nature as they did.

But, as is set forth in Genesis, chapter 14, in typical form, there was to arise in Israel a priest after the order of Melchizedek, the priest-king of Jerusalem (Ps. 110), who would be unlike all other priests, and who, as we have seen, was Jesus of Nazareth.

The writer of the Epistle to the Hebrews shows that He was a sinless man, the God-man, who did not have to make sacrifices and offerings for Himself as the priests of Israel did. He knew no sin; neither was guile found in His mouth. He was perfect.

He possessed the power of an endless life. He therefore became our great High Priest.

> 26 For such a high priest became us, holy, guileless, undefiled, separated from sinners, and made higher than the heavens; 27 who needeth not daily, like those high priests, to offer up sacrifices, first for his own sins, and then for the *sins* of the people: for this he did once for all, when he offered up himself. 28 For the law appointed men high priests, having infirmity; but the word of the oath, which was after the law, *appointeth* a Son, perfected for evermore (Heb. 7:26-28).

Since He has made purification of sin, He has sat down at the right hand of the Majesty on high and is the minister of the true Tabernacle in the heavens, which the Lord pitched and not man (Heb. 8:1, 2). He was in all points tempted as we, yet without sin. He is able to sympathize with all who come to God by Him and will save unto the uttermost such trusting souls (Heb. 7:25).

He is seated on the throne of grace. God's children can at any and all times bring their needs to Him and obtain mercy for the past and grace for the present to help in every time of need. He is therefore continuing His mediatorial work for us at the right hand of the throne of God in the heavenly sanctuary.

C. *A Summary of the Facts of the Atonement*

In order to bring the various elements of this section into sharp focus and to have a final look at our Lord as our atonement, I wish to notice particularly the picture of Him presented in the Epistle to the Hebrews—especially chapters 1 and 2.

1 God, having of old time spoken unto the fathers in the prophets by divers portions and in divers manners, 2 hath at the end of these days spoken unto us in *his* Son, whom he appointed heir of all things, through whom also he made the worlds; 3 who being the effulgence of his glory, and the very image of his substance, and upholding all things by the word of his power, when he had made purification of sins, sat down on the right hand of the Majesty on high; 4 having become by so much better than the angels, as he hath inherited a more excellent name than they (Heb. 1:1-4).

From this quotation we see that God the Father sent the Son, who upholds all things by the word of His power, and who is the very effulgence and character of His substance, into the world to purchase redemption for us and to give us His final love message. After He laid down His life, He ascended to the right hand of the Majesty on high, there to make intercession for us.

In Hebrews 1:5—2:4, the sacred writer contrasted the position which Christ now occupies with that which is held by angels. This he does by quotations from the Old Testament. Thus in chapters 1:1—2:4, he lays emphasis upon the deity of the Lord Jesus; but in 2:5-18 he stresses the human side of His nature. In contrast with Him the angels are simply servants sent forth at the command of God to render assistance to those who shall inherit salvation. But Christ, the God-man, according to Hebrews 2:5-10, will fulfill the destiny of the human race by subjecting the inhabited earth to man. In verse 6 is a prophecy from Psalm 8 foretelling the time when this earth will revert to man as its lawful master; all cattle and creeping things will be subject to him. This promise, declares the writer, has never been fulfilled to men in general. It has, however, been fulfilled in the case of one man, the man Christ Jesus. Thus the promise of the eighth psalm has been only partially fulfilled. But it has not been made good to man universally. How will this be accomplished?

The answer is given in verse 10: "For it became him, for whom are all things, and through whom are all things, in bringing many sons unto glory, to make the author of their salvation perfect through sufferings." According to this quotation it was proper for God (on account of whom are all things and through whom are

all things) in bringing many sons into glory—the kingdom when the glory of God shall encircle the earth as the waters cover the sea—to make the author of their salvation, Jesus Christ the God-man, perfect through suffering. Being made perfect, He is now leading the sons of God into this glorious future kingdom.

The captain of our salvation was made perfect through suffering. Does this statement imply that He was imperfect or lacked anything? Positively not! Human nature, as Adam's was before the Fall, was capable of growth, development, and passing into the glorified state, as we have already seen, apart from the painful suffering of death. When however sin entered the world, man's nature was changed; and he now passes out of this life through the portals of death. But Jesus Christ took upon Himself perfect humanity. He was sinless, undefiled, separated from sinners. He made Himself a sin offering for us. He therefore with our sins upon Himself went to the cross, met death in our stead, and thus entered by resurrection into His glorified state. During life His body was in what might be termed a condition of humiliation; after His resurrection it was in its glorified form. Having trodden the way before us, He is beckoning us to follow Him. He will lead us into the same glorious state, for at the time of the rapture He will raise the dead in Christ and will change the bodies of the living saints. At that time all who are saved will have bodies like the body of His glory (Phil. 3:21). In this way He will lead us into glory.

When our Lord was upon earth, He had an actual, physical, material body. He is the one who sanctifies us, and we are the ones who are being sanctified. One of the purposes of His taking the form of man was that He might accomplish our sanctification. From this standpoint we are all of one. He will not, therefore, be ashamed to call us brethren, but will in the great assembly of the Kingdom Age acknowledge us as such.

The Apostle John shows conclusively that the Word became incarnate for a very definite, specific purpose. "And the Word became flesh, and dwelt among us (and we beheld his glory, glory as of the only begotten from the Father), full of grace and truth" (John 1:14).

The reason for His leaving heaven, becoming flesh, and dwelling among men is set forth in Hebrews 2:14, 15.

14 Since then the children are sharers in flesh and blood, he also himself
in like manner partook of the same; that through death he might bring to

nought him that had the power of death, that is, the devil; 15 and might deliver all them who through fear of death were all their lifetime subject to bondage.

In this passage we are informed that our Lord's purpose in taking flesh was that "through death he might bring to naught [or render inoperative] him [Satan] that had the power of death . . . and might deliver all them who through fear of death were all their lifetime subject to bondage." In order to appreciate this statement, we must recall certain facts concerning Satan—his position, strength, power, and authority. He was, as we learned, the first of God's creatures whom He brought into existence. He was the generalissimo of the angelic forces. He was the very embodiment of perfection and completion. In him, as a created being, wisdom found its highest expression. He was perfect in beauty until sin was found in him. God could not make a higher being and did not make another who was his equal. He stood on a pinnacle of glory, power, and authority, such as no other creature has ever occupied. His power was so very great that even after his fall Michael the archangel did not dare enter into an open conflict with him in disputing about the body of Moses, but turned his case over to the Lord (Jude 9).

Having fallen from his lofty estate of holiness, righteousness, and purity, this sinister, diabolical spirit deceived man and led him into rebellion against his Maker. From that time onward Satan has held the earth and man in a death grip—spiritual death as well as physical. No angelic being, nor any number of them, could wrench the human family out of his grip and release man. Had God sent any created being to redeem humanity, Satan would have, by his wisdom and trickery, gained the victory over that one as he did over Adam since he had more power than any other created being. Only Deity, therefore, could accomplish this herculean task. The second person of the Trinity, the Son of God, volunteered to take upon Himself a body, to come to earth, and to match swords with the devil, which things He did nineteen hundred years ago. He took the form of man, became obedient unto death—yea, the death of the cross. He conquered Satan, death, and hell, and made possible man's escape from eternal death and the bondage of fear.

But why did one of the eternal Trinity have to *die* in order to break the power of Satan and thus liberate man? Because God had pronounced the *death* sentence on man in Eden. Satan's de-

feat and man's release from the curse could only be accomplished through *death*—"that through death He might bring to nought him that had the power of death, that is, the devil." Sin had brought about man's spiritual death. The majesty of the divine will had been trampled under foot by Adam's disobedience. *Since man ceased to be holy and had suffered defeat on the moral and human plane, the victory had to be won in the same realm.* The first Adam in his contact with Satan was defeated through his disobedience to God. It was necessary that the second Adam, the God-man, through His *obedience* should meet and defeat this mighty enemy and gain the victory over him who had stood, unchallenged, holding the world in his mighty grip.

Christ Jesus, the God-man, having set His face like a flint to redeem man, marched directly into the jaws of death and by so doing laid down His life for our redemption. He accomplished the utter defeat of Satan and thus liberated man.

The sentence of eternal death, which, like the sword of Damocles, had hung over the entire race from the time of Adam's transgression, would have sent every mortal being into a never-ending perdition. But the eternal Son, in the person of Jesus of Nazareth, came and voluntarily allowed the stroke of judgment, which was due to fall upon each of us, to fall in all its fury upon Him, "becoming obedient *even* unto death, yea, the death of the cross" (Phil. 2:8). In doing this, He was "the Lamb of God, that taketh away the sin of the world"—inborn sin (John 1:29). Taking also in His body all our sins, He went to the cross to bear them in our stead. In that tragic hour He cried out, *"My God, my God, why hast thou forsaken me?"* When in this manner He took our place, God the Father, who could not brook sin, forsook Him as He did Adam in the garden—even though Jesus was the Son of God, one of the Eternal Trinity. It was then that Deity paid the eternal death penalty for man. It was then that God the Father forsook Him and He entered the chambers of death alone. It was then that He, our Lord and Redeemer, battled alone with Satan and conquered him, snatching from him the keys of death and hades.

'Tis finished! the Messiah dies,—
  Cut off for sins, but not his own;
Accomplished is the sacrifice,
  The great redeeming work is done.

'Tis finished! all the debt is paid;
  Justice divine is satisfied;
The grand and full atonement made;
  Christ for a guilty world hath died.

The veil is rent; in him alone
  The living way to heaven is seen;
The middle wall is broken down,
  And all mankind may enter in.

The types and figures are fulfilled;
  Exacted is the legal pain;
The precious promises are sealed;
  The spotless Lamb of God is slain.

Death, hell, and sin are now subdued;
  All grace is now to sinners given;
And, lo, I plead the atoning blood,
  And in thy right I claim my heaven.
—*Charles Wesley.*
(Hymnal of the M. E. Church, 1878)

While Messiah's body lay in the tomb, He went and made an announcement of His conquest to the spirits in prison that were disobedient in the days of Noah (I Pet. 3:20, 21). Returning from the nether world as a mighty victor, He came forth from the tomb, bringing life and immortality to light through the gospel (II Tim. 1:8-11). Thus the defeat of Satan was complete. The majesty of God's holiness had been maintained; His righteousness vindicated; and a way for the salvation of man had been opened up. The proclamation of His victory He made to His disciples when He appeared to them after His resurrection.

On different occasions He appeared to them, speaking on the subject of the kingdom of God, and charging them to await the coming of the Holy Spirit who would bring to their remembrance all things whatsoever He had said to them and also things to come. When they were thus empowered by the Spirit, they were to proclaim His triumph over Satan and the powers of the unseen world and the accomplishment of man's redemption.

The Holy Spirit, who came on the first Pentecost after the resurrection, empowered the Apostles to proclaim this glad message of redeeming love, strength, and power. Three thousand Jews and proselytes in Jerusalem accepted the Lord Jesus Christ as Saviour and Messiah that day and were brought together into a spiritual community—the church. The movement continued, "and the Lord added to them day by day those that were saved" (Acts

2:47). The messengers of the cross, following the instructions of the risen and glorified Lord, proclaimed the message, first in Jerusalem, next in Judea, then in Samaria, and finally to the uttermost parts of the earth. This message of redeeming love has come to you and me—to all, both Jew and Gentile—offering salvation full and free.

IV. APPROPRIATION OF THE ATONEMENT

Atonement having been made by Messiah the Son and accepted by God the Father, whose holiness has been satisfied, the Almighty has sent forth the messengers of the cross as ambassadors pleading for all to come and accept the reconciliation that has already been effected in their behalf: "We are ambassadors therefore on behalf of Christ, as though God were entreating by us: we beseech *you* on behalf of Christ, be ye reconciled to God. 21 Him who knew no sin he made *to be* sin on our behalf; that we might become the righteousness of God in him" (II Cor. 5:20, 21).

A. *By the Individual*

Religion is a personal matter. One cannot serve God for another. Each one must deal with God individually. God sent His Son into the world in order that whosoever *will* may believe and have eternal life, "For God so loved the world, that he gave his only begotten Son, that whosoever believeth on him should not perish, but have eternal life" (John 3:16). "Verily, verily, I say unto you, He that heareth my word, and believeth him that sent me, hath eternal life, and cometh not into judgment, but hath passed out of death into life" (John 5:24).

21 But now apart from the law a righteousness of God hath been manifested, being witnessed by the law and the prophets; 22 even the righteousness of God through faith in Jesus Christ unto all them that believe; for there is no distinction; 23 for all have sinned, and fall short of the glory of God; 24 being justified freely by his grace through the redemption that is in Christ Jesus: 25 whom God set forth *to be* a propitiation, through faith, in his blood, to show his righteousness because of the passing over of the sins done aforetime, in the forbearance of God; 26 for the showing, *I say*, of his righteousness at this present season: that he might himself be just, and the justifier of him that hath faith in Jesus (Rom. 3:21-26).

Upon the basis of Christ's having met the demands of the broken law and having died in our stead, becoming a curse for us (Gal. 3:13), it is now for the disciples of the Lord to go and proclaim redemption through the blood of Christ. Jesus has all authority in heaven and in earth; therefore we are to follow His instructions

in the great commission, making no exception of any but giving the truth to all: "Go ye therefore, and make disciples of all the nations, baptizing them into the name of the Father and of the Son and of the Holy Spirit: 20 teaching them to observe all things whatsoever I commanded you: and lo, I am with you always, even unto the end of the world" (Matt. 28: 19, 20).

Salvation is a free gift of God which He offers to all who will accept Christ as their sacrifice. One is saved by the free grace of God through faith (Eph. 2: 8). The one who is thus saved must labor in the Master's cause if he is to receive a reward. We shall be rewarded according to our works (Matt. 16: 27). Let us therefore labor for the Master while it is day, for the night is coming when no man can work.

B. *By Israel Nationally*

God has always dealt with Israel nationally. At the same time He deals with each person individually. The national aspect, however, must always be kept in mind. God has preserved and kept intact that nation which is not to be numbered among other peoples. Other groups as political entities will pass out of existence, but Israel will never cease to exist as a nation (Jer. 30: 11). We may expect God to deal with her racially in regard to the atonement.

1. THE FULFILLMENT OF THE RITUAL OF THE DAY OF ATONEMENT

As we saw in our study of Leviticus, chapter 16, on the Day of Atonement Israel presented to the high priest two he-goats to be offered as a sin offering to make atonement for the sins of the nation. Lots were cast upon them: one for Jehovah and the other for Azazel.

In Hebrews 9: 1-10, the writer discussed the sanctuary, its furniture, and the typical significance of the service, concluding his remarks by saying that these were "a figure for the time present; according to which are offered both gifts and sacrifices that cannot, as touching the conscience, make the worshipper perfect, 10 *being* only (with meats and drinks and divers washings) carnal ordinances, imposed until a time of reformation" (Heb. 9: 9, 10). It is clear that the offerings and ceremonies of the law were only typical and were imposed for the time being—until a time of reformation. That time came when the Lord Jesus Christ appeared nineteen

hundred years ago as our great High Priest to offer Himself without spot and blemish to God by His Eternal Spirit.

11 But Christ having come a high priest of the good things to come, through the greater and more perfect tabernacle, not made with hands, that is to say, not of this creation, 12 nor yet through the blood of goats and calves, but through his own blood, entered in once for all into the holy place, having obtained eternal redemption. 13 For if the blood of goats and bulls, and the ashes of a heifer sprinkling them that have been defiled, sanctify unto the cleanness of the flesh: 14 how much more shall the blood of Christ, who through the eternal Spirit offered himself without blemish unto God, cleanse your conscience from dead works to serve the living God? (Heb. 9:11-14).

Christ's offering Himself as the spotless, sinless Lamb of God was in fulfillment of the slaying of the goat upon which the lot fell for Jehovah in the ritual of the atonement. The blood of those bulls and goats of the old economy could not take away sin, nor purge and cleanse the conscience and give satisfaction and assurance. The blood of Christ, however, does meet all the demands of holiness, cleanses, and purges the conscience, giving one perfect assurance.

In Hebrews, chapter 9, the inspired writer does not call attention to the fulfillment of that part of the ritual which pertained to the sending away of the goat to Azazel bearing the cancelled sins of Israel. Evidently he did not deem it necessary for his purpose. We gather from other passages of the Scriptures the symbolic significance of that portion of the ceremony. As we have already seen, Azazel, in all probability, represented the devil. Satan has held an eternal grudge against Israel, has fought against her, and is continuing to do so at the present time. In the Tribulation, as we learn from Revelation, chapter 12, he will wreak his vengeance upon her by attempting to blot her from the face of the globe. When our Lord shed His blood for the remission of Israel's sins, as typified by the goat whose blood was shed, He went in the spirit and made an announcement concerning His finished work and the results flowing therefrom to the wicked spirits in prison (I Pet. 3:18-22). He did this, it seems to me, in fulfillment of the goat's bearing the cancelled sins of Israel to Azazel in the wilderness. This interpretation meets all the requirements of the case. I must say, however, that should someone not see this point so clearly, I shall not be dogmatic concerning it. I am simply offering it for one's kind consideration.

After the sending of the goat into the wilderness, the high priest went into the holy place, still wearing his linen clothes, those that

he wore when he made the sacrifices. He remained in the sanctuary, bathing his flesh and attiring himself in his garments of beauty and holiness. Later he appeared in all his glory to the waiting congregation who jubilantly hailed his reappearance.

Thus, after our Lord—having been put to death in the flesh and energized in the Spirit—went and made the announcement to the evil spirits in prison, He returned and shortly ascended to glory, entering into the sanctuary not made with hands. He took His blood and cleansed the heavenly things therewith. This He did nineteen hundred years ago, but He has never, like the high priest, reappeared to Israel. Will He do this? If so, when?

2. ISRAEL'S NATIONAL CONFESSION

When Israel sees the mistake made by the fathers nineteen hundred years ago in rejecting King Messiah, and when she in genuine repentance and absolute faith in Him confesses her national sin, He will reappear, coming out of the heavenly sanctuary just as the high priest did after he had made the atonement for Israel on *Yom Kippur,* the Day of Atonement. As obvious proof that the remnant will make this national confession, let us turn to Leviticus 26:40-42:

> 40 And they shall confess their iniquity, and the iniquity of their fathers, in their trespass which they trespassed against me, and also that, because they walked contrary unto me, 41 I also walked contrary unto them, and brought them into the land of their enemies: if then their uncircumcised heart be humbled, and they then accept of the punishment of their iniquity; 42 then will I remember my covenant with Jacob; and also my covenant with Isaac, and also my covenant with Abraham will I remember; and I will remember the land.

In these verses Moses foretold that the remnant of the last generation of Israel scattered among the nations shall confess its iniquity and the iniquity of the fathers. This iniquitous act was in the form of a trespass in which they (the fathers of Israel) trespassed against God. When did they commit this sin? When they were in the Land, for God through Moses declared that as "they walked contrary unto me [Jehovah], I also walked contrary unto them, and brought them into the land of their enemies." From the facts, as they are presented in the prophecy, it is clear that the fathers of Israel commit a sin or trespass against God while they are in the Land. Because they do this, the Lord casts them out and scatters them among all the nations of the world (as they have been for centuries). Finally, those that remain of them (Lev.

26:39, 40) confess the iniquitous act which the fathers committed and also their share in that national crime: "And they that are left of you shall pine away in their iniquity in your enemies' lands; and also in the iniquities of their fathers shall they pine away with them. 40 And they shall confess their iniquity, and the iniquity of their fathers. . . ." When they do so in genuine repentance, God will remember His covenant with Abraham, Isaac, and Jacob and will also remember the Land, restoring it to Israel. Never will she come into undisputed possession of the heritage of the fathers in fulfillment of the promise until she makes this national confession.

In what sense are those of the last generation of Israel scattered among the nations—those making the confession—guilty of the sin committed by their foreparents? The answer is that they assume the same attitude and have the same spirit in regard to this matter as those who actually committed the crime. When this passage is read in the light of related scriptures, it becomes evident that the trespass committed by the fathers of Israel while in the land, on account of which sin they are cast forth and scattered among the nations, is the rejection and execution of their Messiah.

Hosea the prophet likewise foresaw the time when Israel would sin against Jehovah upon His appearance in her midst. When she thus sins, He leaves her and returns to His place, declaring that He will remain there until she confesses her sin and seeks His face earnestly: "I will go and return to my place, till they acknowledge their offence, and seek my face: in their affliction they will seek me earnestly" (Hosea 5:15).

The great national confession of Israel is set forth in the most forceful terms in Isaiah 53:1-9:

53 Who hath believed our message? and to whom hath the arm of Jehovah
been revealed? 2 For he grew up before him as a tender plant, and as a
root out of a dry ground: he hath no form nor comeliness; and when we
see him, there is no beauty that we should desire him. 3 He was despised,
and rejected of men; a man of sorrows, and acquainted with grief: and as
one from whom men hide their face he was despised; and we esteemed
him not.
4 Surely he hath borne our griefs, and carried our sorrows; yet we did
esteem him stricken, smitten of God, and afflicted. 5 But he was wounded
for our transgressions, he was bruised for our iniquities; the chastisement
of our peace was upon him; and with his stripes we are healed. 6 All we
like sheep have gone astray; we have turned every one to his own way;
and Jehovah hath laid on him the iniquity of us all.
7 He was oppressed, yet when he was afflicted he opened not his mouth;
as a lamb that is led to the slaughter, and as a sheep that before its shearers

is dumb, so he opened not his mouth. 8 By oppression and judgment he was taken away; and as for his generation, who *among them* considered that he was cut off out of the land of the living for the transgression of my people to whom the stroke *was due?* 9 And they made his grave with the wicked, and with a rich man in his death; although he had done no violence, neither was any deceit in his mouth.

Let us remember that in the year 1943-plus (I do not know the time; hence I attach the plus sign to the current year) the nation of Israel will have learned the fact that her rejection of the Lord Jesus of Nazareth, her Messiah, and the crucifixion of Him—the Lord of Glory, the incarnate Son of God—constitute the national sin committed by the fathers when they were still in the Land, on account of which tragedy* God cast them out of their country and scattered them among the peoples of earth. When they thus, having learned the facts concerning that tragedy, turn in genuine repentance to God, confessing their share in that sin and pleading for His return, He will remember His promise to the fathers—but never until then.

The Lord Jesus Christ himself made a similar announcement to the Jewish Sanhedrim:

37 O Jerusalem, Jerusalem, that killeth the prophets, and stoneth them that are sent unto her! how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not! 38 Behold, your house is left unto you desolate. 39 For I say unto you, Ye shall not see me henceforth, till ye shall say, Blessed *is* he that cometh in the name of the Lord (Matt. 23:37-39).

In this quotation we see that the Lord was speaking to the rulers of Israel, the Sanhedrin, in whose hands the power of condemnation lay. It was at their command that the prophets, those sent unto Jerusalem, were killed. To this group our Lord said that He would go away and they should not see His face "henceforth, till ye shall say, Blessed *is* he that cometh in the name of the Lord." According to this prediction the leaders of Israel will see the mistake of over nineteen hundred years' standing, will repudiate it, and plead for the Lord to come. When they do, He will return.

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* That the leaders of Israel together with the Roman authorities of Palestine did not know what they were doing when they executed Jesus of Nazareth is evident from the following quotation: ". . . but we [the inspired ministers of the Word] speak God's wisdom in a mystery, *even* the *wisdom* that hath been hidden, which God foreordained before the worlds unto our glory: which none of the rulers of this world hath known: for had they known it, they would not have crucified the Lord of glory . . ." (I Cor. 2:7, 8).

3. THE REAPPEARANCE OF MESSIAH

27 And inasmuch as it is appointed unto men once to die, and after this *cometh* judgment; 28 so Christ also, having been once offered to bear the sins of many, shall appear a second time, apart from sin, to them that wait for him, unto salvation (Heb. 9:27, 28).

The man Christ Jesus died to make atonement for the sins of the world: ". . . so Christ also, having been once offered to bear the sins of many, shall appear a second time, apart from sin, to them that wait for him, unto salvation." In this connection let us remember that there were two goats which constituted the one sin-offering. One was slain and with its blood atonement was made for the sins of the nation; the other bore these cancelled sins away to Azazel, who typified Satan, the great enemy of Israel. Both the slain goat and the live one symbolized the one person, the Lord Jesus Christ: the slain one foreshadowing Him as dying; the live one representing Him as alive after making the atonement by dying and going into the realms of Satan to proclaim the cancellation of Israel's sins. Let us also remember that after the sending of the goat into the wilderness to Azazel, the high priest returned to the sanctuary and having bathed himself, changed his clothing, robing himself with his garments of beauty and holiness. Later he reappeared to the waiting congregation. In fulfillment of this ritualism, Jesus went into heaven after He completed that portion of the atonement that had to be carried out upon earth. He entered the sanctuary in glory. He has not yet come forth out of it in fulfillment of the remaining portion of the ritualism of the Day of Atonement.

As stated in the preceding section, when the Jews, having been given the truth of the gospel, repudiate the national sin and plead for the Lord Jesus to return, He will come forth out of the celestial sanctuary and will reappear in His garments of glory to those of Israel who will be waiting for Him. When He came the first time, He appeared as the Lamb of God that taketh away the sin of the world; but when He reappears—emerging from the heavenly sanctuary—He will come in the glory of the Father with the holy angels, apart from sin and sacrifice, to the waiting *remnant* of Israel as her Deliverer and King.

The statement that He will come to them that wait for Him shows that Israel will have been taught the truth relative to His atonement and to His returning in fulfillment of the ritualism of the Day of Atonement—*Yom Kippur*. That Israel will be given the

message of the gospel in preparation for Messiah's return, as we saw in Chapter I, is shown in various portions of the Scriptures. For instance, in Isaiah, chapter 40, God commands those whom He calls His people to give the message to His people Israel. Hear Him: "Comfort ye, comfort ye my people [Israel], saith your [believers in the Messiah] God. Speak ye comfortably to Jerusalem [the Jews who claim that they are of the Holy City]" Isa. 40:1, 2). One should study the first eleven verses of this chapter to get the full import of this injunction. Again, in Isaiah 62:11 the Lord is said to have sent a proclamation to believers (ye that are Jehovah's remembrancers, vs. 6) throughout the earth, commanding them to evangelize Israel: "Say ye to the daughter of Zion, Behold, thy salvation cometh; Behold, his reward is with him, and his recompense before him. And they shall call them, The holy people, The redeemed of Jehovah: and thou shalt be called Sought out, A city not forsaken" (Isa. 62:11, 12). Other passages show the same teaching. If we who read these commands refuse to be obedient to the heavenly voice, God will raise up others who will give heed to His charge.

One reason for laxness in giving the gospel to Israel is a misunderstanding of Zechariah 12:10, which reads in the King James Version: ". . . and they [the Jews] shall look upon me [Messiah] whom they have pierced. . . ." This language is generally understood to teach that Israel will be converted by looking visibly upon the Lord Jesus when He returns at the end of the Tribulation. Those taking this position believe that the Jews as a nation will be won to Christ in this way and in no other manner. If this position is true, there is no necessity for our trying now to bring the light of the truth to them as a nation. Upon this hypothesis those of us who are attempting to give the truth to all Israel now are trying to do what they claim God said would be done by the personal appearance of the Lord Jesus himself. We are therefore, according to this view, not in line with the divine plan and will.

But is this interpretation correct? A glance at the American Standard Version will aid us in arriving at the truth on this point. It renders the words in question as follows: ". . . and they shall look unto me [Messiah] whom they have pierced . . ." This rendering is the correct translation and accurately represents the Hebrew text, whereas the reading of the King James Version does not. As stated above, the Common Version renders the preposition in question by *upon,* whereas the Revised Version translates it

accurately by *unto.* The same preposition is used and correctly rendered in the following quotation: "Look unto me, and be ye saved, all the ends of the earth; for I am God, and there is none else" (Isa. 45:22). It is evident that in this passage the preposition is correctly rendered *unto,* for the call in this verse is to the Gentiles to turn and in faith look unto God for salvation. In the same manner Zechariah used this preposition foretelling the conversion of Israel at the end of the Tribulation. Having been evangelized, the convicted remnant of the Chosen People will turn and by faith look unto "me [Messiah] whom they have pierced . . ." They will then pray such a petition as is set forth in passages like Psalm 80. A careful study of this passage reveals the fact that those who thus pray will know the essential facts regarding the "Shepherd of Israel" who has been guiding the nation like a flock (verse 1) and who is "the man of thy [God's] right hand" (verse 17). They will know that this man is enthroned above the cherubim and that He alone can save them. Hence they will plead for His return. This entire prayer therefore assumes that the facts regarding the "man Christ Jesus" will have been given to Israel and that she will believe and earnestly beseech Him to return and save her.

According to certain definite predictions the *leaders of Israel* will first learn and understand the facts regarding Messiah and will accept Him. This is shown in the following prophecy: "The stone which the builders rejected Is become the head of the corner. This is Jehovah's doing; It is marvellous in our eyes" (Ps. 118:22, 23). When this prophecy is studied in the light of its context and related passages, it becomes apparent that the leaders of the Jews will learn about the stone (King Messiah) which was rejected by the great men of Israel nineteen hundred years ago, will see their mistake, and *will point the nation to Him* (Hosea 5:15-6:3). When they do that, all Israel living at that time will accept Him and will be saved. The Deliverer will then come to Zion and turn ungodliness from Jacob (Isa. 59:20f; Rom. 11:25-27). Then will dawn the perfect day of which we read in II Samuel 23:1-7 and Proverbs 4:18.

The coming to them who wait for Him unto salvation is what is known as the second coming of our Lord, which occurs at the end of the Tribulation. This appearance must not be confounded with the rapture of the church, an event which takes place before the Tribulation—"the time of Jacob's trouble."

May you and I, dear Christian friends, do all that we can, in love, to bring this message to Israel so that the remnant may learn the facts and call upon Him to return and await His doing so in fulfillment of His prediction.

When He does reappear at the end of the seventieth week of Daniel, which we have already studied, He will introduce that glorious Kingdom Era which is described in the following passage:

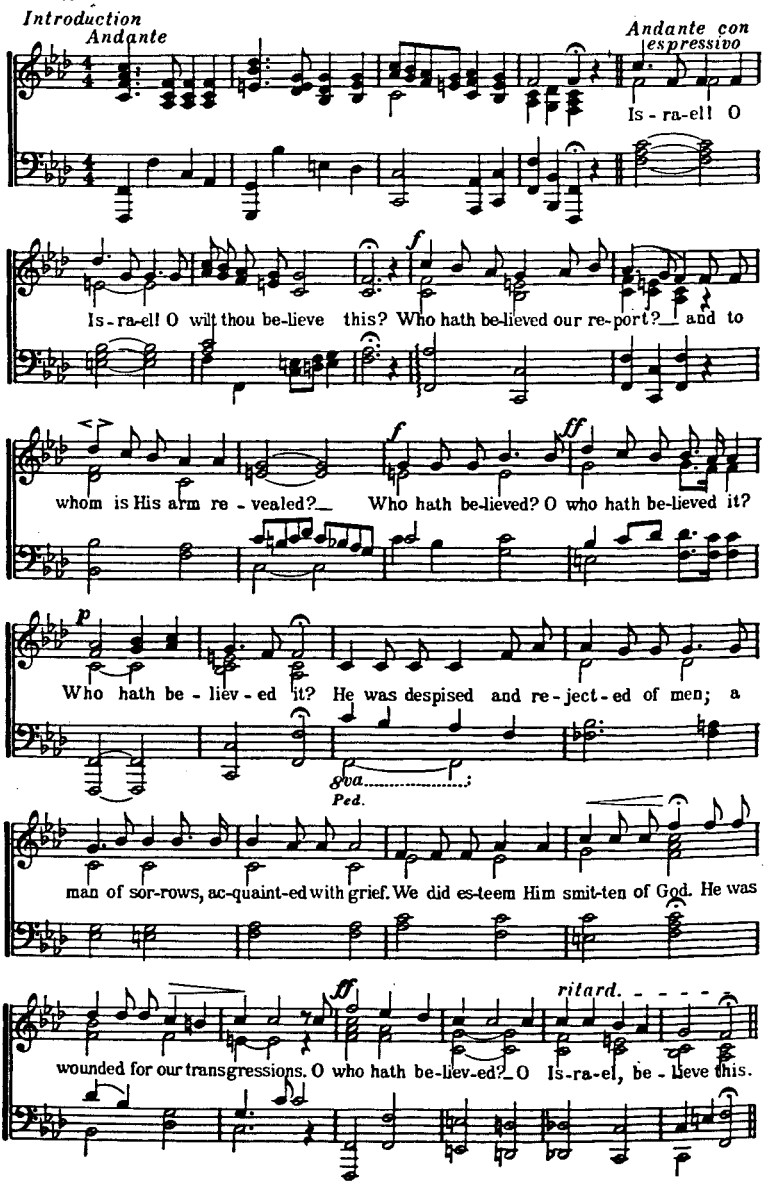
> 24 Seventy weeks are decreed upon thy people and upon thy holy city, to finish transgression, and to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up vision and prophecy, and to anoint the most holy (Dan. 9:24).

Then transgression will have been removed, sin will be practically unknown, the things typified by the ritualism of the Day of Atonement will be an accomplished fact, everlasting righteousness—God's standard of ethics, morals, and righteousness—will be established throughout the world. There will be no need of vision and prophecy because prediction will have materialized into fruition. The Temple at Jerusalem will be rebuilt on a most glorious scale and will be the house of prayer for all nations. To it all peoples will flow in a constant stream to worship Jehovah of hosts and to be taught of Him. Great and indescribable joys thus await the faithful people of God (Isa. 2:1-4; Micah 4:1-8).

To my Jewish friends, whom I love with all my heart and who are still beloved for the fathers' sake (Rom. 11:28), I appeal, requesting that they give the message in this chapter especially thorough and conscientious consideration. Of course they must, like David (Ps. 119:18), ask God to open their eyes that they might see the truth of His Word. If they will do this, the Lord will meet every honest person and will enable him to see what is His will. Seeing the truth as revealed in the Scriptures discussed in this chapter, I ask each reader, regardless of all circumstances, to take his stand upon the eternal truth of God's Word, accept the Lord Jesus Christ as the true Messiah, the God-man, and be saved and blessed for both time and eternity.

O Israel, Believe

H. O. S. (Isaiah 53) HATTIE O. SHAFFER



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O Israel, Believe

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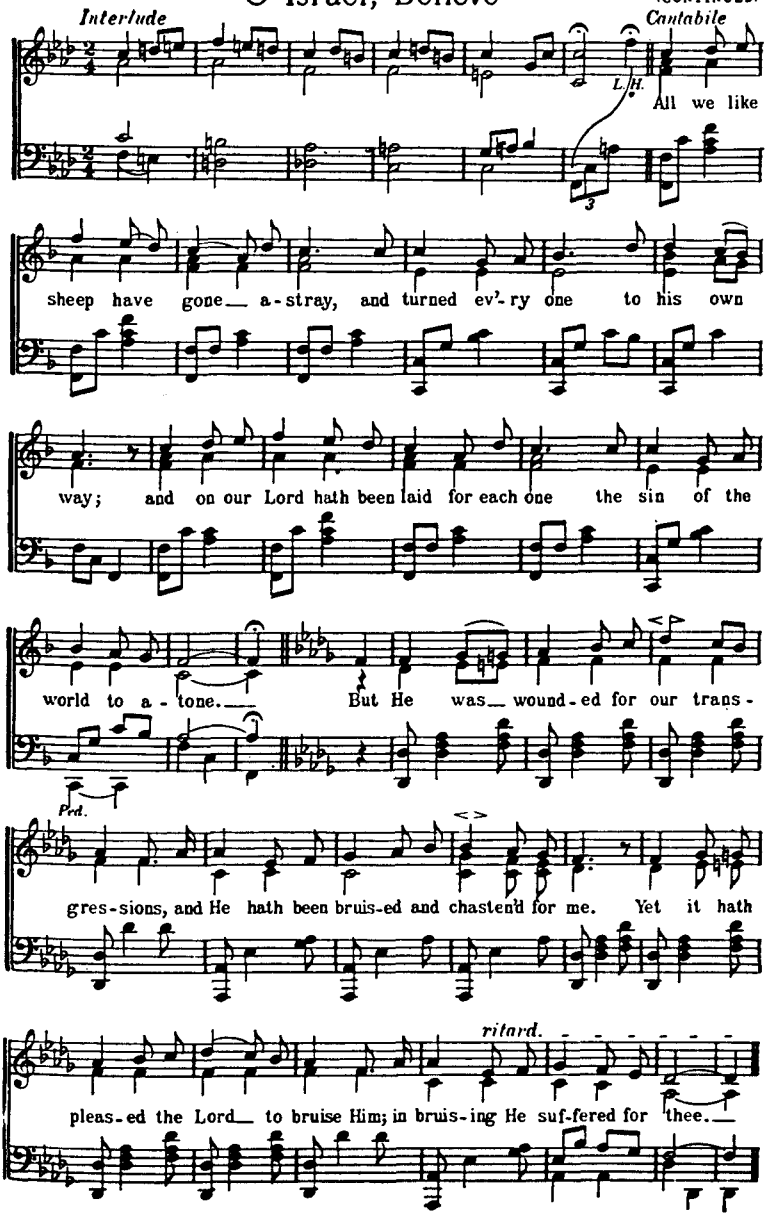

O Israel, Believe

(CONCLUDED)

As a lamb to the slaugh - ter He was brought, and af -

flict - ed. Yet He o - pened not His mouth. He

p o - pened not His mouth. He was tak - en from pris - on and

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wick - ed was bur - ied in sor - row, O "Fa - ther for - give them," He

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cried. Is - ra - el! O is - ra - el, O wilt thou be - lieve this?

Chapter XIII

SALVATION THROUGH JESUS THE MESSIAH

IN CHAPTER X we saw man in his fallen, corrupt, unsaved state. In Chapter XI, we traced in a brief manner the promise of the world's Redeemer. In Chapter XII the subject of the atonement was the topic for consideration. There we saw how the holiness of God demanded atonement for sin and how His love provided it. We shall, in the present chapter, discuss the all-important theme of salvation which, as we shall learn, is offered to all men through Jesus Christ, the Messiah of Israel and the Saviour of the world.

In order that we might have a comprehensive view of this most important subject, let me briefly call attention to man's present condition and proceed from that point of view.

I. The Lost Condition of All Men

As we saw in Chapter IX in which we studied the subject, "Satan, the Kingdom of Darkness, and Sin," man was in perfect fellowship and communion with his Maker until the day on which he disobeyed the Lord and partook of the forbidden fruit. On that day he died as God had warned him: "The day that thou eatest thereof dying thou shalt surely die" (Gen. 2:17, literal translation). That threat involved physical, spiritual, and eventually eternal death, unless one accepts the means of salvation provided for man through the Lord Jesus Christ. The forces of physical death began to prey upon man's body the day on which he disobeyed God. On that very day he was driven from the Almighty's presence and died spiritually. Man has been alienated from the Almighty from that day until this. A vivid picture of the human heart is set forth in Psalm 14:2, 3:

> 2 Jehovah looked down from heaven upon the children of men,
> To see if there were any that did understand,
> That did seek after God.
> 3 They are all gone aside; they are together become filthy;
> There is none that doeth good, no, not one.

Jeremiah took an X ray of man's heart, which is found in the following words: "The heart is deceitful above all things, and it is exceedingly corrupt: who can know it?" (Jer. 17:9). In Romans 1:18—3:20 the Apostle Paul showed that all men—both Jews and

Gentiles—are in a lost condition. They are without God and without hope in the world. The apostle summed up his argument in quotations from the Hebrew Scriptures:

9 What then? are we better than they? No, in no wise: for we before laid to the charge both of Jews and Greeks, that they are all under sin; 10 as it is written,

There is none righteous, no, not one;
11 There is none that understandeth,
There is none that seeketh after God;
12 They have all turned aside, they are together become unprofitable;
There is none that doeth good, no, not so much as one:
13 Their throat is an open sepulchre;
With their tongues they have used deceit:
The poison of asps is under their lips:
14 Whose mouth is full of cursing and bitterness:
15 Their feet are swift to shed blood;
16 Destruction and misery are in their ways;
17 And the way of peace have they not known:
18 There is no fear of God before their eyes (Rom. 3:9-18).

Can salvation be procured by observing the law which Moses delivered to Israel at Sinai? That question is answered in the next two verses:

19 Now we know that what things soever the law saith, it speaketh to them that are under the law; that every mouth may be stopped, and all the world may be brought under the judgment of God: 20 because by the works of the law shall no flesh be justified in his sight; for through the law *cometh* the knowledge of sin (Rom. 3:19, 20).

From these statements we see that no flesh can be justified before God by the works of the law. Of course if any man could keep the law perfectly, he could be justified by it; but on account of the weakness of the flesh no man can keep it. The Apostle James declared, "For whosoever shall keep the whole law, and yet stumble in one *point,* he is become guilty of all" (James 2:10). There is not a man, woman, or child living today who can in honesty and sincerity of heart say that he has absolutely kept every commandment of the law. The most godly in Israel constantly confessed their wrongs and sins; but there are sins of which men are guilty and yet of which they are unaware. The Psalmist David therefore prayed, "Clear thou me from hidden *faults*" (Ps. 19:12).

A view of the human heart is presented in Ephesians 4:17-19:

17 This I say therefore, and testify in the Lord, that ye no longer walk as the Gentiles also walk, in the vanity of their mind, 18 being darkened in their understanding, alienated from the life of God, because of the ignorance

that is in them, because of the hardening of their heart; 19 who being past feeling gave themselves up to lasciviousness, to work all uncleanness with greediness.

Figuratively speaking, this is a picture of the normal, unregenerated heart of the unbeliever. It is without distortion; it is a clear photograph of the natural heart. In Ephesians 2:1-3, however, Paul presents another picture of the heart—that of Jew as well as Gentile. A third clear photograph of the unregenerated heart is seen in the following verse: "For we also once were foolish, disobedient, deceived, serving divers lusts and pleasures, living in malice and envy, hateful, hating one another" (Titus 3:3). These passages could be multiplied indefinitely, but the ones quoted are sufficient to show that every one who has reached the age of accountability is in a lost, undone condition and needs salvation.

II. GOD'S DESIRE TO SAVE ALL MEN

As evidence that God wishes the salvation of all men, I wish to call attention to I Timothy 2:3-7:

3 This is good and acceptable in the sight of God our Saviour; 4 who would have all men to be saved, and come to the knowledge of the truth. 5 For there is one God, one mediator also between God and men, *himself* man, Christ Jesus, 6 who gave himself a ransom for all; the testimony *to be borne* in its own times; 7 whereunto I was appointed a preacher and an apostle (I speak the truth, I lie not), a teacher of the Gentiles in faith and truth.

Note the statement: "This is good and acceptable in the sight of God our Saviour; who would have all men to be saved, and come to the knowledge of the truth." Let us lay aside our theological glasses and accept this utterance at its face value. This is the proper rendering of the original text. The Greek word in verse 4 rendered "would have" is translated by the late Dr. A. T. Robertson in his *Word Studies in the New Testament* as "willeth." On this word he makes the following comment: "God's wish and will in so far as He can influence men."

Since God wills that all men be saved and come to the knowledge of the truth, He has made ample provision for the salvation of everyone; for we are told, "For there is one God, one mediator also between God and men, *himself* man, Christ Jesus, who gave himself a ransom for all . . ." We must accept this language at its face value.

As further proof that God wills the salvation of everyone, I wish to call attention to II Peter 3:9: "The Lord is not slack concern-

ing his promise, as some count slackness; but is longsuffering to you-ward, not wishing that any should perish, but that all should come to repentance." On the Greek word rendered "wishing" in this passage, Dr. Robertson makes this comment: "Some will perish (vs. 7), but that is not God's desire." That God desires the salvation of everyone is quite evident from this passage.

In keeping with this statement, is the well-known passage in Ezekiel 18:32: "For I have no pleasure in the death of him that dieth, saith the Lord Jehovah: wherefore turn yourselves, and live." Since this is the Lord Jehovah who is speaking, and since His words are to be taken at their face value, we must conclude that it is not the will of God that any should perish. He tells us in so many words that He does not have pleasure "in the death of him that dieth." This statement being true, the Lord pleads with men to turn to Him and live. If they could not turn to Him and live, this language is a mockery. But we cannot believe that God would mock anyone. Since He states that He does not have any pleasure in the death of the one who dies, and since He pleads with men to turn and live, there is but one conclusion to which we can consistently come; namely, that it is God's desire that all men be saved.

This thought underlies the great passage in John, chapter 3, which I wish to quote:

> 14 And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up; 15 that whosoever believeth may in him have eternal life.
> 16 For God so loved the world, that he gave his only begotten Son, that whosoever believeth on him should not perish, but have eternal life. 17 For God sent not the Son into the world to judge the world; but that the world should be saved through him. 18 He that believeth on him is not judged: he that believeth not hath been judged already, because he hath not believed on the name of the only begotten Son of God. 19 And this is the judgment, that the light is come into the world, and men loved the darkness rather than the light; for their works were evil. 20 For every one that doeth evil hateth the light, and cometh not to the light, lest his works should be reproved. 21 But he that doeth the truth cometh to the light, that his works may be made manifest, that they have been wrought in God (John 3:14-21).

The Apostle John draws a parallel between the case of the Israelites when they were being bitten by the serpents and that of the world, which is perishing. God graciously and lovingly provided a means for curing the bites of the serpents; namely, a brazen serpent which was put upon a pole, and to which those who believed, having been bitten, might look and live. In the same manner, He,

through love, provided a remedy for sin—the sacrificial atoning blood of the Son of God, who, being lifted up in crucifixion and eventually to the right hand of the throne of God, is God's antidote for the deadly virus of sin. According to verse 16, God loved the world to the extent that He gave His only Begotten Son in order that whosoever believes on Him might not perish but have everlasting life. In explanation the apostle tells us further (vs. 17) that God did not send the Son into the world to judge the world, but that it should be saved through Him. God was not under any obligation whatsoever to save man. He could have left him to his own fate and still have been perfectly justified in every particular. But He was not willing that man should perish; hence He sent His Son into the world, "that the world should be saved through him." This fact shows that God does not will the death of anyone, but that He truly desires the salvation of every soul. Everyone who believes the Scriptures to be the Word of God must accept this proposition.

To summarize the situation, let me say that God has done everything in His power for man's redemption. He has exhausted all means at His disposal, under the regime of a moral government, to save man from eternal ruin—even coming Himself in the person of Jesus of Nazareth, the Messiah, to die in man's stead. There is nothing more that God can do except to force the will of man, who is a free moral agent. This thing God will never do. The Almighty therefore is not responsible for the condemnation of anyone. There is no alternative left to man but to accept God's gracious provision for his salvation through the Lord Jesus Christ (Messiah), or be lost eternally.

III. THE ATONEMENT—ITS UNIVERSALITY AND ITS LIMITATIONS

In the preceding chapter we studied the subject of the atonement. In this examination we saw that God's holiness demanded atonement, satisfaction, and that His love provided it. Thus the demands of His holiness have been met. He is now, through His messengers, His ambassadors, beseeching men to be reconciled to Himself. He is, according to II Corinthians, chapter 5, taking the initiative in inviting the world to be reconciled to Himself upon the basis of the complete satisfaction of the atonement that was made for all men by the Lord Jesus Christ in His sacrificial death, resurrection, ascension, and mediatorial work at the right hand of the Majesty on high. Since through the preaching of the gospel God

is thus pleading with men to be reconciled to Himself, we wish to look at the matter of the atonement: first from the standpoint of its universality, and secondly from the view of its limitations.

A. *The Universality of the Atonement*

That the atonement is *universal* is clear from a number of scriptures. For instance, in Hebrews 2:9 we read: "But we behold him who hath been made a little lower than the angels, *even* Jesus, because of the suffering of death crowned with glory and honor, that by the grace of God he should taste of death for every *man.*" Here we are told that Christ tasted death for every man. Without question, when He died on the cross, He died in the place of every man. There is nothing in this statement that would indicate a meaning other than that of the plain literal sense. From this passage therefore we believe that the atonement was universal. In speaking to Timothy regarding the Lord Jesus, Paul said that "we have our hope set on the living God, who is the Saviour of all men, specially of them that believe" (I Tim. 4:10). In one sense our God is the Saviour of *all* men—without an exception; but in some special sense, He is the Saviour of those only who believe. This passage, however, will come up later for consideration. To Titus the same apostle declared that "the grace of God hath appeared, bringing salvation to all men" (Titus 2:11). Since there is nothing in this statement that would indicate the relative use of this language, we must accept it at its face value and concede that the grace of God has brought salvation within the reach of all men. The Apostle John struck the same note in I John 2:2. Here in speaking of Christ, he declared that the Saviour "is the propitiation for our sins; and not for ours only, but also for the whole world." The note of universal application of the atonement is unquestionably sounded here. The same message is set forth in I John 4:14: "And we have beheld and bear witness that the Father hath sent the Son *to be* the Saviour of the world." Here again is a passage which speaks of the universality of the atonement of our Lord. There can be no question concerning Christ's having tasted death for the elect who are mentioned constantly in the Epistles. He also died for the non-elect as we see in II Peter, chapter 2. In this chapter the apostle was speaking of false prophets and false teachers who will arise denying even the Master "that bought them, bringing upon themselves swift destruction." In some way our Lord, when He died, bought even these false teachers. There can be no

doubt about this proposition. Passages could be multiplied that show the universality of the atonement but these will suffice.

B. *The Limitations of the Atonement*

Every reasonable, intelligent person who believes the Bible will accept, upon the basis of the scriptures quoted in the preceding section, the position that the atonement was and is universal—that in some way Christ died for every man, that He brought salvation to all and made it possible that all might be saved. Along with this teaching are other statements in the Scriptures which show that in another sense the atonement was *limited.* For instance, in Matthew 20:26-28 we read: "Not so shall it be among you: but whosoever would become great among you shall be your minister; and whosoever would be first among you shall be your servant: even as the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many." We see here that Christ gave His life "a ransom for many." That our Lord was speaking of the atonement is evident. No expositor questions this position. Here we see that the atonement is not universal but for "the many." The reason for such limitation, the passage does not tell us. Everyone who is willing to accept the Scriptures at their face value must believe that in some restricted way the atonement is not for all but for "the many." When our Lord instituted the supper, He spoke these words: "And he took a cup, and gave thanks, and gave to them, saying, Drink ye all of it; for this is my blood of the covenant, which is poured out for many unto remission of sins" (Matt. 26:27, 28). Concerning the "blood of the covenant," He said that it "is poured out for many unto remission of sins." Here again we see that the atonement is for "the many." This passage also does not intimate why it is simply for "the many" and not for all men. In Hebrews 9:27, 28 we have this language: "And inasmuch as it is appointed unto men once to die, and after this *cometh* judgment; so Christ also, having been once offered to bear the sins of many, shall appear a second time, apart from sin, to them that wait for him, unto salvation." Once again we see that the atonement was for "many." According to this passage Christ was offered once to bear the sins of many—not all. Nothing in the context throws any light upon the question relative to the limitation of the atonement.

The New Testament teaching concerning the efficacy of the atonement and its being for the many, instead of being for all,

should not be a surprise to those who are familiar with Isaiah, chapter 53. In verse 12 we have the following language: "Therefore will I divide him a portion with the great, and he shall divide the spoil with the strong; because he poured out his soul unto death, and was numbered with the transgressors: yet he bare the sin of many, and made intercession for the transgressors." In this great prophetic utterance Isaiah declared that the Messiah, when He would come, would bear "the sin of many."

Just as we believe and accept all statements that inform us concerning the universality of the atonement, in the same spirit of faith we must receive the proposition that Christ died—gave His life a ransom—for "the many," even though we may not be able to understand these seemingly contradictory lines of thought. May I hasten to say that there is actually no contradiction. The discrepancy is due to our lack of knowledge and not to any fault of the record. We may possibly receive more light upon this subject as we advance in our investigation.

IV. THE GOSPEL CALL GIVEN TO ALL IN SINCERITY

After our Lord's sacrificial, vicarious death, burial, and resurrection, He appeared to the disciples in Galilee and gave them the commission which is recorded in Matthew 28:19, 20: "Go ye therefore, and make disciples of all the nations, baptizing them into the name of the Father and of the Son and of the Holy Spirit: teaching them to observe all things whatsoever I commanded you: and lo, I am with you always, even unto the end of the world." As we have learned from John 3:16, God loved the world to the extent that He sent His Son into it to die in order that whosoever believes on Him might not perish but have everlasting life; for God did not send His Son into the world to condemn it, but that it might be saved through Him. After our Lord had made the atonement, He commissioned His disciples to go and proclaim this glad announcement *to the world*. They were to make no distinction as to race or color, but were to give *all* a chance—to make disciples "of all the nations." They were to baptize the believers into the name of the Holy Trinity. At another of our Lord's post-resurrection appearances to His disciples, He gave them the same world-wide commission as recorded by Luke: "And he said unto them, These are my words which I spake unto you, while I was yet with you, that all things must needs be fulfilled, which are written in the law of Moses, and the prophets, and the psalms, concerning me.

Then opened he their mind, that they might understand the scriptures; and he said unto them, Thus it is written, that the Christ should suffer, and rise again from the dead the third day; and that repentance and remission of sins should be preached in his name unto all the nations, beginning from Jerusalem. Ye are witnesses of these things. And behold, I send forth the promise of my Father upon you: but tarry ye in the city, until ye be clothed with power from on high" (Luke 24: 44-49).

According to this passage repentance and remission of sins were to be preached in the name of the Lord Jesus unto "all the nations." This expression indicates that it was to be to all people of all nations. The apostles were to give all an opportunity to hear the message of redemption. About this position there can be no controversy.

Our Lord declared, according to John 5: 24, "Verily, verily, I say unto you, He that heareth my word, and believeth him that sent me, hath eternal life, and cometh not into judgment, but hath passed out of death into life." According to this verse, one who hears the word of the Lord Jesus and believes Him who sent Him has everlasting life and shall not come into judgment. Everyone who believes Christ must acknowledge that He was sincere in making this statement. The invitation is to whosoever will. To the very group to whom Jesus spoke those words, He later declared, "Ye search the scriptures, because ye think that in them ye have eternal life; and these are they which bear witness of me; and ye will not come to me, that ye may have life" (John 5: 39, 40). That it is God's plan to save those who believe is set forth in I Corinthians 1: 21: "For seeing that in the wisdom of God the world through its wisdom knew not God, it was God's good pleasure through the foolishness of the preaching to save them that believe."

The great passage on reconciliation through the preaching of the gospel is given in II Corinthians 5: 17-21:

17 Wherefore if any man is in Christ, *he is* a new creature: the old things are passed away; behold, they are become new. 18 But all things are of God, who reconciled us to himself through Christ, and gave unto us the ministry of reconciliation; 19 to wit, that God was in Christ reconciling the world unto himself, not reckoning unto them their trespasses, and having committed unto us the word of reconciliation.

20 We are ambassadors therefore on behalf of Christ, as though God were entreating by us: we beseech *you* on behalf of Christ, be ye reconciled to God. 21 Him who knew no sin he made *to be* sin on our behalf; that we might become the righteousness of God in him.

The holiness of God has been satisfied by the atonement which Jesus Christ made in behalf of the world. On the basis of its having been made, God gave to the Apostles, declared Paul, the ministry of reconciliation. What is the import of this message? It is this: "That God was in Christ reconciling the world unto himself, not reckoning unto them their trespasses, and having committed unto us the word of reconciliation." Armed with such authority, the Apostle Paul claimed that he and his colaborers were ambassadors in behalf of Christ, pleading with men and women to accept the reconciliation which God had provided for them through the death of Christ. Men must now accept this reconciliation. God has done all that He consistently can do. His holiness has been satisfied with the atonement which His love has provided. Paul therefore pleaded with men to accept this atonement.

The Book of Revelation closes with an invitation to those who are thirsty to come and drink of the water of life: "And the Spirit and the bride say, Come. And he that heareth, let him say, Come. And he that is athirst, let him come: he that will, let him take the water of life freely" (Rev. 22:17). The Scriptures abound with passages which show that the gospel call to the entire world is a sincere one, and that it is the will of God that all should come to a knowledge of the truth and be saved.

V. THE ELECT

The word *elect* signifies the chosen ones. In the Old Testament, Israel was the elect nation. For instance, Moses said to her, "For thou art a holy people unto Jehovah thy God: Jehovah thy God hath chosen thee to be a people for his own possession, above all peoples that are upon the face of the earth" (Deut. 7:6). In Deuteronomy 10:15 we read: "Only Jehovah had a delight in thy fathers to love them, and he chose their seed after them, even you above all peoples, as at this day." Again, in I Chronicles, chapter 16, we have language like this:

> O ye seed of Israel his servant,
> Ye children of Jacob, his chosen ones (vs. 13).

In speaking of the return of the Jews to Palestine, Isaiah said that God would provide rivers in the desert "to give drink to my people, my chosen" (Isa. 43:20). Again, the same prophet spoke of God's using Cyrus the Persian in causing them to return from the Babylonian captivity: "For Jacob my servant's sake, and Israel

my chosen, I have called thee by thy name: I have surnamed thee, though thou hast not known me" (Isa. 45:4). In the Olivet Discourse our Lord spoke of His shortening the days of the Tribulation for the elect's sake. The chosen, in the Old Testament, refers to Israel. It is quite likely that the elect mentioned in the Olivet Discourse are the same chosen people. God selected Israel as a nation through which He would send forth His message to the world.

When they, as a nation, rejected their Messiah nineteen hundred years ago, they took the siding, figuratively speaking, having left the main line of God's plan and purpose. At the present time God is calling out from among both Jews and Gentiles those who will accept Him and who are brought together into the spiritual body that is known as the church of God. This group of people is, especially in the Epistles, called the elect. Peter spoke to Christians and called them "an elect race, a royal priesthood, a holy nation, a people for *God's* own possession" (I Pet. 2:9). It is clear from this verse that he was thinking of the body of believers in terms of Israel, who, prior to her rejection of the Messiah, was the elect race. We who believe in Christ are now the elect race—the people of God. When, however, Israel as a nation in the Tribulation turns to the Lord and accepts Him, she will come back on the main line of God's plan and will again be the elect race through whom God will send forth His spiritual blessings to the entire world. That of course will be during the Tribulation Period and in the Millennial Age.

Our Lord Jesus spoke of God's elect in Luke 18:7: "And shall not God avenge his elect, that cry to him day and night, and *yet* he is longsuffering over them?" The Apostle Paul spoke to the Thessalonians regarding their election: ". . . our gospel came not unto you in word only, but also in power, and in the Holy Spirit, and *in* much assurance; even as ye know what manner of men we showed ourselves toward you for your sake" (I Thess. 1:5). It is clear from this passage that the preaching of the gospel in the power of the Holy Spirit was a potent factor in the election of the Thessalonian brethren. Since there is but one gospel, it is quite evident that it is used, or enters as a factor in the election of all people who are saved. The apostle struck this same note in his second letter to the Thessalonians: "But we are bound to give thanks to God always for you, brethren beloved of the Lord, for that God chose you from the beginning unto salvation in sanctifi-

cation of the Spirit and belief of the truth: whereunto he called you through our gospel, to the obtaining of the glory of our Lord Jesus Christ" (II Thess. 2:13, 14). We see that God chose those brethren "from the beginning unto salvation in sanctification of the Spirit and belief of the truth" which was made possible through the preaching of the gospel. The import of this passage is in perfect alignment with that of the quotation from the first letter to this group to which we have just paid attention.

But our election, which is through the preaching of the gospel, does not begin with its being preached to us. On the contrary, it goes back into the council chambers of God before creation as is quite evident from the following passage: "And in like manner the Spirit also helpeth our infirmity: for we know not how to pray as we ought; but the Spirit himself maketh intercession for *us* with groanings which cannot be uttered; and he that searcheth the hearts knoweth what is the mind of the Spirit, because he maketh intercession for the saints according to *the will of* God. And we know that to them that love God all things work together for good, *even* to them that are called according to *his* purpose. For whom he foreknew, he also foreordained *to be* conformed to the image of His Son, that he might be the first born among many brethren: and whom he foreordained, them he also called: and whom he called, them he also justified: and whom he justified, them he also glorified" (Rom. 8:26-30).

From this quotation we see that the three personalities of the Holy Trinity are deeply concerned in the elect and are doing everything for their advancement, both in time and through eternity. With this knowledge, we can see that all things work together for good for those who love God, even those who are called according to His purpose (vs. 28). These for whom everything is working for good, God foreknew. He foreordained that they should be conformed to the image of His Son in order that He, Christ, might have the pre-eminence. Those whom He has foreordained in this manner, He has also called; whom He has called, He has justified; and whom He has justified, them He has also glorified. From this position there can be no escape. These verses, figuratively speaking, give us the blueprint covering the life of the elect. This plan was worked out in the council chambers of the Almighty before the foundation of the world. God will work this plan out both in time and eternity for everyone whom He has foreknown. Not one

of those whom He has foreknown will be lost. Everyone will enter into the glory. Those who are thus foreknown, called, justified, and glorified can trust God for everything. He who "spared not his own Son, but delivered him up for us all . . ." shall, together with Him, give us all things that are necessary to life and godliness. They being thus united to Christ, nothing can separate them from Christ and the love of God.

In this connection it becomes necessary for me to emphasize the fact that the election which is mentioned in Romans, chapter 8, is that of the individual to eternal salvation and glory. On the other hand, the election that is mentioned in Romans 9: 1-21 is the election of Israel to service. This latter election is spoken of throughout the Old Testament as Israel's election and place in the plan of God during this life. *To take any passage or verse in Romans 9: 1-21 and to apply it to the individual's election unto eternal life is to do violence to the Scriptures.* At the risk of being tedious I must repeat that the election set forth in Romans, chapter 8, is that of the individual to eternal salvation and glory, whereas that mentioned in Romans 9: 1-21 *is the election of Israel as a nation to service and a special place in the plan of God during this life.* A failure to recognize this fact has brought countless errors and untold confusion into the theological world.

In John, chapter 1, we are told that Jesus came to His own but that they who were His own received Him not, "But as many as received him, to them gave he the right to become children of God, *even* to them that believe on his name: who were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God" (John 1: 12, 13). These people believed and received Christ and were thus born again. Their believing and receiving Him entered into their election. Without question, these must be considered as in the number of the elect.

As we have just seen, believing and receiving Christ on the part of the individual enters into his election. This of course is from the human side. One view of the divine side of election is set forth in Hebrews 10: 1-14. In the beginning of this chapter the apostle showed that animal sacrifices which were offered yearly could never take away sin. After God had schooled Israel sufficiently by the ceremonial services of the law of Moses, He made a further disclosure that those sacrifices were only of a temporary nature, typical in character. They foreshadowed the sacrifice of the Son of God

who, back in the councils of eternity, declared that He would come and do God's will perfectly. From this statement it appears that the animal sacrifices did not satisfy the holiness of God in respect to the sin question but that the offering up of the Son of God would meet every requirement of His majestic holiness. Concerning Christ's laying down His life for men and thus doing in every particular the will of God, the apostle declared, "By which will we have been sanctified through the offering of the body of Jesus Christ once for all. . . . For by one offering he hath perfected for ever them that are sanctified" (Heb. 10: 10-14). From this passage we see that the sacrificial death of our Lord is the thing that satisfied the holiness and the will of God and made possible our being sanctified once and for all. The information concerning the divine side of the scheme of redemption as here set forth supplements that of the human acceptance of the same.

Those who are thus elected are exhorted to "Put on therefore, as God's elect, holy and beloved, a heart of compassion, kindness, lowliness, meekness, longsuffering; forbearing one another, and forgiving each other, if any man have a complaint against any; even as the Lord forgave you, so also do ye: and above all these things *put on* love, which is the bond of perfectness. And let the peace of Christ rule in your hearts, to the which also ye were called in one body; and be ye thankful" (Col. 3: 12-15). The walk of the elect should correspond to his profession. The Apostle Peter urged his brethren to supply in their faith the Christian graces and concluded his exhortation with these words: "Wherefore, brethren, give the more diligence to make your calling and election sure: for if ye do these things, ye shall never stumble: for thus shall be richly supplied unto you the entrance into the eternal kingdom of our Lord and Saviour Jesus Christ" (II Pet. 1: 10, 11).

Many people have been greatly concerned to know definitely whether or not they are of the elect. For the benefit of those who are thus disturbed, let me say that the one who has believed and has received Jesus Christ, and into whose heart the Lord has come, need have no doubt whatever concerning his election. He has the proof of his election in his own soul. Satan will try to make a person doubt his salvation, but to such I would say, Withstand the devil "stedfast in your faith," and he will flee from you (I Pet. 5: 8, 9).

VI. THE NON-ELECT

That there is another class called the non-elect is absolutely certain from many passages. For instance, in Matthew 7: 13, 14, we have the following statement from the Son of God:

> 13 Enter ye in by the narrow gate: for wide is the gate, and broad is the way, that leadeth to destruction, and many are they that enter in thereby. 14 For narrow is the gate, and straitened the way, that leadeth unto life, and few are they that find it.

The elect, as I have shown, are those who accept the invitation and into whose hearts the Lord comes. They will walk the narrow way and enter through the straight gate into the eternal city of God. On the other hand, the great masses of humanity never heed the call, go on in their stubbornness, and travel the broad way, entering in at the gate of destruction. This latter class without doubt constitutes the non-elect.

At Antioch in Pisidia, the Apostle Paul with Barnabas preached the Word of God in the synagogue. They were asked to remain and give another message the following Sabbath, which thing they did. Satan stirred up opposition on the part of many of the Jews who, when they heard Paul give his second message, blasphemed, doing all that they could against the gospel and its messengers. The facts appear in the following quotation:

> 46 And Paul and Barnabas spake out boldly, and said, It was necessary that the word of God should first be spoken to you. Seeing ye thrust it from you, and judge yourselves unworthy of eternal life, lo, we turn to the Gentiles. 47 For so hath the Lord commanded us, *saying,*
> I have set thee for a light of the Gentiles,
> That thou shouldest be for salvation unto the uttermost part of the earth.
> 48 And as the Gentiles heard this, they were glad, and glorified the word of God: and as many as were ordained to eternal life believed. 49 And the word of the Lord was spread abroad throughout all the region (Acts 13:46-49).

Here we see the two classes—the elect and the non-elect. Only the human side—either the believing and receiving the Lord, or rejecting Him and His Word—appears in this passage; nevertheless, we see clearly the two groups.

From many scriptures we see that the saved will be with God forever and ever, but the lost will be banished from the presence of His power and the glory of His might. The doom of the non-elect is set forth in Revelation 20: 11-15. The eternal condition of the elect is likewise described in Revelation, chapters 21 and 22.

VII. WHY THE ELECT AND THE NON-ELECT?

We have seen that all men are lost; that God wills the salvation of all; that from one standpoint the atonement was and is universal—for all; that the gospel call is given to all in sincerity; that there is a group which we call the elect; and that there is another group which we call the non-elect. These are facts, set forth in the Scriptures, which no one can question who believes the Bible to be the very word of the living God. Can we harmonize these facts and work them out into a logical, plausible explanation? Many attempts have been made, but none are entirely satisfactory.

We have already seen that the holiness of God demands satisfaction and that the love of God has provided the required atonement in the sacrifice of the Lord Jesus Christ. God is pleading with men through the preaching of the gospel to be reconciled to Himself, but all will not come to Him in order that they might have life. "Ye search the scriptures, because ye think that in them ye have eternal life; and these are they which bear witness of me; and ye will not come to me, that ye may have life" (John 5:39, 40). But, as I have already set forth, those who come trusting are received by Him and become the elect. There are other factors which enter into this question, which I shall not discuss, since it is not necessary for our purpose here. To do so would involve an unnecessary enlargement of this volume.

The gospel has gone forth and God is now calling all to come to Him. The Lord Jesus, in tenderness and love, appeals to you, dear sinner friend, saying, "Come unto me, all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For my yoke is easy, and my burden is light" (Matt. 11:28-30). If you will accept this invitation, He will in nowise cast you out. According to the gospel, it is "Whosoever will may come." In the eternal world, figuratively speaking, we shall look back to the road over which we came and see that those who are included in the "whosoever will" are the ones who have been elected from before the foundation of the world unto eternal salvation. Let us therefore not enter into any academic discussion of these profound theological questions. Let us rather, in true faith and trust, accept Jesus Christ as our Lord and Saviour and the Hebrew Messiah. Let us adorn the gospel of Christ by consecrated living, bearing the fruit of the Spirit and being blessed forever and ever.

VIII. VICTORY IN CHRIST

Satan would have us believe that Christians must live a defeated life by continuing in sin. He has deceived many people by causing them to place a false interpretation on Romans 7:7-24. This passage, as we have already seen, discusses the man who, during the Law Dispensation,* was living a defeated life; but since Christ has come and has opened up the new and living way, there is no necessity for one's living as he formerly did—in sin and disobedience. Christ has won the victory for us and we can stand upon that fact and live for God. In proof of this position, read carefully the following statement concerning our position in Christ:

25 I thank God through Jesus Christ our Lord. So then I of myself with the mind, indeed, serve the law of God; but with the flesh the law of sin.

8 There is therefore now no condemnation to them that are in Christ Jesus. 2 For the law of the Spirit of life in Christ Jesus made me free from the law of sin and of death. 3 For what the law could not do, in that it was weak through the flesh, God, sending his own Son in the likeness of sinful flesh and for sin, condemned sin in the flesh: 4 that the ordinance of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit. 5 For they that are after the flesh mind the things of the flesh; but they that are after the Spirit the things of the Spirit. 6 For the mind of the flesh is death; but the mind of the Spirit is life and peace: 7 because the mind of the flesh is enmity against God; for it is not subject to the law of God, neither indeed can it be: 8 and they that are in the flesh cannot please God. 9 But ye are not in the flesh but in the Spirit, if so be that the Spirit of God dwelleth in you. But if any man hath not the Spirit of Christ, he is none of his. 10 And if Christ is in you, the body is dead because of sin; but the spirit is life because of righteousness. 11 But if the Spirit of him that raised up Jesus from the dead dwelleth in you, he that raised up Christ Jesus from the dead shall give life also to your mortal bodies through his Spirit that dwelleth in you.

12 So then, brethren, we are debtors, not to the flesh, to live after the flesh: 13 for if ye live after the flesh, ye must die; but if by the Spirit ye put to death the deeds of the body, ye shall live. 14 For as many as are led by the Spirit of God, these are sons of God. 15 For ye received not the spirit of bondage again unto fear; but ye received the spirit of adoption, whereby we cry, Abba, Father. 16 The Spirit himself beareth witness with our spirit, that we are children of God: 17 and if children, then heirs; heirs of God, and joint-heirs with Christ; if so be that we suffer with *him,* that we may be also glorified with *him*" (Rom. 7:25–8:17).

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* Recognizing that the correct grammatical interpretation of this passage demands our applying it to those under the law during the Mosaic Dispensation, we can still apply the principle involved to those under similar circumstances. One who has never enjoyed the liberating power of Jesus Christ —whether he is the heathen, the Jew still under the law, or the nominal follower of Christ—is living in defeat as described in this passage. Victory is to be had only in Christ.

Since Christ has come, He has provided us with all things that pertain to life and godliness. We are no longer under condemnation but have access to a throne of grace to which we may come in every time of need and obtain mercy for the past and grace for the present (cf. Heb. 4: 14-16).

The law of Moses could not enable anyone to keep it. There was not sufficient power granted under the old dispensation to lift one to the high plane of absolutely holy living. It is entirely different now. The Spirit of life in Christ Jesus—the Holy Spirit—has made us free from the law of sin and death—sin in the flesh. The victorious life has been made possible by our Lord's coming in the likeness of sinful flesh and for sin, condemning sin in the flesh in order that the righteousness of the law, or rather the requirements of the law, might be fulfilled in us who walk not according to the flesh but according to the Spirit. To those who are in Christ the Spirit of God gives power which enables them to carry out both the letter and the spirit of the New Testament teaching—to meet the requirements exacted by the holiness of God.

The Spirit dwells in the hearts of the believers and imparts life and strength to each one who trusts and yields his life to Him. In this connection, may I repeat an illustration which I have already used? There is in the physical world a power which we call gravitation and which pulls all objects toward the center of the earth. In the spiritual realm there is the power of sin and death in our mortal bodies—spiritual gravity—which pulls us downward toward a life of rebellion and sin against God. Those who are in Christ and are fully surrendered are given strength by the Spirit, which power counteracts the downward pull of this spiritual gravity, and which holds the trusting child of God upon the high and holy plane of consecrated living. Thus the Spirit of life in Christ Jesus counteracts the downward pull of the law of sin and death and enables the trusting one to fulfill all the requirements aimed at by the law.

In agreement with this teaching is that set forth in Romans 12: 1, 2: "I beseech you therefore, brethren, by the mercies of God, to present your bodies a living sacrifice, holy, acceptable to God, *which is* your spiritual service. 2 And be not fashioned according to this world: but be ye transformed by the renewing of your mind, that ye may prove what is the good and acceptable and perfect will of God." It is possible, therefore, for one to yield himself to God and to be strengthened by the Spirit in the inward

man so that he can demonstrate "what is the good and acceptable and perfect will of God." That such is possible is clearly stated by the Apostle Paul in Galatians 2:20: "I have been crucified with Christ; and it is no longer I that live, but Christ liveth in me: and that *life* which I now live in the flesh I live in faith, *the faith* which is in the Son of God, who loved me, and gave himself up for me." The apostle affirmed that he was living a victorious life in Christ. He was not doing this by his own strength and power. The secret was Christ's living His life in him.

Paul urged the church at Philippi to live on this high and holy plane.

14 Do all things without murmurings and questionings: 15 that ye may become blameless and harmless, children of God without blemish in the midst of a crooked and perverse generation, among whom ye are seen as lights in the world, 16 holding forth the word of life; that I may have whereof to glory in the day of Christ, that I did not run in vain neither labor in vain (Phil. 2:14-16).

"God's commandings are God's enablings." Since man in his own strength cannot live as directed here, but must depend upon God for supernatural aid, it is certain that the Lord does supply that which is necessary to enable him thus to live. His grace is sufficient to meet all our needs. "And he hath said unto me, My grace is sufficient for thee: for *my* power is made perfect in weakness. Most gladly therefore will I rather glory in my weaknesses, that the power of Christ may rest upon me" (II Cor. 12:9).

To Hebrew Christians Peter gave the practical side of the life of victory in Christ. Thus he urged the brethren to supply in their faith in the Lord Jesus the seven Christian graces and assured them that, if they, by God's strength, would do this, they would never stumble.

5 Yea, and for this very cause adding on your part all diligence, in your faith supply virtue; and in *your* virtue knowledge; 6 and in *your* knowledge self-control; and in *your* self-control patience; and in your patience godliness; 7 and in *your* godliness brotherly kindness; and in *your* brotherly kindness love. 8 For if these things are yours and abound, they make you to be not idle nor unfruitful unto the knowledge of our Lord Jesus Christ. 9 For he that lacketh these things is blind, seeing only what is near, having forgotten the cleansing from his old sins. 10 Wherefore, brethren, give the more diligence to make your calling and election sure: for if ye do these things, ye shall never stumble: 11 for thus shall be richly supplied unto you the entrance into the eternal kingdom of our Lord and Saviour Jesus Christ (II Pet. 1:5-11).

God supplies the power and strength which enable men to live this holy life. Man coöperates with God by trusting Him, by

yielding his life to Him, and by stepping out upon the divine promises, giving diligence to supply these Christian graces in his life. By so doing, he can reach the point where he never stumbles.

In my repeating what Peter said relative to living this perfect life, let me warn the reader against the thought that a person can reach a stage in his Christian experience when he cannot sin—when the old nature has been completely removed. This is not true. John warned against this error. "If we should say that we do not have sin, we are deceiving ourselves and the truth is not in us" (literal rendering, I John 1:8). The Scriptures hold out no promise to anyone that he may have a holy and spiritual experience which will eradicate the old nature. On the contrary, they teach that we may yield ourselves to God and that by the Spirit we can put to death the deeds of the body. "So then, brethren, we are debtors, not to the flesh, to live after the flesh: 13 for if ye live after the flesh, ye must die; but if by the Spirit ye put to death the deeds of the body, ye shall live" (Rom. 8:12, 13). In this way, and in this way alone, can the power of sin be broken in the life.

Past victories are not sufficient for the present. One must continue the yielded life and must look to Jesus Christ the Lord for strength to meet every crisis. In this way only can one live on the high and holy plane to which his Lord invites him. In so doing, one can live in the closest and most intimate fellowship with his Maker. May the Lord enable us to trust Him to lift us up to that higher plane of godly living and service in His cause.

The question which confronts you and me, my friend, is this: Have we been born again? Have we accepted Jesus Christ as "the Lamb of God, that taketh away the sin of the world"? Have we allowed the Spirit of God to come into our hearts, regenerate us, and add us to His body? * If you, my friend, have never, in a personal way, accepted Jesus Christ as your Saviour, I plead with you to do it *now*. Believe in your heart that God has raised Him from the dead, and confess with your mouth that He is Lord.

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* The body of Christ is in the New Testament also known as the church. It is called by other names. It came into existence on the first Pentecost after the resurrection of Christ. See Acts, chapter 2. Those constituting the church at first were Jews. The Spirit of God came upon them and formed these individuals into a living spiritual organism. All the saved are added to this spiritual communion. For more details regarding it read the Epistle to the Ephesians.

9 Because if thou shalt confess with thy mouth Jesus *as* Lord, and shalt
believe in thy heart that God raised him from the dead, thou shalt be saved:
10 for with the heart man believeth unto righteousness; and with the mouth
confession is made unto salvation (Rom. 10:9, 10).

Having accepted Him, show your faith in Him by being obedient to Him in baptism as He instructed in His Great Commission:

19 Go ye therefore, and make disciples of all the nations, baptizing them
into the name of the Father and of the Son and of the Holy Spirit: 20 teach-
ing them to observe all things whatsoever I commanded you: and lo, I am
with you always, even unto the end of the world (Matt. 28:19, 20).

Having done this, take your stand for Jesus Christ, live for Him, work for Him, trust in Him, regardless of what comes or goes, and He will see you through.

Chapter XIV

THE REIGN OF KING MESSIAH

(Earth's Golden Age)

THE sceptre shall not depart from Judah, Nor the ruler's staff from between his feet, Until Shiloh come; And unto him shall the obedience of the peoples be" (Gen. 49: 10). When man was banished from the Garden of Eden, the Lord gave promise of Messiah's advent and conquest. This promise is seen in the announcement made by the Lord to Satan regarding *the* seed of the woman, which passage we have already had occasion to investigate. When Jacob was on his deathbed, he was granted a vision of the future and the part which each of his sons would play in the great drama of life. In the oracle spoken to Judah appears the quotation given at the beginning of this chapter. According to this promise the ruling authority would remain in the tribe of Judah until Messiah made His personal appearance. That this passage refers to King Messiah is acknowledged by many Jewish commentators and by most Christian interpreters. In his vision of the future Jacob saw the time when all the nations will render filial obedience to this great descendant of his, who comes through the royal tribe of Judah. In the early portions of the Oracles of God there are a number of references to Him, but we shall in this short survey pass by all of these and begin by examining one of the fundamental passages dealing with the subject.

I. The Davidic Covenant

When David had become established in his kingdom and was housed in his royal palace while the Ark of God was resting in a tent, he saw the incongruousness of the situation; hence he planned to build a temple to his God and divulged his ideas to the Prophet Nathan. This man of God instantly approved his master's plan without first consulting the Lord regarding it. The following night, however, the Lord appeared to Nathan, showing him the mistake which he had made and giving him a message for the king.

God appreciated David's purposing to honor Him with a permanent structure as the national shrine. Since, however, he had been a man of war and of blood, the Lord would not permit him to build the house. Nevertheless, He said that He would build a

house for David. The house which the king desired to build was to be a literal, material structure; but the house which the Lord promised to build for him was to be a dynasty or a line of kings, descending from him. In addition to this promise He assured David that He would appoint a place for His people Israel from which they would nevermore be removed. When they would thus be established in their own home, the children of wickedness would afflict them no more. At that future time they would have judges as at the first. Moreover, the Lord promised that David's son, who would proceed out of his own bowels, would build a house for Him and that He would establish his kingdom forever. Solomon, as the record shows, was the one concerning whom this last statement was spoken. The Lord promised to be a father to Solomon and asserted that the same would be His son. But He warned that, if Solomon or anyone of his descendants should commit iniquity, He himself would punish him. He would not, however, take His loving-kindness from the Davidic house as He had taken it from Saul. Moreover, He assured him that his house and kingdom should remain before him and that his throne should be established forever.*

According to our passage the Lord promised David that there would descend from him a dynasty, that his immediate son would build the Temple which he himself had desired to construct, that He would punish any delinquencies or sins in any of his descendants, that He would not withdraw His favor from his posterity as He had taken it from Saul, and that his throne and kingdom would continue, as we see in the footnote, until the sun, moon, and stars would be no more.

A second version of the Davidic Covenant appears in I Chronicles, chapter 17. An element is added here which throws great light upon the original promise. This information comes in the form of verse 11 of this chapter. "And it shall come to pass, when thy days are fulfilled that thou must go to be with thy fa-

* The word in the original text translated *forever* in our English version has various shades of meaning. Its import must be gathered from each context. Sometimes, as we have already seen in chapter vi, the facts of a given context show that it means what our English words *forever* and *everlasting* connote; in other instances, it refers to a relatively short period of time, whereas in still other instances, it means a longer time. But the facts in each context must be consulted in order to determine the exact meaning. When this passage is studied in the light of related ones, it becomes evident that this term is limited by the duration of the sun and moon (Ps. 89: 34-37).

thers, that I will set up thy seed after thee, who shall be of thy sons; and I will establish his kingdom." According to this promise, God would "set up thy [David's] seed after thee, who shall be of thy sons . . ." This one concerning whom the Lord was speaking was to descend from David's sons. Since only one person can be the actual father of a child, and since, according to Hebrew usage, a man's descendants are called his sons, it becomes quite obvious that the Lord was speaking of one definite person who descends from David through the royal line. This one, according to promise, would build the house of the Lord, and God would establish his throne forever. Nothing is said here by way of a threat concerning any sin or transgression of which *he* might be guilty. The absence of such a warning is indeed suggestive that there was no likelihood or possibility of his committing sin. This inference is confirmed by other predictions which speak of the sinless character of King Messiah. From these facts we can draw but one conclusion: Messiah is the one who is in plain view in the Chronicles version of the Davidic Covenant.

In one of his last utterances David described his "Greater Son" in all His majesty, glory, and power. Being enwrapt by the glories of the vision, the king did not speak in well-rounded sentences as he ordinarily did. On the contrary, he spoke with strong feelings and emotions in ejaculatory speech.

> 3 One that ruleth over men righteously,
> That ruleth in the fear of God,
> 4 *He shall be* as the light of the morning, when the sun riseth,
> A morning without clouds,
> *When* the tender grass *springeth* out of the earth,
> Through clear shining after rain.
> 5 Verily my house is not so with God;
> Yet he hath made with me an everlasting covenant,
> Ordered in all things, and sure:
> For it is all my salvation, and all *my* desire,
> Although he maketh it not to grow.
> (II Sam. 23: 3-5.)

In vision David saw this one who rules over men—the entire human family—righteously. He is one who reigns in the fear of God. Everything connected with His kingdom is performed in the full consciousness of His Deity and of His right to be worshiped. This day of His glorious reign is compared to a morning without clouds after the atmosphere has been washed by gentle rains and the grass and vegetation are springing up everywhere. David saw himself in the pure, white light of Messiah's immaculate sinlessness

and righteous rule and exclaimed: "Verily my house is not so with God." His conscience smote him for his sins and wickedness; nevertheless, he believed the promises of God and rested upon the assurances concerning the everlasting covenant which the Lord had made with him, and which he considered was ordered in all things and absolutely certain. Being carried away with the vision of this future glorious reign of Messiah, the king asserted that his salvation and his desire were all centered in Him. At the same time he, according to the last statement of verse 5, said that the promise was not at that time being fulfilled; but concerning its ultimate fulfillment he had no doubt.

From this passage we see some of the glorious splendor of Messiah's righteous reign upon the earth which will, when it is once established, endure as long as the sun and moon remain (Ps. 89: 34-37).

II. THE MESSAGES OF THE PSALMISTS

Israel's poets sang of Messiah and of His glorious reign upon the earth. On account of the limited space I can only call attention to a few of these magnificent hymns, the first of which is Psalm 2.

The psalmist was projected by the Spirit of God into the future and saw a time when there would be held an international, atheistic, anti-Semitic, anti-Christian, politico-religious convention. This is seen in the first three verses. This definite prediction had a partial fulfillment in the action which was taken by King Herod, Pontius Pilate, and the rulers of the Jews against Jesus of Nazareth (Acts 4: 23-28). An examination of the facts regarding those participating in the rejection of Jesus by the Jews and His execution by the Roman officials shows that that tragedy was only a partial, incomplete, imperfect fulfillment of the original prediction. This statement being true, we may expect the complete fulfillment in the future. When this passage is viewed in the light of related predictions, it will be seen that our psalmist saw the action of an international assembly consisting of the kings and rulers of the earth who vote to put a ban on the Jewish religion and on Christianity. This will probably be held in the middle of the Tribulation.

In verses 4—6 of this psalm appears the Almighty's reaction to such blasphemous conduct and attitude. Notwithstanding this official action on the part of the world rulers, God's eternal decree relative to Messiah's reign on Mount Zion will come to pass.

In verses 7-9 the psalmist, quoting Messiah, gives the decree spoken by the Almighty to Him in the secret councils of eternity, which speaks about the establishment of Messiah's reign upon the earth. According to this plan all that Messiah has to do is to ask for His inheritance, which will consist of the nations of earth. When He makes this request, the Father will turn over everything to Him. Then He, the Messiah, will destroy all governments upon the earth; and, in the place of the wrecked godless world empire, which will be in existence in the end-time, He will erect a kingdom of righteousness and peace.

In view of the seriousness of the situation into which the nations will plunge themselves, God warns the future rulers not to be rash but rather to make their peace with His Son, King Messiah, before it is too late. Thus ends this marvelous prediction regarding Messiah's reign upon the earth as found in Psalm 2.

Another picture of His righteous rule upon the earth is found in Psalm 72, which was written by Solomon. This ode should be studied in the light of Solomon's prayer recorded in I Kings 3:4-9 and II Chronicles 1:7-13. The spirit of this petition is the same as that which animates Psalm 72.

When he mounted the throne, Solomon realized the responsibility resting upon his shoulders. At the same time he was thoroughly aware of his limitations. He therefore with a childlike faith called upon God to supply that which was lacking in order that he might administer the type of rule with which God would be well pleased. Thus he said in the sincerity of his heart to the Lord that, if the Almighty would give him wisdom and understanding, he would administer a righteous, just government in the interests of the people. He was hoping that such a reign of righteousness as he contemplated would continue through the centuries —as long as the sun and moon should endure. The sentiments of the first five verses of Psalm 72 are most commendable. These lines indicate the spiritual outlook of a man whose heart is influenced by the Spirit of God and through whose soul God speaks.

Beginning with verse 6 the picture which is presented in the first five verses has disappeared, figuratively speaking, from the screen; and another, other than Solomon, appears in plain view. It is He whose coming down to earth is like that of the showers upon the mown grass. When He appears, the righteous shall flourish, and there shall be an abundance of peace as long as the sun, moon, and stars endure. Who is this one? King Messiah.

The world-wide extent of His reign is set forth in verses 8-11. All kings, rulers, and governors at that time will come and worship Him, acknowledging their utter dependence upon Him.

In verses 12-14 the writer shows how this reign of righteousness will be ushered in. According to verse 12 He will come and deliver needy Israel (and all humanity living at that time) "when he [the needy in Israel] crieth, And the poor, that hath no helper." The establishment of this reign of righteousness then is conditioned upon Israel's realizing her helpless situation and calling upon God for the needed deliverance. When she does this, Messiah will come. A prediction similar to this one is found in Isaiah 30:18: "And therefore will Jehovah wait, that he may be gracious unto you; and therefore will he be exalted, that he may have mercy upon you: for Jehovah is a God of justice; blessed are all they that wait for him." The reader should note that Jehovah must wait in order that He might be gracious to Israel and that He must be exalted by her before He can have mercy upon her. He would now like to have mercy upon the Jews and deliver them from all their troubles but cannot do so consistently and righteously—in accordance with the laws of His moral government and the principles obtaining in the spiritual realm—until the Hebrew people themselves see their sin and condition and call upon Him for deliverance.

Returning to the psalm under consideration, we see a marvelous prediction in verses 15-17. We are told that "They shall live." The marginal reading is "he shall live." If the latter rendering is correct, this pronoun refers to Messiah. He is the God-man who entered the world by miraculous conception and virgin birth, who laid down His life for the redemption of the human family, and who took up His life again, arising from the dead. Death can never touch Him. He will therefore live forevermore. People upon the earth will come and pray for Him or unto Him. The word rendered "pray" here in the original does not necessarily mean imploring in behalf of Him. This is rather a broad term and includes praise and worship. At times it also refers to making predictions as in Habakkuk, chapter 3. In this last passage the noun form appears, whereas in our prediction the verbal form occurs, but the same fundamental idea is inherent, in both the root and the noun forms.

The curse being lifted from the earth, there shall be an abundance of good things for man and beast (vss. 16, 17). All food will

View of Jerusalem from the Mount of Olives

have the necessary elements and vitamins to sustain life and give the body a balanced ration to keep it in health.

The psalm ends with a benediction and praise to God who alone will perform such wonderful work and whose glory will yet fill the earth.

In this brief survey I have space to notice one more psalm—Psalm 110. In this hymn the writer recounts the language spoken by Jehovah to Messiah: "Sit thou at my right hand, Until I make thine enemies thy footstool." The psalmist looked to the time when Jehovah will invite Messiah to sit at His right hand. Where will He be when this passage is fulfilled? When does it come to pass? It is quite evident that Messiah is not at the right hand of God when Jehovah speaks thus to Him. From verse 2 which reads, "Jehovah will send forth the rod of thy strength out of Zion: Rule thou in the midst of thine enemies," we learn that He will be in Zion—in the midst of His enemies. This prediction therefore presupposes that He comes to Zion; that He is rejected by the leaders of the people; and that, after He is thus treated, God invites Him to leave the earth and to sit at His right hand for a definite period of time—until Jehovah makes Messiah's enemies His footstool.

We must remember that this language was spoken by David approximately one thousand years before the time of Jesus of Nazareth. When one studies this prediction in the light of the special events connected with the close of His earthly life and His subsequent resurrection and ascension to the right hand of the throne of God, one sees that this prediction was literally and completely fulfilled in His tragic death, burial, resurrection, and ascension. He is at the present time, and has been ever since His ascension, seated at the right hand of the throne of God in heaven. He will remain there until the time comes for God to put His enemies under His feet.

64 Jesus saith unto him, Thou hast said: nevertheless I say unto you, Henceforth ye shall see the Son of man sitting at the right hand of Power, and coming on the clouds of heaven (Matt. 26:64).

Who are these enemies? According to verse 2 they are the people of Zion who are living when He makes His first appearance upon earth—at His first coming. The great masses of Israel of the first century welcomed Him and His teaching. The leaders of the nation rejected Him and His claims and influenced the unstable masses to accept their position and likewise to reject Him. They then turned Him over to the Roman authorities who accom-

plished the actual execution. Unfortunately, Israel as a nation from then to the present time has accepted without question the decision that was rendered against Him by the leaders of His day and time. By taking this adverse attitude toward Him, they have identified themselves with those who actually did reject Him and the light which He brought to them. Thus they are logically placed in the group designated in this psalm as Messiah's enemies.

The time will come, however, according to verse 3, when Israel at a certain definite time in the future will see the mistake that the fathers made, will repudiate that national sin, and will accept Him as her long-awaited Messiah. When she does this wholeheartedly, He will come to her assistance. But this is exactly what the prophets said would come to pass. For instance, Hosea (5:15) speaking for the Messiah, declared, "I will go and return to my place, till they acknowledge their offence, and seek my face: in their affliction they will seek me earnestly." An examination of the preceding verses shows that the prophet was speaking of the evils of his own time and those in the days immediately ahead of him. Moreover, he spoke of the punishment that would come to the people because of their sins. He then blended those events, that are now long past, with the rejection of Messiah, which occurred nineteen hundred years ago. Ephraim and Judah—the northern and the southern kingdoms—committed the offense against Messiah when He made His first appearance. He then became as a lion and as a young lion to the nation, tearing and going away. As He left, He declared that He would never return until His people acknowledge their sin against Him—rejecting Him—and seek Him earnestly. Following this prediction is one that foretells the time when Israel as a nation will seek Him—in her affliction, the time of Jacob's trouble.

Returning to Psalm 110, we see the entire nation enthusiastically offering themselves to Him as free willingnesses in the day of His power. Thus, according to this prediction, the nation as a people will accept Him and will do it enthusiastically. At that time they will become like the dew of the morning; they will be restored to their youthful vigor, strength, and power.

Then King Messiah will mount His throne—the throne of David—and reign in the literal city of Jerusalem. This future kingdom was typified by that over which Melchizedek, King of Salem and priest of God Most High, ruled.

When the Messiah returns, He will strike through the kings in the day of His wrath and will judge the nations, destroying all the wicked. He will march triumphantly to victory. Such is the marvelous picture of Messiah, His triumph, and His reign at the time of His return to earth.

III. THE ORACLES OF THE PROPHETS

The prophets, like the psalmists, constantly called the people's attention to Messiah's glorious reign. For instance, one of those majestic predictions is found in Isaiah 2:1-4 and in a parallel passage, Micah 4:1-8.

2 The word that Isaiah the son of Amoz saw concerning Judah and Jerusalem.
2 And it shall come to pass in the latter days, that the mountain of Jehovah's house shall be established on the top of the mountains, and shall be exalted above the hills; and all nations shall flow unto it. 3 And many peoples shall go and say, Come ye, and let us go up to the mountain of Jehovah, to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths: for out of Zion shall go forth the law, and the word of Jehovah from Jerusalem. 4 And he will judge between the nations, and will decide concerning many peoples; and they shall beat their swords into plowshares, and their spears into pruning-hooks; nation shall not lift up sword against nation, neither shall they learn war any more (Isa. 2:1-4).

This passage describes a vision which was granted to Isaiah by the Lord. It pertained to Judah and Jerusalem. Judah was the name of the territory in the southern part of Palestine and Jerusalem was the name of the city of David. These words are to be taken at their face value since there is nothing in the context that indicates a contrary meaning and since such a literal interpretation accords with all the teachings of both Testaments.

The time when this prediction is to be fulfilled is designated "the latter days." This expression occurs about fourteen times in the Old Testament, the first mention of which is in Genesis 49:1. An examination of this passage shows that the latter days began with the first appearance of King Messiah (Gen. 49:10) and will continue as long as the sun and moon remain in the heavens. From all the facts we are warranted in concluding that the latter days, as used by the prophets, began at the first coming of Messiah and will continue until the present heavens and earth pass away. The vision here referred to is, according to the prediction, to come to pass within this period of time designated as "the latter days."

The prophet did not say that the vision would materialize at the beginning of this period, but simply stated that it would come to pass within this period.

The first item of the prophecy is "that the mountain of Jehovah's house shall be established on the top of the mountains, and shall be exalted above the hills; and all nations shall flow unto it." What is meant by "Jehovah's house"? If one will look at the historical portion of the Old Testament, one will see that this expression on the lips of the Hebrews was the regular term for the Temple, built by Solomon, destroyed by Nebuchadnezzar, and rebuilt by Zerubbabel. When Isaiah used this expression, his auditors understood that he was speaking of the Temple. Confirmation of this interpretation is seen by an examination of the parallel passage in Micah. In 3:9-12 of this prophet's message, he addressed the leaders of the nation as those who abhorred justice and perverted all equity. Moreover he charged them with building the royal city with unjust gains. Because of this fact he uttered the following prediction: "Therefore shall Zion for your sake be plowed as a field, and Jerusalem shall become heaps, and the mountain of the house as the high places of a forest." Zion was the name of the hill in the southwestern portion of the city. It is often, in the poetical books, the name for Jerusalem itself. Jerusalem here undoubtedly refers to the whole city, but the last term, the mountain of the house, can indicate nothing but the temple area or Mount Moriah. According to his words it would become as the high places of a forest, would cease to be the sanctuary of the Lord, and would lie in ruins with shrubbery and trees growing upon it. Such was the prediction of disaster which we know was fulfilled in the depredations committed by Nebuchadnezzar at the time he overthrew the nation and carried the exiles to Babylon.

In the following sentence, however, Micah gave a different picture of this mountain of the house, the temple area. Here he says: "But in the latter days it shall come to pass, that the mountain of Jehovah's house shall be established on the top of the mountains . . ." (Micah 4:1). From the sequence of ideas we see that the mountain of Jehovah's house is none other than the temple area.

Returning now to Isaiah's prophecy, we see that he too foretold the establishing of this mountain of Jehovah's house upon the top of the mountains in the latter days. At that time it will be exalted above all the hills and will be the center of attraction for

the entire earth, for "all nations shall flow unto it." Here is a definite prediction that this hill, the lowest of the four upon which Jerusalem is built, shall be lifted up, become the highest, and also be the center of world attraction. This forecast simply tells us that there will be certain topographical changes at Jerusalem in the latter days—at the time of which he was here speaking.

At that time many nations will make pilgrimages to Jerusalem. They will be so very great in number that they are compared to flowing streams. Thus there will be groups of people from all parts of the globe continually going on religious pilgrimages to Jerusalem. They will return to their homes enthusiastic over what they have seen and heard.

Then they will say to their neighbors: "Come ye, and let us go up to the mountain of Jehovah, to the house of the God of Jacob; and He will teach us of His ways, and we will walk in His paths: for out of Zion shall go forth the law, and the word of Jehovah from Jerusalem" (Isaiah 2:3). These enthusiastic pilgrims will insist that their neighbors go with them on a second visit to Jerusalem in order that they might be taught of Jehovah, the God of Jacob. Of course where they live, they can read the Holy Scriptures. But they will want to see Jehovah with their own eyes and hear with their own ears His teaching the Word of God. This prediction shows beyond the shade of a doubt that Jehovah will be present in Zion and will proclaim the Word of God to those who visit His capital.

At that time Jerusalem will be the center of all religious activity, for the Word of God will go forth from that place, and the law from Jerusalem. The Word here refers to the full revelation of the Lord, and the law is a definite reference to civil regulations that will govern the peoples of earth. Here is a prediction that at some time in the future—in the latter days—God's Word will go forth from Jerusalem, and the law will likewise be enacted in Jerusalem and enforced among all peoples.

From that time onward there will be no more war! The reason is that, when Messiah returns, He will destroy all weapons of war (Ps. 46:9; Isa. 9:5). There will be no more gallant ships, warships (Isa. 33:21); no more training camps; no more armies; no more air forces (Isa. 2:4); "For Jehovah is our judge, Jehovah is our lawgiver, Jehovah is our king; He will save us" (Isa. 33:22). When Messiah is received by Israel and is implored to return, He will do so and will cause wars to cease, will mount

the throne of David, and will reign over a peaceful earth where every man will dwell under his own vine and fig tree, and no one shall make him afraid.

Another graphic picture of the reign of King Messiah is found in Isaiah, chapter 11. In verse 1 the prophet speaks of His first coming under the symbolism of a shoot that comes out of the stump of the tree of David. In the next he tells of the Spirit of Jehovah which rests upon Him, thinking of the Spirit in terms of that which He does through Messiah: "And the Spirit of Jehovah shall rest upon Him, the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and of the fear of Jehovah" (Isa. 11:2). From speaking of events connected with His first coming, in these verses, the prophet (vss. 3-5) foretells His acting as judge of the earth and destroying all the wicked, while at the same time He allows the meek of the earth to remain and to enter His glorious kingdom. The picture which is presented in these verses is that which is found in Matthew 25:31-46.

On the sixth day of Jehovah's activity recorded in Genesis, chapter 1, God created the land animals. When man disobeyed the Lord, the curse fell, not only upon the ground, but also upon the animals. From that time onward they became vicious and bloodthirsty and remain in this condition to the present day. When Messiah returns in glory to establish His reign, He will lift the curse from the earth. The wolf and the lamb, together with the leopard, shall lie down in peace. The lion shall eat straw like the ox. Venomous serpents will no longer bite or injure anyone. See Isaiah 11:6-9 and Hosea 2:18.

These predictions are to be taken literally unless the facts of the context clearly indicate otherwise. When we realize that in the verses immediately preceding this prediction, the prophet was speaking of Christ's second coming and His judging the world, we know that Isaiah 11:6-9 refers to the millennial reign of our Lord and the lifting of the curse from the animal creation.

Reference to the same thing is found in such passages as Ezekiel 34:28 and Hosea 2:18. Paul likewise in Romans 8:18-24 foretold the lifting of the curse from the entire creation. According to Isaiah 11:10 Jerusalem will be a most glorious place and will be the city of the great King. At that time the outcasts of Israel will be gathered together and will be restored to their own land.

She will then become the head of the nations. According to Isaiah 11:11-14 this restoration will be from the four corners of the earth. When this prophecy is fulfilled, the rivalry that once existed between the northern and southern kingdoms will have vanished, and all Israel will dwell together in her own land.

According to verses 15 and 16, God will perform miracles in preparing a way for His chosen people to return to the land of their fathers. These demonstrations on the part of the Almighty will far exceed that which was performed in their behalf when they came out of Egypt so that the people from that day onward will no longer speak of God who brought Israel out of Egypt, but of Jehovah who "brought up and who led the seed of the house of Israel out of the north country, and from all the countries whither I had driven them" (Jer. 23:7, 8).

We see a wonderful prediction of Israel's regathering and her being established in her own land in Jeremiah, chapters 30-33. It is in this marvelous prediction that we read of the new covenant which God will make with the house of Israel in those days. At that time He will give this people a new heart, a new spirit, and they will serve Him, not in the oldness of the letter, but in the newness of the spirit. The Prophet Zephaniah spoke of the restoration of Israel to her own land and the marvelous changes that will take place at that time. For instance, in 3:1-7 he gave a wonderful prediction concerning Jerusalem, the rebellious city. In the first four verses, however, he upbraided the various classes who were guilty of almost every type of sin. Then he looked beyond that time to a period when Jehovah himself will be in the midst of her as the righteous one who does no iniquity, but who every morning brings justice to light. The reason for His being there is that He will (prior to His appearance) carry out His plan of ridding the world of all unrighteousness and of suppressing rebellious nations. This latter thought is found in verses 6 and 7. Having thus presented a vision of the future, when Jerusalem will be the joy and praise of the entire earth, the prophet in verse 8 urged the Jewish people to wait for the time when Jehovah will arise as a beast of prey to the situation and deal with all nations which He will bring against Jerusalem to battle. When He will have won the victory, He will return a pure language to all peoples (as before the destruction of Babel), and all nations and tribes shall serve Jehovah.

In view of the future that lies before Jerusalem and the Hebrew people, the prophet made a wonderful prediction in verses 14 to 20 concerning the marvels of that day:

14 Sing, O daughter of Zion; shout, O Israel; be glad and rejoice with all the heart, O daughter of Jerusalem. 15 Jehovah hath taken away thy judgments, he hath cast out thine enemy: the King of Israel, even Jehovah, is in the midst of thee; thou shalt not fear evil any more. 16 In that day it shall be said to Jerusalem, Fear thou not; O Zion, let not thy hands be slack. 17 Jehovah thy God is in the midst of thee, a mighty one who will save; he will rejoice over thee with joy; he will rest in his love; he will joy over thee with singing. 18 I will gather them that sorrow for the solemn assembly, who were of thee; *to whom* the burden upon her was a reproach. 19 Behold, at that time I will deal with all them that afflict thee; and I will save that which is lame, and gather that which was driven away; and I will make them a praise and a name, whose shame hath been in all the earth. 20 At that time will I bring you in, and at that time will I gather you; for I will make you a name and a praise among all the peoples of the earth, when I bring back your captivity before your eyes, saith Jehovah (Zeph. 3: 14-20).

In Zechariah, chapter 14, we have a marvelous prediction concerning the closing events of this age and the introduction of the great Kingdom Era. This prophet was carried forward in the visions of God to the day of Jehovah when all nations will be gathered together against Jerusalem. Throughout the preceding chapters I have referred to the Tribulation Period but have not discussed it adequately. Let me say that it is to be a period of seven years which is known as the seventieth week of Daniel, chapter 9. During this time God will pour out His wrath upon the world in order to purge it of all wicked sinners. A full description of this time of judgment is found in Isaiah 24: 1-20 and in Revelation, chapters 6 to 16. (I have discussed the Tribulation fully in my book entitled *The 70 Weeks of Daniel.)* When the city is in most imminent danger, Jehovah himself will appear upon the scene and will bring deliverance to His beloved people. Then He will lift the curse and establish His reign of righteousness upon the earth. At that time everything will be holiness unto the Lord.

IV. THE VISION OF THE APOSTLE JOHN

20 And I saw an angel coming down out of heaven, having the key of the abyss and a great chain in his hand. 2 And he laid hold on the dragon, the old serpent, which is the Devil and Satan, and bound him for a thousand years, 3 and cast him into the abyss, and shut *it*, and sealed *it* over him, that he should deceive the nations no more, until the thousand years should be finished: after this he must be loosed for a little time.

4 And I saw thrones, and they sat upon them, and judgment was given unto them: and *I saw* the souls of them that had been beheaded for the

testimony of Jesus, and for the word of God, and such as worshipped not the beast, neither his image, and received not the mark upon their forehead and upon their hand; and they lived, and reigned with Christ a thousand years. 5 The rest of the dead lived not until the thousand years should be finished (Rev. 20:1-5).

According to this passage, at the end of the Tribulation Period (described in Revelation, chapters 6 to 19), the Lord Jesus Christ will return to this earth and reign for one thousand years. Unfortunately, many students have questioned the plain interpretation of this passage. Since this is the only scripture which tells the exact length of the reign of Messiah, these brethren do not think that this should be interpreted literally. They are mistaken. According to the Golden Rule of Interpretation, we should take each word at its primary, ordinary, usual, literal meaning unless the facts of the context indicate clearly otherwise. It is true that there are some of these expressions that are figurative, but we can easily understand them and can interpret them in accordance with the general usage.

At the coming of our Lord, Satan will be bound, peace will be restored to the earth, and the curse will be lifted. The glory of the Lord will then cover the earth as the waters cover the sea. Then will be demonstrated to all intelligent beings throughout the universe the glories of God's grace and the blessings in store for this old sin-cursed world. Earth's Golden Age is yet in the future—the not-distant future!

King Messiah

Psa. 110: 1-4

KING DAVID

Dr. W. STILLMAN MARTIN

The Lord said un-to my Lord, The Lord said un-to my Lord:

Sit thou on my right hand, 'Til thy foes be-come thy foot-stool.

The Lord said un-to my Lord, The Lord said un-to my Lord, Sit thou

on my right hand, 'Til thy foes be-come thy foot-stool. The Lord shall

cresc.

send the rod of thy strength out of Zi-on. Rule thou in the midst, in the

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King Messiah

(CONTINUED)

rit.

midst of thine en-e-mies; Rule thou in the midst, in the midst of thine

en-e-mies. The peo-ple shall be

will-ing in the day of thy pow-er, In the beau-ties of ho-li-ness.

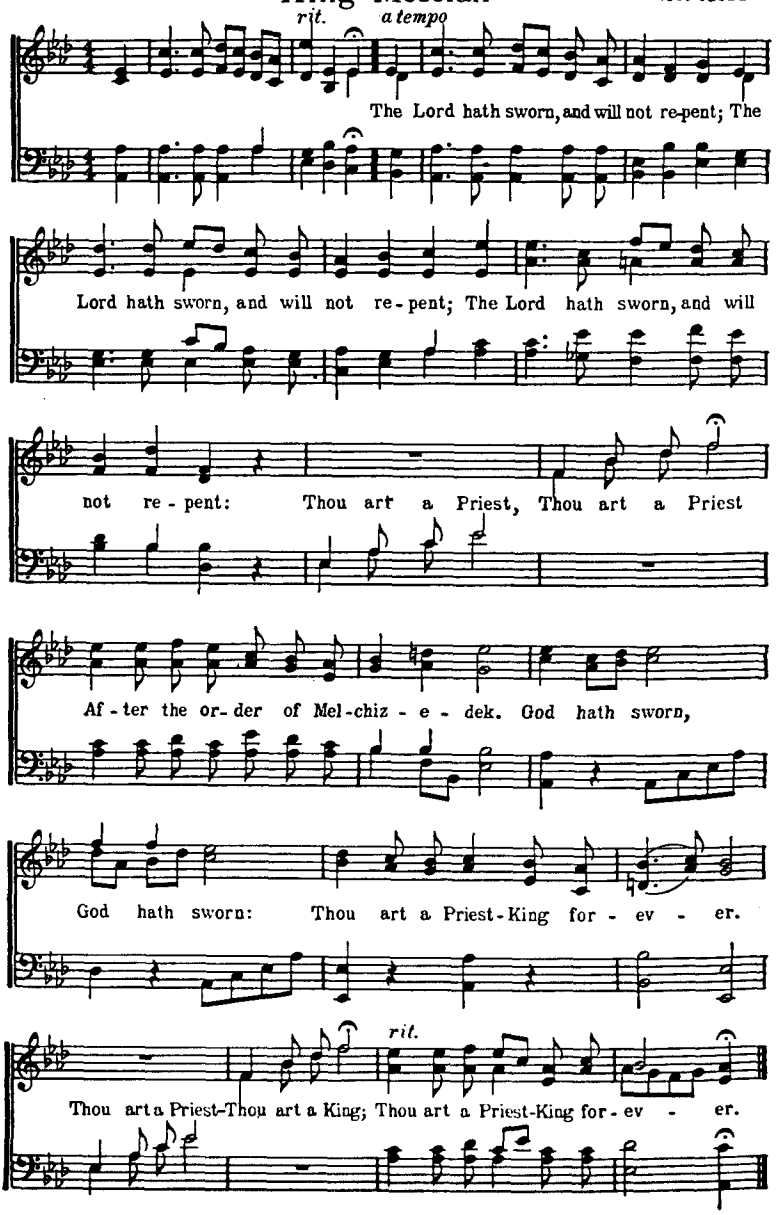
From the womb of the morn-ing, Thou hast the dew of thy youth From the

womb of the morn-ing. The Lord said un-to my Lord, The Lord said un-to

my Lord, Sit thou on my right hand, 'Til thy foes be-come thy foot-stool.

King Messiah

(CONCLUDED)



Chapter XV

THE ETERNAL ORDER

IN ISAIAH 65:17 we have the following language: "For, behold, I create new heavens and a new earth; and the former things shall not be remembered, nor come into mind." In Isaiah 66:22-24 appears this quotation: "For as the new heavens and the new earth, which I will make, shall remain before me, saith Jehovah, so shall your seed and your name remain. And it shall come to pass, that from one new moon to another, and from one sabbath to another, shall all flesh come to worship before me, saith Jehovah. And they shall go forth, and look upon the dead bodies of the men that have transgressed against me: for their worm shall not die, neither shall their fire be quenched; and they shall be an abhorring unto all flesh." In II Peter 3:13 this prediction occurs: "But, according to his promise, we look for new heavens and a new earth, wherein dwelleth righteousness." Finally, in Revelation 21:1, appears the last verse dealing with a new order and promising a new heaven and a new earth: "And I saw a new heaven and a new earth: for the first heaven and the first earth are passed away; and the sea is no more." The question immediately arising when we read these passages is this: Do all of these verses refer to the same event? Scholars of a certain school tell us that they do. Others assert that the first three refer to the millennial heavens and earth, whereas the last one speaks of the eternal order. Both positions cannot be correct. We must look earnestly at all the facts in the case to determine the truth about the matter. As we investigate the data, let us not allow our preconceptions or prejudices to bias us in our study.

In these four prophecies the expression the "new heavens and new earth" occurs. The fact that the same words appear in all four passages is no proof that the writers were speaking of the same thing. One author might be talking about a black horse in a certain connection of a book; another in the same volume might mention a black horse. Before we could safely conclude that only one horse was mentioned, we would have to get all the facts in each context to determine whether the data would permit the identification of the animals. So it is in the Scriptures. All the facts must be studied before we arrive at any conclusion.

I. THE NEW HEAVENS AND THE NEW EARTH FORETOLD BY ISAIAH

"For, behold, I create new heavens and a new earth; and the former things shall not be remembered, nor come into mind" (Isa. 65:17). This verse begins with the conjunction *for,* which ties it up with that which has preceded. When we study the entire chapter, we see that verses 1-7 deal with the Christian Dispensation, during which the Jews, on account of their unbelief, are set aside, whereas the Gentiles who are seeking God are found of Him. In verses 8 and 9 we see in God's promise to Israel that, although she would be set aside during the present dispensation, He would preserve her and not allow her to be blotted from the face of the globe. The reason for His protecting His people is that He intends to bring out of them the remnant which shall inherit His mountains—Palestine (vss. 9 and 10). In verses 12-16, the prophet foretold the great Tribulation which immediately follows the Christian Dispensation. During this time of judgment God destroys all the wicked from Israel. In verses 13 and 14, Isaiah contrasted the condition of the ungodly in Israel with the faithful remnant of that people. The Lord takes care of and protects His own, supplying all their needs. Out of Israel He will bring forth this remnant that shall enjoy the blessings of the Kingdom Age (vss. 15, 16). Then the one who blesses himself shall do so in the God of truth. The one who swears in the earth shall swear by the God of truth.

The reason for this new social, ethical, and spiritual society is this: "Because the former troubles are forgotten, and because they are hid from mine eyes" (vs. 16). Everything that will be suggestive of the present sinful era will have been removed from the earth. Our present civilization will have been eliminated and everything in connection with it will be covered and hidden, declares the Lord, from His eyes. Of course He is speaking in an anthropomorphic manner—as if He were a human being. The reason that every vestige of the present age will be removed from sight is expressed in verse 17: "For, behold, I [Jehovah] create new heavens and a new earth; and the former things shall not be remembered, nor come into mind." Thus at the end of the Tribulation the Lord will create new heavens and a new earth. The terrific and far-reaching judgments of the Tribulation will be so very destructive that there could otherwise be no Millennial Age; but, in order that there might be such an era, the Lord

will create new material in the heavens above and on the earth beneath. Under these conditions this earth together with its solar system will have every appearance of an entirely new order.

Following this prediction, the Lord through Isaiah exhorted the Jewish people to rejoice in the hope of this new creation; for, said He, "behold, I create Jerusalem a rejoicing, and her people a joy. And I will rejoice in Jerusalem, and joy in my people; and there shall be heard in her no more the voice of weeping and the voice of crying" (Isa. 65:18, 19). According to this passage, there is a wonderful future awaiting the Jew. The Lord promises that He will create Jerusalem a rejoicing and the Jewish people a joy. That the word, Jerusalem, here refers to Jerusalem in Palestine is evident from verse 19, which promises that there shall never more be heard in it the voice of crying and of weeping. This statement shows that the voice of weeping and crying has been heard in that city, but that, after it is created anew, such mourning will never again be heard. This fact identifies the Jerusalem which is to be created anew with the ancient city of Jerusalem in Palestine that has undergone many sieges and passed through many crises in the past.

In verses 20-25 we know that the prophet was speaking of the Millennial Age. About this position there can be no question to the one who reads them with an open mind. Since the facts presented by the preceding context relate to the situation upon this earth prior to and during the Tribulation, and since those that follow it are describing the earth after that period of judgment, there can be but one conclusion: The new heavens and the new earth mentioned in verse 17 can be none other than the millennial heavens and earth. From this conclusion there can be no logical escape.

But one asks, May this not be a prophecy which will find its partial fulfillment in the creative activity making possible the Millennium and its complete fulfillment in the purging of the earth at the conclusion of the Kingdom Age? I recognize the validity of the law of double reference. There are many instances which illustrate this principle, but we are never to claim that a passage has a double or manifold fulfillment unless the facts of the context point clearly in that direction, or unless the facts of a passage parallel to the one under consideration unmistakably point in the same direction. When one studies Isaiah, chapter 65, carefully, one will look in vain for evidence that points beyond the creative

activity which the Lord will put forth at the end of the Tribulation and which will introduce the Millennial Age. There is therefore no justification for our saying that verse 17 will have a partial fulfillment at the beginning of the Millennium and a complete one at its close.

A study of Isaiah, chapter 66, which concludes with a similar prediction concerning the new heavens and the new earth, shows that this prophecy refers to the creation of the heavens and the earth at the beginning of the Millennial Age. This fact becomes evident to one who notices that verse 22 is introduced by the conjunction *for* and is explanatory of what has preceded. An examination of verses 10-21 shows that the prophet was speaking of the Millennial Age. This passage therefore is also a reference to the Kingdom Age. An examination of the facts of this context does not lead us to believe that it has a double reference. We shall do well therefore to take it at its primary face value.

In II Peter, chapter 3, is another promise of the new heavens and the new earth wherein dwelleth righteousness. To what does this passage refer? Was Peter speaking of the millennial heavens and earth? The way to determine this question is to examine the facts of the context. In the first four verses of the chapter the apostle foretold the coming of mockers who would ridicule the doctrine of the second coming of Christ. The basis of their objection to this glorious hope is stated in their own words: "Where is the promise of his coming? for, from the day that the fathers fell asleep, all things continue as they were from the beginning of the creation" (II Pet. 3:4). Those making this objection hold to the uniformity of nature. They claim that there have been no changes that have taken place in the physical world since the days of the Apostles as there have never been any changes in the world since the beginning. One can see from this objection that these people will be imbued with the so-called scientific spirit which rejects all possibility of intervention on the part of the Almighty in the sphere of human activity, or in the material world. They deny that there have been any occasions when God stepped forward and seemingly interrupted the usual course of nature. In answer to them, the apostle informed us that these people are willfully ignorant of the destruction which came upon the earth in the days of Noah, when the land which was compacted out of water and amidst water by the word of God was overflowed by the waters of the Flood and was destroyed (vss.

5, 6). Today there are people who do not believe that there was, as is recorded in the Book of Genesis, a universal flood. Notwithstanding modern, rationalistic unbelief scientific discoveries at Ur of the Chaldees and at Kish have unearthed a layer of clay from eight to eleven feet in thickness, that was laid down by fresh water. Both above and below it artifacts of various kinds have been unearthed—but none in it. The late Dr. Langdon of Oxford University declares that the evidence proves a universal flood, since such a deposit could never have been laid down by a local inundation. Thus, scientific, archæological discoveries confirm the biblical account. Notwithstanding this fact the apostle informed us that mockers will reject the evidence, claiming that there have been no changes in the earth since the beginning. To the scientifically trained mind that is seeking for truth, the evidence of a universal deluge is overwhelming.

The Apostle Peter said that God will carry out His predictions regarding the great convulsions of nature and the stupendous changes that will take place in the physical realm before the appearance of the Lord, as is outlined in both the Old and New Testament Scriptures. He told us that God has everything prepared to fulfill these predictions regarding this great world-catastrophe. The heavens and earth that now are, declared Peter, are stored up in fire, being reserved against the day of judgment and the destruction of ungodly men (vs. 7). All things being ready, the Lord will accomplish His work with a terrific speed—when the time arrives.

In the eighth verse the apostle forewarned his readers not to be discouraged and not to come to the conclusion that the Lord will not fulfill His promise, even though much time might elapse before that event. In fact, he assumed that there will be a long period before God will pour out His wrath upon the earth; for he declared: "But forget not this one thing, beloved, that one day is with the Lord as a thousand years, and a thousand years as one day." By this language the apostle undoubtedly meant us to understand that the Lord will fulfill a promise which He makes as faithfully and as accurately a thousand years after He has given it as He would on the day when He uttered it. In other words, time does not erase from His mind the obligation to fulfill His promises. Men, after a lapse of time, frequently seem to feel that they are released from the necessity of meeting their obligations. Not so with the Lord. He is not slack concerning His promise—the

promise of the second coming which Peter was discussing in this connection. On the contrary, He is long-suffering. His delay we should therefore interpret as proof that He is not willing that any should perish but that all should come unto repentance. In verse 10 Peter declared that this time of judgment will come. It is the time called by the prophets "the day of the Lord"—the Tribulation Period. At that time the heavens and the earth, which are already stored up in fire, will burst forth in a mighty conflagration and with terrific upheavals and explosions. The heavens and the earth will then be on fire. Great changes will take place upon the earth. These will occur, as we learn from such passages as Isaiah, chapter 24, in the latter part of the great Tribulation.

The apostle admonished his readers, in view of the stupendous and mighty changes which will take place, as children of God to live holy, godly lives,* looking forward and earnestly desiring the coming of this day of the Lord when the elements shall be melted with fervent heat. Although these mighty judgments will fall upon the earth, the people of God are urged to look beyond that time to the fulfillment of the promise which the Lord made through Isaiah—the one which we have just been studying—when God will create new heavens and a new earth wherein dwelleth righteousness.

In view of the trend of thought which is developed in II Peter, chapter 3, it is abundantly evident that the new heavens and the new earth mentioned by him are none other than the new heavens and the new earth foretold by Isaiah, which, as we have seen, will be brought into existence at the beginning of the Millennial Age. Thus Peter interprets and, at the same time, locates the promise made by Isaiah.

In view of these and many other facts that might be mentioned, we cannot avoid the conclusion that the new heavens and the new earth mentioned by Isaiah and by Peter in his second epistle are the millennial heavens and the millennial earth.

Everyone who is familiar with the messages of the prophets

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* The Lord Jesus promised the disciples that He would come again and receive them unto Himself (John 14:1-4). Paul foretold the same in I Thessalonians 4:13-18 and I Corinthians 15:50-58. John declared that "every one that hath this hope *set* on him purifieth himself, even as he is pure" (I John 3:3). The catching up of the saints out of this present evil world may occur at any moment. Since we do not know the day nor the hour, we should be ready always.

which foretell the terrific destruction of the heavens above and the earth beneath realizes that God will have to do much creative work in order that there may be a literal reign of Christ upon earth. He has promised that He will do this work of re-creation. We who believe the Scriptures are confident that it shall be just as has been spoken. Our Lord promised the Apostles that, in the regeneration, when the Son of man shall sit upon the throne of His glory, they also shall sit upon twelve thrones judging the twelve tribes of Israel. Obviously, the Lord Jesus spoke of the Millennial Age as the regeneration—the period of new birth of all things upon earth. This implies what is specifically stated in the scriptures which we have already discussed.

II. THE NEW HEAVENS AND THE NEW EARTH OF REVELATION, CHAPTERS 21 AND 22

What are the new heavens and the new earth described in the last two chapters of the Bible? Are these the millennial heavens and earth? Or are they entirely different? Here, as in all other instances, one must examine the facts of the context.

In Revelation 20:1-6, we see the glorious millennial reign of our Lord which follows His return to the earth. At the conclusion of this era, Satan will be loosed for a little season, during which time he will deceive the nations that are upon the earth. Then from the four corners of the globe* many will go up to Jerusalem to try to intimidate Christ. At that time fire will fall from heaven and consume these rebels. Then Satan will be incarcerated in the lake of fire where the beast and the false prophet (Rev. 19:20, 21) will have been during the Millennium. In Revelation 20:11-15 is a description of the judgment of the great white throne before which the lost of the earth will appear and hear their doom. Then they will be cast into the lake of fire where they will be forever and ever.

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*I am inclined to believe that those who will go up to Jerusalem against Christ at this time will constitute what might properly be called a "youth movement." During the Millennium those who are born will be given opportunities to accept Christ, all moral suasion being brought to bear upon them. Some will not receive Him. These will be allowed to live to be a hundred years old (Isa. 65:20). If during this time they do not accept Christ, the judgment of God will fall upon them. During the last century of the Millennium there will be great hosts of people born. At the close of it, many of them will still be holding out against Christ. Satan will be loosed at that time. He will go forth and deceive these unregenerated youths who will rise up in rebellion against the Lord Messiah.

At the establishment of the judgment of the great white throne the millennial heavens and earth will pass away and there will be found no place for them. This language means that they will pass out of existence. After they pass away, John declared, ". . . and there was found no place for them." This language can mean nothing but the complete passing away of the heavens and earth that are now, that will be re-created at the beginning of the Millennium, and that will continue throughout the thousand years.

This teaching is in perfect agreement with the prediction found in Psalm 102 and quoted in Hebrews, chapter 1. An examination of verses 23-28 of this psalm shows that there is a contrast made between God and the material universe. He created it. It passes away, but He remains forever and ever. Obviously our Lord's language in Matthew 24:35 is an echo of this ancient prediction: "Heaven and earth shall pass away, but my words shall not pass away." Both the psalmist and our Lord foretold the passing away of the present material order, but they did not tell when their prediction would be fulfilled. In Revelation 20:11 John gives us the desired information. We may be absolutely certain that the present order, renovated and repaired at the beginning of the Millennium, passes away at the end of that age—at the judgment of the great white throne.

In Revelation 21:1 the Apostle John declared that he saw a new heaven and a new earth "for the first heaven and the first earth are passed away; and the sea is no more." This language is to be taken literally. There is nothing in the context to indicate otherwise. Thus this verse becomes confirmatory evidence to the position which has just been taken, and which is based upon Revelation 20:11. In view of the facts thus far discovered, no one can be justified in identifying the new heavens and the new earth of Revelation, chapters 21 and 22, with those that are foretold by Isaiah and Peter. To identify them in any way is to introduce confusion into the understanding of the prophetic word. Isaiah and Peter spoke of the Millennial Era and the new order of that age. John, in Revelation, chapters 21 and 22, foretold the eternal order—the eternal heavens and the eternal earth—which will follow the Millennial Era, and which will last throughout the ages of the ages.

Having learned the facts regarding these four great predictions, we shall now look at Revelation, chapters 21 and 22, to ascertain

if possible what information the Lord has given regarding this eternal order.

A. *The Eternal Order Not Made of Things Which Now Exist*

The eternal order will not be made of the things which now exist, for we are told that the Lord makes "all things new" (Rev. 21:5). None of the material of the present system will be used in the creation of the eternal order. We cannot avoid this conclusion if we are willing to take the language at what it says. The present universe has been contaminated by Satan and sin. No trace or taint of this will be seen in the new order.

B. *The Eternal Jerusalem*

John was asked by the angel if he desired to see the bride, the wife of the Lamb. Naturally he wished to do so. The angel then took him to a high mountain, and he saw in vision "the holy city Jerusalem, coming down out of heaven from God, having the glory of God" and resting upon the earth. Let us remember that this is not the millennial Jerusalem; for, as we have already seen, at the close of the Millennial Age the Jerusalem of that era passes out of existence. John wished to see the bride of the Lamb. The angel showed him the mansion which she is to occupy during the eternal ages. With prophetic insight he saw the bride in this new Jerusalem.

Surrounding this city was a great high wall. On each of the four sides there were three gates. Over each entrance was written one of the names of the twelve tribes of Israel. Under this wall were twelve foundations of the most precious stones and upon each was written one of the names of the twelve Apostles of the Lamb. This city was foursquare, length, breadth, and height each being fifteen hundred miles. It is quite likely that this city will be a perfect cube. Of course it is impossible for us with the scanty data given to determine with any definiteness the exact facts in the case. It is quite likely, however, that there will be different levels, analogus to the floors in a building of the skyscraper type. There will be ample room for every redeemed one from this earth without one's being hampered whatsoever. (A full description of this marvelous city, the home of the redeemed, is found in Revelation 21:9-27. The passage in question presents a picture wonderful beyond description. Each one should read it for himself.)

As stated above, this city will be fifteen hundred miles in every direction. Since God is a being of order, having the sense of proper perspective, we must conclude that the right proportion will exist between this eternal Jerusalem and the eternal earth upon which it will rest. We can therefore conclude that the earth will be an enormous one, of a vastness far beyond our powers of imagination to conceive. In this eternal Jerusalem the saved from this earth will be forever and ever with God.

C. *The Inhabitants of the Eternal Earth*

As just stated, the saved from this earth will be in the new Jerusalem with God forever and ever, but in Revelation 21:24 we find this language: "And the nations shall walk amidst the light thereof: and the kings of the earth bring their glory into it [the new Jerusalem]." Who are the nations dwelling upon the eternal earth and who will bring their glory into its capital, Jerusalem? The Common Version adds a clause to this verse which is not in the best and oldest manuscripts. This interpolation changes the meaning of the passage, but the original written by John did not have any such limiting qualification. The clause to which I refer is this: "of them that are saved." Since this is not a part of the original text I am passing it by without further consideration.

There are two classes of people who will be upon the eternal earth: The saved from this earth who will be in the new Jerusalem; and those who will live upon the earth and whose kings will bring their glory into it. The facts seem to indicate that God will create a new race of people who will inhabit that earth. Nevertheless, because of the scanty data which we have, I shall refrain from being dogmatic upon this point.

D. *The River of Life*

From the midst of the throne of God which will be in this new Jerusalem there will flow "a river of water of life" out upon the eternal earth. As to how far it will flow, we cannot say since no intimation is given in the text. Nor is the purpose of it disclosed; yet from the very name one may conclude that it will have something to do with life. But we cannot attempt to speak of the real relationship between it and those in the eternal city or out upon the earth. We can only believe that it will be this way but cannot explain anything in regard to it.

E. *The Tree of Life*

On either side of this river will be seen the tree of life which will be planted on both sides of the stream. Its leaves will be for the health of the nations. Our translation says "for the healing of the nations." But since there will be no sickness, and since the word can signify either "healing" or "health," the facts indicate that health is the proper rendition here.

In Genesis, chapters 2 and 3, we saw the tree of life, of the fruit of which Adam and Eve partook. As long as they were in their state of innocency, they were permitted to eat of it. When they partook of the forbidden fruit, they were driven away from the tree of life. Possibly this tree will have something to do with the continued life of those who will live upon the earth.

F. *The Employment of the Saved from This Earth*

According to Revelation 22:5 those who are saved from this earth will reign with Christ forever and ever. There will be useful employment for all. We have every reason to believe that there will be continual progress and development of all the saved throughout all eternity and that there will be delightful service for everyone. It is here spoken of as our reigning forever and ever with our Lord. Great and glorious things await us in the future.

G. *The Condition of the Unsaved*

In Revelation 22:11 John declared regarding the unrighteous, ". . . let him do unrighteousness still: and he that is filthy, let him be made filthy still." Men who do not accept the Lord Jesus Christ and are not regenerated and saved will pass out of this life and will remain in their unregenerated state forever and ever. Just as the righteous will advance and go forward in righteousness and holiness and in the development of their powers, so will those who are lost go on in the direction in which they are headed; that is, being unrighteous they will continue to be unrighteous and will grow worse and worse.

H. *The Great Invitation*

"And the Spirit and the bride say, Come. And he that heareth, let him say, Come. And he that is athirst, let him come: he that will, let him take the water of life freely" (Rev. 22:17). God sends out the loving invitation to one and all to come and drink of

the water of life freely. Now is the time for men to accept the Lord. "It is appointed unto men once to die, and after this *cometh* judgment" (Heb. 9:27).

I. *Warning Against Adding to or Taking from the Book of Revelation*

According to Revelation 22:18, 19, one dare not add one iota to what is written in this last book of the Bible nor subtract therefrom. A special warning is issued against those who do either. From the context it is clear that the apostle was speaking of this specific book. Of course men must not add to any of the other books of the Bible. God wants it left intact so that those who desire the truth and who will read this book may have it and act accordingly.

J. *The Coming of the Lord for His Saints*

In Revelation 22:20 we find this language: "He who testifieth these things saith, Yea: I come quickly." The Lord Jesus is the one who testifies to the things found in this book and He is the one who is coming quickly.

When the time arrives, the Lord will come swiftly, suddenly. In this connection, however, let us differentiate clearly between the coming of the Lord for His saints, which event occurs before the Tribulation, and the coming of the Lord with His saints, which second event occurs at the end of the Tribulation. As to which of these occurrences is meant by the verse quoted above, I cannot assert dogmatically. I should think however that Christ was speaking of the rapture, for that is the event toward which we are looking with great expectations. The Lord, as far as we know, may come for His saints at any time. The promise of His descent from heaven to the air and His catching us away so that we shall not have to die is found in I Thessalonians 4:13ff and I Corinthians 15:50ff.

Let no one set a date for the coming of the Lord. We know from the signs of the times that His coming is drawing near. (For a full discussion of the events of the end-time, see my volume *Future Events Revealed.)*

The Apostle John was thrilled with the thought of the Lord's return and shouted, "Amen: come, Lord Jesus." If we are in fellowship with Him and know Him, we long for His coming. No Christian looks forward to death with joyful anticipation, but he does long for the coming of the Lord to take him home.

I have been looking for the Lord's return for years. At the same time, I have felt that I should labor most diligently in the cause of giving the Jews the Word of God lest our Lord delay His coming for the saints until they have first given the gospel to all Israel in order that the Jews may carry the message to every nation, tongue, and tribe (Rev., chap. 7) after the church has been raptured. If He comes during my lifetime, I shall rejoice. If in His infinite wisdom He sees fit to delay His coming and to allow me to pass through the experience called death, I shall, like the psalmist, see Him when I awake in His righteousness and shall be with Him forever and ever.

THE DOXOLOGY

The last words of the revelation of God to us are found in the following prayer: "The grace of the Lord Jesus be with the saints. Amen." His grace is sufficient for each of us. Let us live for the Master; let us labor for Him, let us serve Him through life's short day. He will surely come. He will reward us abundantly and use us forever and ever in most delightful service as the years of eternity roll.

FINAL APPEAL

My plea to everyone, Jew or Gentile, who reads the message of this book is that, if he has not already accepted the Lord Jesus Christ as his sin offering, he do so immediately; that he trust Him with all his heart, and, like Samuel of old, say, "Speak; for thy servant heareth"; and, again, like Saul of Tarsus, "What shall I do, Lord?" ". . . if thou shalt confess with thy mouth Jesus *as* Lord, and shalt believe in thy heart that God raised him from the dead, thou shalt be saved: for with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation" (Rom. 10:9, 10).

Time is short. Eternity is long. Our eternal destiny depends upon whether or not we have entered into peace with God. May the God of Abraham, Isaac, and Jacob lead us into fellowship with Himself through His Son, our Lord Jesus Christ, the Hebrew Messiah. May He use us till He come. Such is the sincere prayer of my heart.

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